

ΑΠΟΚΑΛΥΨΙΣ ΑΝΑΣΤΑΣΕΩΣ.

THE

Resurrection Revealed:

OR

THE DAWNING

OF THE

DAY-STAR.

About to rise, and radiate a visible incomparable  
Glory, far beyond any, since the Creation, upon  
the Universal Church on Earth,

For a Thousand yeers

Yet to come, before the ultimate Day, of the  
GENERAL JUDGEMENT:

To the raising of the *Jewes*, and ruine of all *Antichristian*, and  
*Secular* Powers, that do not love the Members of Christ, submit  
to his Laws, and advance his interest in this Design.

*Digested into Seven Bookes:*

WITH

A Synopsis of the whole Treatise.

AND

Two Tables  $\left\{ \begin{array}{l} 1 \text{ Of Scriptures,} \\ 2 \text{ Of Things,} \end{array} \right\}$  opened in this Treatise.

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By DR. NATHANAEL HOMES.

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*Non prudenter damnant, vel indocti, quod nesciunt, vel docti, quod novum putant,  
vel aliqui, quodcunque redarguere nequeunt.*

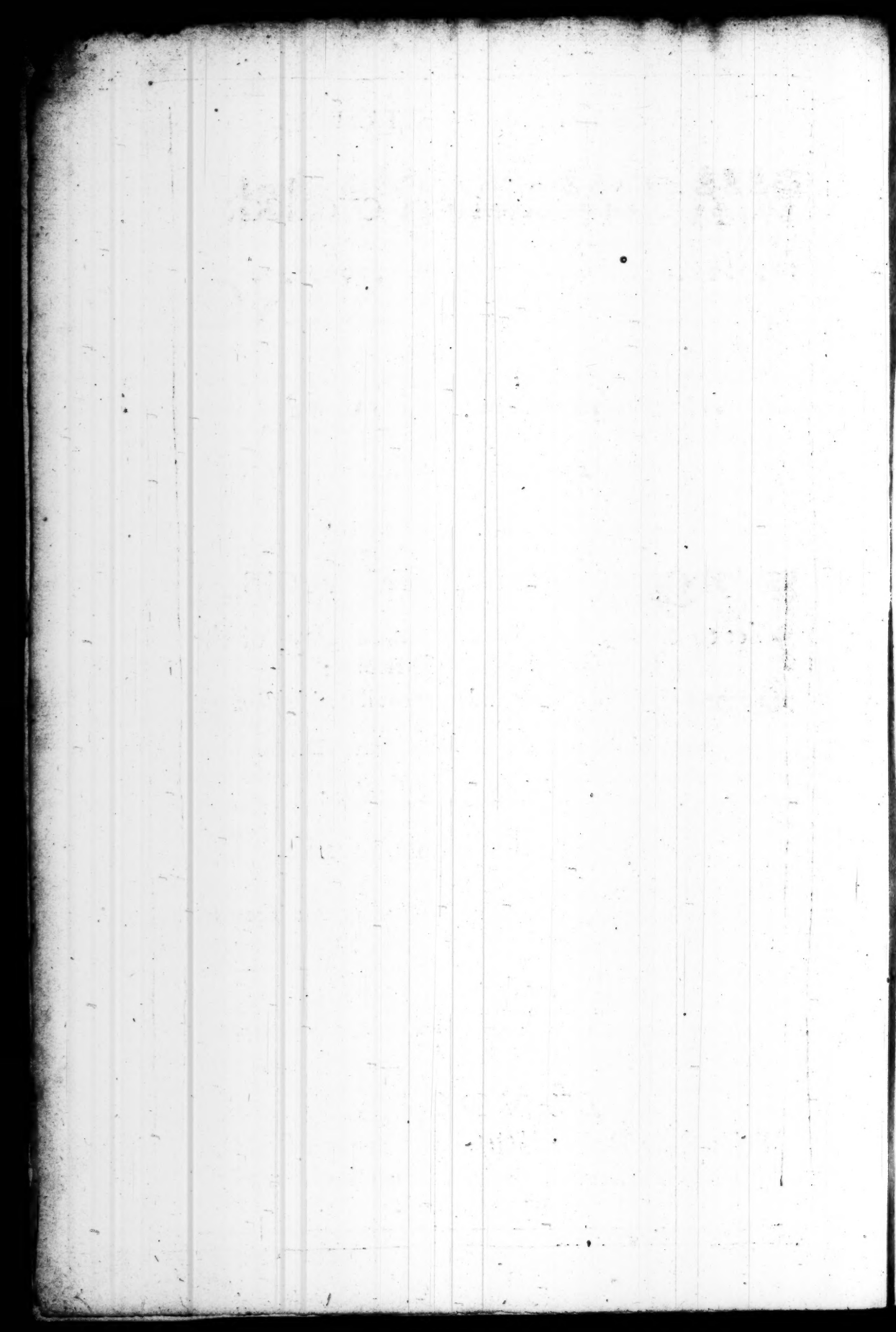
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L O N D O N,

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MDCLIII.





*Magnificis, Senatibus, Conciliis, cæterisque  
terrarum orbis Dynastis, MONITORIUM  
IMPERIALE, ex Epistolâ Con-  
stantini Magni, ad Saporem Persarum  
Regem, pro Christianis  
Scriptâ.*



Ivinam *FIDEM* conservans, *veritatis luce persruor*,  
& hujus *veritatis luce ductus*, divinam fidem in-  
telligo. His igitur, ut res ipsæ confirmant, san-  
ctissimum Dei cultum percipiens, hanc colendi  
rationem, quasi Magistram me habere profiteor,  
ad cognitionem sancti Dei. Hujus Dei vim &  
potentiam auxiliatrices meorum bellorum  
nactus, ab ipsâ ultimâ oceani orâ exorsis, univer-  
sum inde orbem firmâ & salutarî spe erexi, ita ut omnes Gentes, quæ  
tot tyrannorum dominatu oppressæ, dum quotidianis calamitatibus  
cederent, propè extinctæ essent, meâ operâ, meisque laboribus, ad  
commodiorem statum revocatæ sint. Hunc Deum, immortalî memoriâ  
me honorare profiteor; hunc liquidâ & purâ mente, cellissimâ in sede  
locatum, avidissimè contemplor. Hunc humi procumbens invoco; om-  
nem sanguinem execrandum, & odores ingratos, ac detestandos ab-  
horrens, omnem terrestrem è sacrificio flammam fugiens; *quibus om-  
nibus turpiter & pollutus, nefandus, & in explicabilis error MULTAS GEN-  
TES, ET TOTAS PERE NATIONES, AD PROFUNDISSIMAM  
TARTARAM PROIECIT.* Nam quæ, hujus universitatis Deus, ad  
humanæ providentiæ necessarium usum benignitate quadam suâ in  
lucem edidit, hæc *AD CUIUSQUE CUPIDITATEM RAPI* nullo  
modo patitur; puram solummodo mentem, & animum, omni labe  
vacantem, ab hominibus flagitat, quibus ille virtutis, & pietatis  
actiones ponderat. Bonitatis enim, & *MANSUETUDINIS* officiis  
placatur, complectens Mites, *TURBULENTOS* averians; amans  
*FIDEM* coercens infidelitatem, *OMNEMQUE CUM SUPERBIA  
JUNCTUM DOMINATUM PERRUMPENS*; arrogantium vim  
reprimens: *QUOS FASTUS EXTULIT DE SOLIO DE-  
TURBANS*, humiles & injuriarum perferentes, justis premiis affici-

*Epistola ex  
Euseb. de vit.  
Const. l. 4 c. 9.  
6c.*

\* Valeriani a-  
pud persas  
Captivitatem  
intelligit.

ens. Eodem modo JUSTUM ETIAM IMPERIUM MAGNI  
FACIENS, SUI SUBSIDIIS & OPIBUS COMMUNIT,  
regiamque prudentiam, pacis tranquillitate conservat. Minime sane  
errare mihi videor, frater mi, si hunc solum Deum profiteor OM-  
NIUM DUCEM, & parentem; quem multi hic cum Imperium te-  
nerent, insanis erroribus agitati, respuere & aspernari conati sunt.  
Sed HORUM TAM ACERBUS EXITUS FUIT, UT OMNI-  
UM MORTALIUM JUDICIO, ILLORUM CALAMITATES,  
EXEMPLI LOCO PROPONERENTUR SIMILIA SCELE-  
RA PERSEQUENTIBUS. In hoc numero ILLUM UNUM  
fuisse arbitror, qui DIVINA IRA, TANQUAM ALIQUO  
FULMINE ex hoc loco dejectus, in VESTRAS ORAS DELA-  
TUS EST, \* patefacto de sua famosa turpitudine, triumpho nostro.  
Sed illud bene cecidit, quod nostris potissimum temporibus, in ejul-  
modi SACRILEGOS, *tale supplicii exemplum editum sit.* Nam &  
mihi contigit *nonnullorum exitus animadvertere,* QUI PAULO AN-  
TE, POPULUM DEO CONSECRATUM, NEFANDIS  
EDICTIS PERTURBAVERANT. Quapropter immortales  
Deo gratias ago, quod singulari providentiâ, *universum hominum*  
*genus,* qui DIVINAM LEGEM COLUNT, AC VENE-  
RANTUR, restituta pace, incredibili lætitiâ, & voluptate afficitur.  
Ex quo facile mihi persuadeo, optimo, tutissimoque statu, omnia  
collocata esse; cum per eorum castam, & acceptam colendi Dei ra-  
tionem, & ipsorum inter se, de divinâ naturâ consensionem, omnes  
ad se Deus rapere, & colligere dignetur. HUNC PRÆCLARUM  
HOMINUM COETUM, CRISTIANORUM INQUAM,  
de quibus omnis est a me suscepta oratio, cum audiam etiam Perfidis  
potissimam partem (quod mihi sanè est gratissimum) EXORNAS-  
SE, quantâ me putas perfundi voluptate? *Tecum igitur præcla-*  
*rius agit, & cum illis etiam, quoniam* UTRAQUE VESTRUM  
HÆC FÆLICITAS COMMUNIS EST. *Isto enim modo Deum,*  
*hujus universitatis Dominum, & parentem,* PROPITIUM ET PLA-  
CATUM habebis. Hos igitur, quoniam hanc dignitate es, tuæ fidei  
commendo: Hos eodem, propter insignem tuam pietatem, tibi in ma-  
nus trado. Hos, ut DEC ET HUMANITATEM TUAM, complecte-  
re & ama. Sic enim, & TIBI & nobis, istâ tua fide IMMENSUM  
BENEFICIUM præstabis.

Annotaciones.

\* Heb. 11. 6.  
\*\* Isa. 8. 20.  
† 1 Cor. 10. 7.  
collas. cum Exo.  
32, 5. 6. ubi Ido-  
latræ accusan-  
tur fidei, se-  
stam, fidei  
proclamantes,  
dum per media  
humanitas in-

EN fidem ponit divinam, non traditiones, nec opera, Religio  
nis, ejusque cognitionis fundamentum. \* *Ida* (innuit) sacras Scrip-  
turas, *lucem veritatis statuente,* ductu certissimo, haud Enthysiasmo-  
rum somniis diriguntur fideles \*\*. Inde (inquit) recta Deum colendi  
ratio, cætera cultuum inventa profligans & abhorrens, *ne in profundis-*  
*sima projiciant tartara.* Nesciunt Scripturæ, vel accumulata adora-  
tionem iis alienam; vel Christianum, nullâ in serie venerationis collo-  
catum \*, quo minus Christo, per omnia cultus media constituta auf-  
cultaret. Non patitur divina voluntas vel *modum* religionis, vel *ma-*  
*teriam,* AD CUIUSQUE CVPIDITATEM RAPI; nec reli-  
giosum a tantillo cultus institutiociari †. Tria statuit Constantinus, quasi  
la-

salutis hominum columnas, *Fidem* nimirum, puræ menti inheren-  
tem, *iustitiam*, & *mansuetudinem*, actionum omnium moderatri-  
ces, præsertim erga Christianos. "Has approbat specimini-  
bus quibusdam, experientiæ notis, Deum scilicet *coercere* IN-  
"FIDELITATEM, omnemque cum *SVPERBIA* JVN-  
"CTVM DOMINATVM *perrumpere*. Quos FASTVS  
"EXTVLIT de solio deturbat. IYSTVM AVTEM IMPE-  
"RIVM magnificiens, suis subsidis & opibus communiuit. Hunc De-  
"um omnium Ducem, & parentem, qui hîc, cum imperium tenebant,  
"insanis erroribus agitati, respuere & aspernari conati sunt, tam acerbo  
"perierant exitu, ut omnium mortalium iudicio, illorum calamitates  
"exempli loco proponerentur, similia scelera persequentibus. In quo-  
"rum numero, illum unum fuisse arbitratum (nempe Valerianum)  
"qui divinâ irâ, tanquam aliquo fulmine, ex Romano Imperio de-  
"jectus, in *Persidis* oras delatus est. Quod bene cecidit, in ejusmodi  
"SACRILEGOS tale supplicii exemplum. Nam & sibi (ait)  
"contigisse nonnullorum exitum animadvertere, qui paulo ante,  
"POPVLVM DEO CONSECRATVM, nefandis  
"edictis perturbaverant. Gratias verò agit Deo immortales,  
"quòd singulari providentiâ universum hominum genus QVI  
"DIVINAM LEGEM COLVNT AC VENE-  
"RANTVR restituta pace, & letitia afficitur. Imo, inquit, eum  
"summâ cum voluptate audivisse, PRÆCLARVM ILLVM  
"HOMINVM COETVM (CHRISTIANORVM in-  
"telligere se ait) potissimam partem *Persidis* EXORNASSE;  
"ex quo VTRIQVE ILLORVM scilicet tam Regi, quam  
"Christianis COMMVNEM CONTIGISSE FÆLI-  
"CITATEM pronunciat. Sic Constantinus. Quæ omnia, spe-  
"ratu dignissima, Vos Mundi Magnates, auscultate, nisi *salices* essis  
"illi *infelicissimi*, quibus, abundanti mundanorum affluentia, vel  
"ocium non est, vel non animus, divinam perscrutandi verita-  
"tem; Aures vestræ seu a Delatoribus, sive Adulatoribus, vel  
"aliquibus, nescio, quo nomine, Heterodoxis obthurantur, ne  
"alios audiant narraturos. Sed tandem invicta veritas (pro dolor)  
"vestros percellet animos, cæterosque, qui aspernantes *Constantinianam*  
"Christianorum definitionem [ *Divinam colere legem, venerari-*  
"que ] illorum meditantur, minitantque ruinam. Sic fuit ab initio,  
"teste Scripturâ, \* Constantino, innumerorumque experientiâ,  
"& nostrâ An Deus *Sacrilegium* patitur inultum iri? Populum  
"Dei, Populum Deo CONSECRATVM nuncupat, eosque SA-  
"CRILEGOS, qui populum illum nefandis edictis perturba-  
"vint. Quâ normâ, parique ratione, haud Christianis tantum, ve-  
"rum etiam *Judeis* indulgendum est. Qui ut veterem venerantur  
"legem, Ita in suis primitiis & radice Deo consecrantur\*. Quorum  
"massa, ramique, cum Orthodoxum amplectentur Christianissimum,  
"ut etiam Christiani, PRÆCLARVS HOMINVM COE-  
"TVS censendi sunt; Quique potissimum cujusque regni partem quam  
"occupant EXORNANT, Communicatâ utrique FOELICITATE  
"COMMVNI.

venia illam  
venerantur.  
\*Exteri vocan-  
tur quasi diceret  
Anglice exorava-  
gans, 1 Cor.  
5.12 Eph.2.12  
\*Matth.15.9.  
†Matth. 20. 3.  
& Luke 11.42.  
Vbi minuta legi  
(dum infirmus)  
non prætereunda;  
quanto minus  
Evangelij; ut  
1Cor.11. de Re-  
velato capi v. &  
crimibus.

\*Mat.23.34.35

\*Rom.11.16.

Vos



Vos itaque, terrarum Dynastæ, exoremini, uti perorat Imperator; ut ISTO MODO, humanissimè nimirum excipiendo Christianos, DEVM, hujus universitatis Dominum & parentem, PROPITIUM, ET PLACATUM HABEATIS. Hos, inquit, ut DECET HUMANITATEM VESTRAM, complectendo, amandoque, tum vobis, quam NOBIS, istâ vestrà fide, IMMENSVM PRÆSTABITIS BENEFICIUM.

*Bene vortat Deus,*

AMEN,

*Precatur,*

NATHANAEL HOMESUS.



A N

Epistle *EXPLICATORY* and *APOLOGE-  
TICAL* to the *READER*, touching the  
Subject-matter of this *BOOK*.



THE Frontispiece of the Title, and the Printers specimen, (formerly given into the hands of our friends) having sufficiently held forth the forme of this Treatise, we deemed it necessary to adde one word touching the matter; which, should seem by the variety of palats to be of a various and strange relish. Most dis-relishing the least that is said of it as too much; many resenting all, as too little: The later duely weighing, this to be the great interest of Saints, and to succeed the grand Catastrophe of all the present turnes, and overturnings of times, and things (pulling downe the rotten, that the rubbish removed, New Jerusalem may be built) The former, as stricken with a pannick fear, dreading some monster of Heresie abortively to  
be

be borne into the world, or a voluptuous Cerinthianisme to be raised from the dead, to the endangering of the Articles of our Creed, or Faith. But whosoever will be so wise as to read the first and fourth Booke, afore he censure, shall finde (beside the whole current of Scripture in the other) the stream of all sorts of all the best approved Antiquity of the most pious Fathers (Greek and Latine) the choyssest ancient Jewish Rabbins, with the pick'd flowers of their Targums, and Talmuds, and Orthodox Councils, and Catechismes, &c. to have held with us. And if he shall peruse the fifth Booke, he shall be convinced (I trust) that when the most learned Adversaries had objected what they could, and particularly that of infringement and prejudice to the Articles of Faith, they could not in the least impeach our Tenet of any such error, or incongruity. And into a like nothing, I doubt not, will that dreame of voluptuous Cerinthianisme vanish, upon the Readers perusal of the third Section of the third Chapter of the third Booke, Page 372.

And for further satisfaction of the Readers, and mine owne spirit herein, I can comfortably adde one grand consideration, viz. Experience. For, the maine substance of this Treatise was for neer one whole yeer tasted, and tryed upon the palats of very many of the most godly and pious, who were so far from doubting, and so fully satisfied in their spirits, that their importunity and encouragements brought this Worke into the World, when I had long laid aside the thoughts of ever travelling with it any more.

The reasons why I began as well in Latine as English, throughout the first Booke, and there rested, were two; First, The many Latine Quotations necessitatedly attending a worke of this nature. But chiefly (if I may speake freely) the grand concernment of it to all Forreigne Nations, (as well as to us) that hope for future blisse, especially to the now distressed Jewes; To whom, therefore I would willingly have so communicated it, for their readiest perusal: But some of my worthy Friends strongly dissuading, mine owne ease easily submitted.

If yet all are not, will not bee satisfied, I cannot helpe it; nor all the Writers in the World, with whom all men were never satisfied. But this I have strongly to comfort my selfe herein, That the Call of the Jewes being a Mystery (Rom. 11. 25.) and the Resurrection of the Saints, and their change a mystery (1 Cor. 15. 51. &c.) both Master-limbs of the body of this Discourse, the fault of the Readers non-satisfaction may as well (at least) be charged on his dimnesse, as upon my weaknesse.

I have no more to adde in this mee-displeasing way of Epistolizing, but to pray and wish to the Well-Willers, increase of Divine light: To the Ill-willers, a better spirit: To the Newter-negligent, diligence to understand: And to the Learned, searching, and declaring: To all which,  
**AMEN**

Is the clofe of

Your Servant in the Lord,  
**NATH. HOMES.**

## A Synopsis of the main integral parts of the whole Treatise.

### BOOK I.

- 1 Chap. **T**HE General Position of the Saints reigning with Christ a 1000 years, propounded.
  - 1 Section, That Position expounded.
- 2 Chap. That Position is not guilty of singularity, or novelty.
  - Sect. 1 The Hebrew Antiquities,
  - 2 The ancientest Greek Fathers,
  - 3 The ancientest Latine Fathers,
  - 4 Modern Writers of several Nations
- 3 Chap. Some preparations in a general way for the demonstration of the said Position.
  - Sect. 1 Of the Saints living that thousand years.
  - 2 Of their reigning that 1000 years.
  - 3 Of their reigning with Christ.
  - 4 Of the thousand years.

### BOOK II.

- 1 Chap. The general Position taken asunder into two parts.
  - 1 How Christ shall be with his Saints,
  - 2 How the Saints shall reign under him.
- 2 Chap. Ten several Scriptures out of the New-Testament (in relation to the first part) to prove the visible appearance of Christ, personally, to the Church on earth, at the time of her Restauration, as aledged and explained.
  - Sect. 1. Job. 19. 37. They shall look on him whom they have pierced; collated with that in Zach. 12. 10. &c. whence it is quoted.
  - Sect. 2. Rev. 1. 7. Behold he cometh with clouds, and every eye shall see him, &c.
  - Sect. 3. Matth. 24. 30. And then shall appear the signe of the Son of man in heaven, &c.
  - Sect. 4. The 2 Thess. 2. 1. &c. Now I beseech you brethren by the coming of our Lord Jesus Christ, &c.
  - Sect. 5. Mat. 26. 29. I will not drinke henceforth of this fruit of the vine, until that day, when I drinke it new with you in my Fathers Kingdome.
  - Sect. 6. The 2 Tim. 4. 1. I charge thee before God, and the Lord Jesus, &c.
  - Sect. 7. Act. 3. 19, 20, 21. Repent yee therefore, and be converted, that, &c.

- Sect. 8. Mat. 23. 38. Your house is left unto you desolate, &c.
- Sect. 9. Mat. 24. When shall these things be, &c.
- Sect. 10. Luke 19. 11. to 28. He added, and spake a Parable, &c.
- 3 Chap. Five Scriptures out of the Old Testament, to prove the visible appearance of Christ to the Church on earth, at the time of her restauration.
  - Sect. 1. Dan. 7. 11. &c. to the end of the Chapter, I beheld then, because, &c.
  - Sect. 2. Jer. 23. 5. Behold the dayes come, saith the Lord, that I will raise unto &c.
  - Sect. 3. Zach. 2. 10, 11, 12. collated with Zach. 14. 4, 5, 6, &c. Sing, and rejoyce, O daughter of Jerusalem, for lo I come, and I will dwell in the midst of thee, &c.
  - Sect. 4. Mich. 4. v. 1. to 8. In the last dayes it shall come to passe, that the mountaine of the house of the Lord shall be established in the top of the mountains, and many Nations shall come, &c.
  - Sect. 5. Zeph. 3. 14. &c. Sing, O daughter of Zion, the Lord hath cast out &c.
- 4 Chap. A brieve Discourse upon Christs visible appearance to the Elect on earth.

### BOOK III.

- 1 Chap. The partition of the ensuing discourse, shewing that two things are to be done (in relation to the second branch of the Position afore, How the Saints shall reigne under Christ) viz.
    - 1 To prove in general, That there is such a Kingdome yet to bee on earth as aforesaid, in the general Position.
    - 2 What this Kingdome shall be in the particulars.
- The first is managed by four means, viz.
- 1 Texts of Scripture,
  - 2 Arguments,
  - 3 The common consent of all sorts of men, as if a law of nature.
  - 4 Solution of objections.
- 2 Chap. Containing many Scriptures, proving that there shall be yet on earth,



earth, before the last judgement, such a Reigning of the Saints, such a visible Kingdom of Christ, and a glorious state of all things, as is before propounded.

Sect. 1. Largely discussing the 20 and 21 Chapters of the *Revelation*.

Sect. 3. (falsely so printed for Sect. 2. and suitably the rest to the end of the third Book) the usefulness of the Old Testament for the point in hand; wherein many considerable things for proof are produced.

Sect. 4. Gods promise to *Adam*, Gen. 1. 26, 27, 28. paralleld with *Psal.* 8. and that with *Heb.* 2. 5. largely opened.

Sect. 5. Gods promise to *Abraham*, Gen. 12. Gen. 17. Gen. 18. Gen. 22. paralleld with other promises, to his posterity, Gen. 26. Gen. 48. And those with the Apostles explications, and applications, *Rom.* 4 *Gal.* 3 *Heb.* 11. largely opened.

Sect. 6. *Balaams* Prophecie, *Num.* 24. explained.

7 *Deut.* 3. 1. to 10.

8 *Deut.* 32. 15. &c.

9 *Nehem.* 1. 8. &c.

10 The Booke of *Psalms* in three beads.

11 *Isa.* 2. 1. &c.

12 *Isa.* 9. 6. &c.

13 *Isa.* 11. totum.

14 *Isa.* 14. 1. &c.

15 *Isa.* 24. 23.

16 *Isa.* 25. totum.

17 *Isa.* 33. 20, 21.

18 *Isa.* 34. 1. &c.

19 *Isa.* 45. 14 &c.

20 *Isa.* 49. totum

21 *Is.* 54. 11. &c.

22 *Isa.* 59.

23 *Isa.* 60. tot.

24 *Isa.* 63. 1. &c.

25 *Isa.* 65. 17. &c.

26 *Isa.* 66. 5. &c.

27 *Jer.* 16. 14. 15. collated with chap. 23. v. 3 &c.

Sect. 28 *Jer.* 30 & 31 chap

29 *Jer.* 32. 37. &c.

30 *Jer.* 50. 17 &c.

31 *Ez.* 28. 24, 25, 26

32 (corruptly printed

33.) *Ez.* 34. 11. &c.

33 *Ezek* 36. totum.

34 *Ezek.* 37. tot.

35 *Dan.* 2. 31. &c.

36 *Dan.* 7. All the ch

37 *Dan.* 11. & 12 ch.

38 *Hos.* 1. 10, 11.

39 *Hos.* 3. 4, 5.

40 *Joel* 2. 28. &c.

41 *Joel* 3. 1. &c.

42 *Amos* 9. 11. &c.

col. with *Ob.* v. 17. &c.

43 *Mich.* 4. All.

44 *Zeph.* 3. 9. &c.

45 *Zach.* 2. 6. &c.

46 *Zach.* 6. 12. &c.

47 *Zach.* 8. 20. &c.

48 *Zach.* 10. 3. &c.

49 *Zach.* 12. All.

50 *Zach.* 14. 3. &c.

51 *Mal.* 4. All.

All which places of the O. T. from Sect. 6. to the end of Sect. 51. are paralleld with several places of the New Testament.

3 Chap. The inconsiderableness, and inconsideratenesse of some ancient Authors verbal glancings, against

some of the proofs afore alledged. Sect. 1. A general survey of the Authority of mens words, and writings.

Sect. 2. *Jeroms* jerkings at the precedent proofs discussed.

Sect. 3. The words of *Gains*, seconded by *Dionysius Alexandrinus*, both falsely fathering our opinion upon *Cerinthus*, and weakly credited by *Eusebius*, examined and confuted, and our opinion of the thousand yeers is vindicated from voluptuous *Chiliasm*.

4 Chap. Places produced out of the New Testament to prove the general Thesis or Position.

Sect. 1. *Mat.* 24. 13. Sect 8 The 2 *Cor.* 3.

2 *Luke* 1. 31, 32. 15. &c.

3 *Luke* 21. 24. 9 *Phil.* 2. 9, 10. &c.

4 *Luke* 22. 28. &c. 10 *Rev.* 2. 25. &c.

5 *Act.* 1. 6. 11 *Rev.* 3. 21. &c.

6 *Rom.* 11. 25. &c. 12 *Revel.* 18, 19

7 The 1 *Cor.* 15 Chap.

21 &c.

5 Chap. Containing five Arguments in five distinct Sections to prove the future glorious state on earth.

#### BOOK IV.

1 Chap. Containing a Preface to the subject of this Book, which is to shew the judgement of all sorts of men, in favour of our main Position, touching the future glorious state on earth, viz. in

2 Chap. Of Heathens,

3 Chap. Of Mahometans,

4 Chap. Of Jewish Rabbins,

5 Chap. Of Christians.

#### BOOK V.

1 Chap. Dr. Prideaux his Arguments against the future state of this glory on earth, answered.

2 Chap. Dr. Pareus his Arguments answered.

3 Chap. Mr. Baylies nine Arguments answered.

4 Chap. Mr. Hayne answered.

5 Chap. An universal Argument of the generality of men answered.

6 Chap. Containing our replies to mens objections, or exceptions against our Arguments.

#### BOOK VI.

The introduction, laying forth the generall heads, of what this future glorious state on earth shall be, viz.

1 Chap.



- 1 Chap. shews the Chaos preceding,
- 2 Chap. The Creation constituting,
- 3 Chap. The Dimensions,
- 4 Chap. The Qualifications, viz.

Señ. 1. Shews it to be a Sin-lesse condition.

Señ. 2. Sorrow-lesse.

Señ. 3. Death-lesse. From which three, do issue those particulars in the

Humane ruling Majesties,

Coercive Superiorities,

Señ. 4. That Church-censures,

there shall

be no

Fears,

Wants,

Desertions,

Labour,

Decay,

Procreation of children.

Señ. 5. Temptation-lesse,

Señ. 6. A Restauration of all the creatures.

7 A Time-lesse state.

8 A perfection of all qualities.

9 A confluence of all comforts.

10 The face and character of Eternity.

5 Chap. The priviledges of the said state.

Señ. 1 The fulfilling of all Myste-

ries and Prophecies.

Señ. 2. A superabundant pouring out of the Spirit.

Señ. 3. A wonderful return of prayers.

Señ. 4. Those Church-ordinances then remaining, shall be in a bigger Key.

Señ. 5. Union of all Saints on earth.

Señ. 6. Honour to all that is holy.

## BOOK VII.

1 Chap: The Introduction.

2 Chap. Several Prognosticks of the said glorious state on earth, approaching.

Señ. 1. The expiration of some accounts.

2 The might of the Churches enemies.

3 The height of their wickednesse.

4 Wars, and rumors of Wars.

5 A touch on other Prognosticks.

3 Chap. Several Computations, when the said glorious estate on earth shall begin.

Señ. 1 Reusners

7 Parkers

2 Huets,

8 Clavis Apocalyp.

3 The Rabbins,

9 The Julian and

4 Brighmans

Jews

5 Alsted

10 Hainlinus

6. Medes

Account.

## SOME ERRATA.

Page 23. line 48, put the [,] at God, to the word power, p. 38. l. 1. last save four, move [,] from the word opinion, to the next word them, p. 46. § 12. l. 3. r. Commentary, p. 48. §. d. l. 8. for being r. are and ib. l. 12. change [,] at world into [,] p. 52. l. 1. last save three, remove the latter Parenthesis to next after [9] p. 63. l. 10. for Sciences, r. Scions, p. ib. l. 13. from the end of the p. put out the Paren: at But, and insert it in the third l. following at beleevers, p. 66. r. fifth, p. (7. x. j. xib, p. 71: insert ) in l. 24. at Alcoran, ib. p. in l. 36. insert at meaning these words, as some compute, and in the next l. save one, insert at least, p. 73: insert at afterwards in the last l. p. 79, l. 30: adde to the word John, there, p. 83, l. 8: [,] at clouds, p. 86. §. 1. l. 1. put out p. 89, l. 10: from the bottom, insert at have, the word fully, p. 92: in the Marg: for so, r. illo, and for illis, r. illis, p. 100: marg: l. 10: put at juxta [,] and at simulacrum, and at Balaami, and put out that at iste, p. 117. l. 16. for counter destruction, r. counter distinction, p. 119: l. last save one, for saved, r. saved, p. 124. Señ: 3. r. Señ: 2, & so accordingly in all the rest of the Sections to the end of the third Book, only in p. 232, and 233. Señ: 3. is twice printed, so that the first is to be read 32 (according to that order the first error, p. 124 put them in) p. 126. l. 8: put out ) p. 133: marg: l. last save one, for Ends, r. ANDS, p. 145. l. 16: r. governours, p. 158: for Ad. 12. r. by Areta Eusebi: ca. 12. p. 179, §. 5: l. 20: r. have, p. 181: marg: l. 20: for ryc, r. yca, p. 201: marg: l. 4: r. חַיִּים וְשָׁלוֹם That is, p. 220: marg: l. 12: r. חַיִּים וְשָׁלוֹם, p. 232. r. Señ: 32, p. 342 last marg: etc. r. in the present thesis (with, p. 471 in the title, for chi: 1, r. chi: 2. And p. 473: for chi: 3, r. chi: 3. And p. 475 for chi: 3, and so 477, 479, 481, 482, 485, 487, 489, There are some other Errata, which time would not permit to correct. As for the Latine of the first Book, there was no leasure at all to look over any part of it.

THE

In obedience to an Order dated October 6. I have (as my present weaknesse will give me leave) perused that which hath been brought unto me, written by Dr. Homes in several Books, concerning the Kingdome of Christ on Earth, and doe returns this as my sense of it.

**T**He Subject (which is the Reigne of our Saviour, with his Saints on the earth) is of a transcendent glory in it selfe, of universal consequence to all persons and states; of very great seasonablenesse for the present Times. Like a peece of rich coine, it hath been long buried in the earth, but of late dayes digged up againe; it begins to grow bright with handling, and to passe current with great numbers of Saints, and learned men of great Authority. As the same Star at severall seasons is the Evening-star, setting immediately after the Sunne, and the Morning-star shining immediately before it; So was this Truth the Evening-star to the first coming of Christ, and giving of the Spirit, setting together with the glory of that Day, in a night of Antichristianisme: Now it appears againe in our Times, as a Morning-star, to that blessed Day of the second effusion of the Spirit, and the second appearance of our Saviour in the glory of the Father. 2 The manner of handling this Subject in this Book, appears to be with piety, and modesty, learning, and judgement, industry, and variety; variety of divine matter, excellent reading, choice Scriptures, and openings of Scriptures; out of all which ariseth much present light, many hints to more light, quickning occasions to further searches, and discoveries; So that this Book is in one, a well grown Orchard, and a Nursery of Truths. 3 The opinions which the Doctor holds forth in this Book, cannot be expected to have a concurrence of all gracious, and judicious Spirits, or a cleernesse in all particulars, the subject being a Prophetick Truth, approaching indeed, but still at some distance; yet they all move upon the three-fold Hinge of three principal points, which seem to lye faire and uppermost in the letter of divers Scriptures, and have been stamped with the Authority of men eminent in holinesse and learning. These three points are such as cut off all pretence to the flesh, to sensuality, carnality, contention, from the Reigne of Christ, such as instruct the Saints to a peaceable, patient, and joyfull waiting for the coming of Christ; That when he appears, they may appear with him in glory; such as being rightly understood, confirme the letter, and highten the spirituality of the Scripture, giving a distinct and joynt accomplishment to letter and Spirit, each in other; the Letter in this state, having its fulnesse in the Spirit, and the fulnesse of the Spirit taking in the letter. Those three principal points are these: 1 The Testimony, and entrance to Christs Kingdome shall be the indubitable evidence of our Lords appearance in his owne person (whether this appearance shall be miraculous, the Lord descending to vaile, for a season, his glorified body which being ten thousand times brighter then the Sunne, cannot be seen by mortal eyes, under a meaner form, that it may be fitted to our natural senses; or whether this appearance shall be mysterious, the Lord in the same instant of his appearance transfiguring the dead, and living Saints into a conformity to his glorified body, that in the same twinkling of an eye, they may see their King, and he may see them in beauty, eye to eye, their glorified eye, to his glorified eye; or whether both these, according to those severall Scriptures, Mat. 24. 30. Act. 1. 11. 1 Cor. 15. 51. Ph. 3. 20, 21.) for these severall ends, of conviction to the world, conversion to the Jews, glorification to the Saints, renovation to the creature. The 2. principal point in this Book is, That the state of the Saints Kingdom shall be the resurrection from the dead, and a change in the living Saints, equivalent to the resurrection of the bodies of those that sleep in the dust. Thus each particular Saint, and the whole Church, being predestinated to be conformed to the likenesse of the image of Christ, shall in this state answer that state of Christ in his owne particular person, between his resurrection and ascension: which seems to have been his Paradisical state; his soul entering into Paradise at his death, his body at his resurrection re-assumed into the same state with the soule. The last head is, That there shall be a New Earth, to be the seat of this New Kingdome. If the Earth be made New with the Newnesse of the Spirit; if that also be spiritualized, then will it be fit for glorified Inhabitants. The streets of the New Jerusalem are said to be as gold, and glasse: Behold the nature of the New Earth, and the description of its spirituality. It shall be as pure gold for its solid simple substance, for its shining glory; It shall be as pure glasse, for its transparency, cleernesse, and through-lightsomnesse.

In pursuance of an Order, bearing date the 6. instant, for my perusal of this Treatise, penn'd by Dr. *Homes*, and to report my opinion concerning the same, I certify as followeth;

**T**hat all the Saints shall reigne With Christ a Thousand yeers on earth, in a wonderfull, both visible and spiritual glorious manner, before the time of the ultimate, and general Resurrection, is a Position, which (though not a few have desired about, and some opposed, yet) have gained ground in the hearts and judgements of very many, both grave and godly men, who have left us divers Essayes, and Discourses upon this Subject. And (having perused the learned and laborious travels of this Author) I conceive that the Church of God hath not hitherto seen this great point so clearly stated, so largely discussed, so strongly confirmed not onely by the testimony of Ancient, and Modern Writers of all sorts, but by the holy Scriptures throughout, as it is presented in this Book. Wherein also divers other considerable points are collaterally handled, all tending to set forth the Catastrophe and result of all the troubles, and hopes of such as feare God, as the preface to their eternal blisse. And whereas some have been, and still are, apt to abuse this Doctrine, by making it an occasion to the flesh, and of beating themselves in the expectation of a carnall liberty, and worldly glory; I finde that this Author hath cautiously fore-laid, and prevented all such abuses, by shewing the exceeding spiritualnesse and holinesse of this state: To which, as none but the truly holy shall attain, so having attained it, they shall walke in the light of holinesse. And therefore I judge this Book very usefull for the Saints, and worthy of the publick view.

O<sup>o</sup> Rob. 13. 1653.

Joseph Caryl.

THE  
DAWNING  
OF THE  
DAY-STAR,

Largely discussed in **QUOTATIONUM** *quæ-*  
*dam SPECIMINA, nec non*  
*Epitome totius primi libri com-*  
*pendiaria, pro extraneis, præ-*  
*sertim Judeis, Latine red-*  
*dita.*  
*Five Bookes.*

I. BOOKE  
Of the Generall and  
maine Position.

CHAP. I.  
The Position propounded.

**T**He most Sacred  
Scriptures do fre-  
quently in many  
places affirm, that  
All the Saints shall  
reigne with Christ a long time, name-  
ly a **THOUSAND** yeares on  
**EARTH** (**SATAN** the  
meane while being bound) which  
yeares are not yet begun, but do ere  
long; and from thence are at length  
to be fulfilled, in a wonderful  
both **VISIBLE** and **SPIRITUAL**  
glorious manner, at the **RESTI-**  
**TUTION** of **ALL THINGS**,  
and their **NEW-CREATION**,  
before the time of ultimate and ge-  
nerall Resurrection.

LIBER I.  
De generali & summaria  
Thesi.

CAP. I.  
Thesis Proposita.

**S**Antes omnes diuti-  
nè cum **CHRISTO**  
regnaturos, in **TER-**  
**RA** scilicet **MILLE**  
annos (**SATANA**  
tunc temporis ligato) nondum in-  
captos, brevi incapturos, indeque  
implendos, tam visibili quam spiri-  
tuali mirandâ *manifestatione* &  
*manifestationis* gloriâ ante resurrectionis  
ultimæ generalis Epocham, a Sa-  
cro sanctissimis Scripturis passim as-  
seritur.



## SECTION I.

*The Position expounded,*

S. 1. **B**Y *Saints*, I meane all the *Elect*, from time to time extant afore that time, effectually called, whose characters (that we may know them) in relation to our Position, are in the *Revelation* limbed to the life, where both it and they are deciphered in one & the same table or frame, viz. *Rev. 20. 4. And I saw Thrones, and they sate upon them, and judgement was given to them; and I saw the souls of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his marke upon their foreheads, or in their hands, and they lived, and reigned with Christ a thousand years.*

S. 2. In which words, I minde at this time, chiefly the three characters of them, that shall reigne with Christ: The first is *Beheading*, synecdochically signifying all persecution, either more particularly (as it is here expressed) for the *Witnesse of Jesus*, that is, for asserting the God-head as well as the Man-hood of Christ, for which many Martyrs suffered in the *Arian* persecution, soon after *Constantines* time; or more generally, for the *Word of God*, viz. the fundamental doctrines thereof, for which they suffered afore the *Arian* persecution, in the *heathen-Roman* tenfold persecution, and after, in the *Antichristian-Roman* persecution, and of late times in severall Countries, in the *Arminian* and *Socinian* persecution: or for both.

The

## SECTIO I.

*Thesis exposita.*

**P**ER *Sanctos, nimirum Electos* intelligo omnes, tum vocatos, tum vocandos, quorum characteres sub **REGNANTIUM** notione in *Apocalypsi*, ad vivum subinde delineantur. Capite nimirum 20. v. 4. ad hunc modum. Vidi sedes, & sederunt super eas, & judicium datum est iis; & animas eorum, qui **SECURI PERCUSSI SUNT PROPTER TESTIMONIUM JESU, ET PROPTER SERMONEM DEI**, quique **NON ADORABUNT BESTIAM**, neque **IMAGINEM EJUS**, **NEC ACCEPERUNT CHARACTEREM IN FRONTIBUS suis, aut in MANIBUS SUIS**; Viventque & regnabunt cum Christo **MILLE annis**. Capite vero 11. v. 15, 16, 17, 18. ad hunc modum, Septimus igitur Angelus clauxit & factæ sunt voces magnæ in Cælo, dicentes, facta sunt regna mundi, regna Domini nostri, & Christi ejus, qui regnabit in secula seculorum. Tum viginti quatuor illi senes, qui in conspectu Dei sedent in sedibus suis, prociderunt in facies suas, & adorarunt Deum, dicentes, Gratias agimus tibi Domine, Deus Omnipotens, Qui es, & Qui eras, & Qui venturus es; quod adeptus sis potentiam tuam magnam, & regnum inieris, & iratæ sunt gentes, & advenit ira tua, & præstitutum tempus mortuorum, ut judicentur, & des mercedem, **SERVIS TUIS, PROPHETIS, & SANCTIS**, & **TIMENTIBUS** nomen tuum, **PARVIS & MAGNIS**.

*Apo-*

The second Character is, *not worshipping the Beast*, no nor his *Image*. Those that shall reigne with Christ, reverence not either apparent *grosse* Idolatry, or *specious* refined (under the notion of *prudentials*) in divine worship. They dis-regard Antichrist, *root* and *branch*, *body* and *rayle*.

§. 3.

The third Character is, *They receive not the marke of the Beast in their hands, or foreheads*; that is, they yeeld not subjection to Antichrist, secretly, or openly, neither profess him, nor contest for him, or for any thing against the truth. All these three Characters are here given to take in all Saints: For haply some Saints have somewhat *subdued* outwardly to Antichrist, but did not *worship*. Some perhaps have not *subdued*, but had not the opportunity or magnanimity to *suffer*. Others may be, have *subdued* or *worshipped*, and after, repenting, have *suffered*.

§. 4.

In other places of the *Revelation*, instead of this Negative, *Have not the marke of the Beast*, they are said to *have the marke of the Lambs Father in their forehead*, Rev. 14. 1. &c. They profess the truth of God, with faith in Christ Jesus. They are truly *Saints*, and *fear the name of God*, which is the *Cognizance* of those that shall reigne with Christ, Rev. 11. 15, 16, 17, 18.

Apocalypf. *denique Capite 14. v. 1. &c. nā dēpinguntur. Tunc aspexi & ecce, aderat Angelus stans super montem Sion & cum eo Centum quadraginta quatuor millia, habentia NOMEN PATRIS ejus scriptum in frontibus suis. EMPTI sunt e terrā. Non sunt INQUINATI mulieribus, SEQUUNTUR, AGNUM, &c. Venit hora judicii sui &c. Cecidit Babylon &c. Beati ab hocce tempore mortui ii, qui domini causa mortui sunt, &c. Aderat nubes candida, & nubi infidebat quidam similis homini & Demessa est terra.*

§. 5.

All such *Saints* shall reigne with Christ, as we have said (the Kingdomes of the earth then being actually and absolutely *become the Kingdomes of Christ*) the said Saints on earth visibly possessing the *power and dominion* over the earth, for a thousand yeares, literally and properly taken, and Christ most gloriously appearing, at least at the beginning and ending of that thousand yeares: though wee cannot yet so demonstratively and infallibly hold forth, *that he shall continuedly be*  
all

*Omnes inquam hosce, splendide regnatos, cum Jesu Christo (quibuslibet terrarum Dynastiis, actu absoluteque in ILLIUS, aliquantisper apparentis potestatem succedentibus) visibiliter possidentes (ut Dan. 7. 27. ) Regna, Dominatus, eorundemque sub toto Caelo amplitudinem mille annis, ad literam propriè acceptis, Diabolo interea temporis ab Ecclesiæ finibus omnimodè atlegato.*

§. 6.

all that time personally present upon the earth. The Devil, the meane while, all that time, under what names or notions soever, either as a cunning *Serpent*, and secret *Satanical* Adversary, are as an open violent rampant *Dragon*, and reviling *Devil*, shall bee wholly, and absolutely confined, and restrained, in effects, acts, and person, from the Precincts of the Church.

## CHAP. II.

*This opinion is not guilty of Novelty, or singularity.*

S. 1.

**T**O remove in the first place the prejudice, that lyes heavy upon this Position, of *Novelty*, and *singularity*, wee shall produce approved *Antiquity* (both afore and since Christ) with a multitude of later *Worthies*, almost in every age hitherto congratulating with this truth.

S. 2.

Any of which wee intend not for prooffe (which is deferred till the third Chapter, of this first Booke, but especially to the whole third Booke) but to remove impediments from mens minds, and to cleare their understandings from an averse waywardnesse of spirit, and so to reconcile them to a patient attention and tractable docility.

### I. SECTION Of Hebrew Antiquities.

S. 1.

**F**OR, the *Hebrew* Antiquities, to be set (for seniorities sake in part) in the *Front*, wee have divers: whereof the first is the *Targum* or *Chalde Paraphrase*: which tooke its beginning from the *Jewes* Captivity in *Babylon*: where their native *Hebrew* tongue grew out of use, so that the generality of them farre better understood the *Chalde* then the *Hebrew*. The *Targum* hath many pertinences to the point in hand, especially if we compare severall Copies of it. For there is a *Manuscript Targum*, which upon *Ester* Ch. i. reckoning

## CAP. II.

**H**anc Theses (ne statim in ipso limine, tanquam privata cujusdam opinio, tam novitatis, quam singularitatis rea, condemnatur) priusquam me demonstrationi accinxero, numerofo Constipatam satellitio erudita antiquitatis, tam ante quam post Christum edita, in medium proferam.

### I. SECTIO De Hebræorum Antiquitatibus.

**H**arum prima est Targumenica. Targum, seu Chaldaeus contextus, celeberrima inter Judæos Paraphrasis, hinc desumpsit originem, quod a Captivitate exolevisset lingua Hebraica, neque eam amplius intelligerent. Extat ab Onkelo in quinque libros Moſis; a R. Jonathan in Josue, Judicum, quatuor Regum, omniumque Prophetarum, excepto Daniele; Et a Josepho Cæco in Cæteros veteris Testamenti libros. Plura complectitur, quæ Synagoge Judaica ſarveant, paſſim tamen eam ingulat, dum luculentiffimè de Meſſiâ teſtatur. Guid Mich. le Ja in præſatione, ſeu inſtituti operis ratione. Ad



reckoning up the severall Monarchies that have, and shall bee from the beginning of the world unto the end thereof, makes the computation thus: The first *Monarchy* was of *God*. Second under *Nimrod*. Third, under *Pharaoh*. Fourth, under *Salomon*. Fifth, under *Nebuchadnezzar*. Sixth, under the *Medes and Persians*. Seventh, under *Alexander the Great*. Eighth, under *Julius Cæsar*. The ninth, the Kingdome of the *Messia*, or *Christ*. Where observe how the Jewes place the Kingdome of *Christ* in order after the Roman Monarchy, and to bee on earth, as the former were. But least this Copy, being a Manuscript, and so hidden from the eyes of most, should carry the lesse authority with it; let us consult the Targum, that looks all the learned in the face.

The *Babylonian Targum*, or ordinary *Chalde Paraphrase* saith upon, *Gen. 49. 10.* That *CHRIST shall come, whose is the KINGDOME and him shall the PEOPLES obey*. Observe the plurall *PEOPLES*, that is the *Nations*, indefinitely.

Which the *Jerusalem Targum* expresseth, more literally, and universally, The *KING CHRIST shall come, whose is the KINGDOME, and ALL* (marke the universality) *KINGS* (marke the persons) *shall be subject unto him, viz. so* (as the same *Jerusalem*

*Ad Bib. Reg. Lutetia edita. Multa sunt apud Targum (Collatis præsertim exemplaribus) ad nostram Thesin pertinentia. Targum seu Chaldaea Paraphrasis manuscripta in Ester Cap. 1. ad hunc modum & methodum, cum temporis tum loci computat Monarchias. Prima Dei fuit. Illa purum putum Hebraismum profitebatur. Nimrodus alteram tenebat Monarchiam. Pharaonis Monarchia facit tertiam. Huic Salomonis Monarchia successit. Eam Salomonis, quinta subsequuta est, nempe Nebuchadnezzaris Magni. Huic Babylonici Tyranni Monarchia, sexta successit, nempe Persarum & Medorum imperium. Alexandri Magni imperium facit septimam. Alexandri Magni, suorumque Satraparum imperium, Julii Cæsaris octava tandem excepit Monarchia. Invadit hanc Julii Cæsaris Monarchiam, illud Messiae regnum, quod novum est imperium. Hæc Jacob Colerus S.T.D. in Eliæ Hutteri in Biblia Ebraea præfatione. Ita in terris hanc, ut Cæteras, & post Romanam, Messiae locat Monarchiam.*

*Targ. Babyl. seu ordin. Chald. Paraph. in Gen. 49. v. 10. Donec veniat Messias, cujus est regnum, & ei obedient populi. POPULI (dignum observatu) in plurali, עַמִּים.*

S. 2.

*Quod Targum Hierosolimitanum ad literam magis, & latius seu universalius exprimit. REX CHRISTUS venturus est, cujus est REGNUM, & OMNES Reges se illi subicient. Ita ut quoscunque regum, principumve, illi non subiecturos interfecerit, ad ruto*

S. 3.

rem



lem Targum expoundeth on the 11. verle of that 49. of Gen.) that those Kings and Princes, that will not be subject unto him, he shall kill, making the Universe red with the blood of their slain, and the hills white with the fat of their mighty men, &c. But these things were not fulfilled at Christs being on the earth in the flesh. It was above three hundred yeares after, ere one King, or Nation was subject unto Christ, viz. in the time of Constantine the Great, except some sprinklings of Converts here and there, called Churches; the Nations and Kings of the earth, either taking no cognizance of his interest, or else persecuted it, even as to this day they doe, even ten parts of the world, for one that ownes him. Neither hath Christ yet taken that material and sensible vengeance on them, by killing the disobedient, in order to a bringing in of the rest into a visible subjection to him.

S. 4.

Lastly, Paraphrast Jonathan in his Chalde Paraphrase of Hof. 14. 8. hath these words, They (speaking of the Jewes) shall bee gathered together from out of the midst of their CAPTIVITY, they shall DWELL under the shadow of their CHRIST, and the DEAD shall LIVE, and good shall grow in the EARTH, and there shall bee a memoriall of their goodnesse FRUCTIFYING, and never fayling; as the remembrance of the sound of the Trumpets over the old wine, which was wont to be offered in the Sanctuary; which things were never yet fulfilled on earth. We forbear to quote more out of their TARGUM, or Chalde Paraphrase now, because we shall afterwards oft cast an eye upon it in our discusse of severall Scriptures, that tend to the PROOF of the point in hand.

S. 5.

To this let mee adde a touch out of the CAPITULA of RABBI ELIEZAR the GREAT, because neare of the same Antiquity with the former; his words are these: As I live, saith Jehovah, I will raise YOU (speak-

ing

Paraphraſtes demum Jonathan in Chaldaicâ ſua paraphraſi in Hof. 14. 8. hæc habet verba, מִמִּינֵי יִחְבְּשׁוּ &c. i. e. Congregabuntur (Iſraelitæ) de medio tuæ Captivitatis; in umbrâ CHRISTI SUI habitabunt, VIVENTQUE MORTUI, & BONUM ACCRESCET in TERRA; Nec non erit memoriale bonitatis eorum fructificans & indeficiens, juxta ac memoria Clangoris tubarum ſuper vino veteri, quod libari ſolet in domo ſanctuarii; Quæ res nunquam in terris adhuc impletæ fuerunt. Multo plus Targum habet, quod (ut inutilis videtur repetitio) in ventilationem Scripturarum Theſin probantium, comperendinamus.

Huic Jonathani Concinit R. Eliezer (qui paulò poſt Templum ſecundum floruit.) In Capitulis Magni illius Eliezer Cap. 34. hæc comperimus וְיֵאמָר דְּנִי &c. i. e. Vivo ego dicit dominus, quòd ſuſcitabo vos, in tempore futuro, in Reſur-

sur-

ing of the Jewes) up in the TIME to come in the RESURRECTION of the dead; and I will GATHER you with ALL ISRAEL.

You see, both doe harmonise to the same tune; the effect of their words the same, which is not yet fulfilled, in as much as to this day the generality of the Jewes have not owned any MESSIA to be come in the flesh, but refused *The* MESSIA, Joh. 1. 11. according as it was fore-prophefied, *Esa.* 53. 3. *He is despised, and rejected of men.* And the remnant of believing Jewes, never since, as yet saw that particular RESURRECTION of the dead, or that their gathering together out of the midst of their CAPTIVITY, or that generall GOOD in the EARTH. And therefore according to the Scriptures (of which by and by) these things are yet to come, afore the last and generall Resurrection.

Of Hebrew Antiquities, SINCE the Incarnation of Christ, namely their Two TALMUDS (their SEDAR OLAM is of the same age near upon, with the Babylonish) something of which TALMUDS was extant neare the Apostles time, if not ancients, and of other Rabbins, we shall give you an account in divers particulars. In *Gemara Sanhedrin*, R. Ketina hath said in the last of the Thousands of yeares of the worlds continuance, the world shall be destroyed, of which it is said (*Esa.* 2. 11. 17.) THE LORD ONELY SHALL BE EXALTED IN THAT DAY. And TRADITION agrees with R. Ketina, even as every seventh yeare of seven yeares is a yeare of release; so of the seven thousand yeares of

surrectione mortuorum, et congregabo vos cum universo Israel IN TERRAM ISRAEL.

*Hæc verò, quæ protulerunt, Jonathan & Eliezer, ad hodiernum usque diem, ut Judæis universè, ut AMBRAM, imo personam CHRISTI sui rejeicientibus (Johan. c. 1. v. 11. Jesh. c. 53. v. 3.) minime impleta fuerint; ita pars illa, quorundam credentium, nunquam vel revixerunt, aut de presenti eorum Captivitate sesquimillenariâ reduces, BONUM ILLUD IN TERRA vel Cæcutierunt.*

S. 6.

*Ex Antiquitatibus Hebræorum TALMUDICIS, Judaicis nimirum, & Babylonicis, a Ducentesimo Nonagesimo post natum CHRISTUM, ad annum saltem 120<sup>m</sup>. ascendentibus, reliquisque Rabbinarum post-natis abundè, si placet, excipiatis.*

[De Talmudicarum ævo Consulite Bucholcerum Indic. Chron. ad annum Mundi 4161, Christi 191. Helvicum Theatr. Hist. let. Chron. ad annum, quod mirum est Christi 500. Joh. Buxtorf in recensione operis Talmudici, ejus libro de Abbreviaturis Heb. vulgo annexo. M. Lightfoot in Miscellan, Cap. 7. De Christo confutante saltem Traditionem Talmudicam, Matth. 5. Christum ipsum Judæos inscitia arguentem,

S. 7.

ex

of the world, the seventh thousand yeares, shall bee the thousand of Release, as it is said, **AND THE LORD ALONE SHAL BE EXALTED IN THAT DAY.** Likewise *That Psalme* (namely the 92.) *is said to bee a PSALME OR SONG FOR THE SABBATH DAY; THAT IS, THE DAY THAT IS NOTHING ELSE BUT REST.* *As also it is said* (viz. Psal. 90.) **A THOUSAND YEERS IN THY SIGHT ARE BUT AS YESTERDAY.** By which it is plaine to acure observers, that the ancient *Rabbini-call Jews* did clearly understand the Prophecie of *Isaiab* in Chap. 2. of the **EXALTATION** of the **LORD** (twice there repeated) as meant of the **GREAT DAY**, (which some Rabbins call the Day of **JUDGEMENT**, others the Day of **MESSIA**, others the Day of the **RENOVATION** of the **WORLD**) and of the **REIGNING** of **CHRIST**, which is elegantly and emphatically there limbed in its colours to the life, as it will more shine forth, when we come to an accurate discusse of that Chapter.

*En (lectores perspicacissimi) veteres* **EXALTATIONE DOMINI** *Judei, Prophetiam Iesch cap. 2. de* **MESSIÆ** *bis repetitam de DIE MAGNO, an* **RENOVATIONIS MUNDI**, *(ut R. Schelomo.) an* **CHRISTI tunc temporis REGNO**, *(ut R. Asche &c.) in alio nomine appellaveris, deque* *articulatim, ornate-que ibidem depicto, apertissime intellexerunt.*

In *Midrasch Tehillim* upon the 90. Psal. v. 15. Wee thus read, **MAKE US GLAD ACCORDING TO THE DAYES WHEREIN THOU HAST AFFLICTED VS,** *That is by the Babylonians, the Grecians, and the Romans,* **AND THAT IN THE DAYES OF THE MESSIAH.**

And

*ex sua ipsorum scripta lege; ea scilicet, ut probabile videtur, Talmudica, in qua veteris Testamenti authenticam agnoverunt. Ea autem ratione a CHRISTO dictum est Joh. 10. 34. Nonne scriptum est in lege VESTRA?]*

1. In Gemara Sanhedrin PEREK CHELEK, *ita legimus* אמר רב קטינא &c. חד חריב &c. *Id est, Dixit R. Ketina, in UNO (nempe, ut intelligit, ULTIMO) mundi MILLENARIO vastabitur mundus, de quo dicitur, & EXALTABITUR DOMINUS SOLUS DIE ILLO* Iesch. cap. 2. v. 11. 17. חנה &c. i. e. *Convenit Traditio R. Ketinae, sicut è septimis annis septimus quique est remissionis annus; ita MILLENARIUS HIC, remissionis erit, MILLENARIUS, quemadmodum dicitur, EXALTABITUR DOMINUS SOLUS DIE ILLO & PSALMUS (scilicet 92.) dicitur CANTICUM DE DIE SABBATI, Id est, de die, qui totus est quies & dicitur (Psalmo nempe 90.) MILLE ANNI IN OCULIS TUIS VELUT DIES HESTERNUS.*

*Huic testimonio secundum ex Midrasch Tehillim exhibetur, ubi semper Psalm. 90. v. 15. laetifica nos pro diebus, &c. sic paraphrastice, emphasi non mediocri legitur. LAETIFICA NOS PRO DIEBUS QUIBUS AFFLIXISTI NOS, scilicet per Babyloniam, per Græciam & per Romanos, idque*







bins in that Berachoth) doth this appeare? By that which is written (in Jerem. 23.) BEHOLD THE DAYES COME, THAT THEY SHALL SAY NO MORE, THE LORD LIVETH WHICH BROUGHT THE CHILDREN OF ISRAEL VP OVT OF THE LAND OF EGYPT, &c. Which wise men interpret thus; not as if the name of Egypt should be blotted out, but because the WONDERS which shall bee effected in the DAYES OF THE KINGDOME OF MESSIA, shall principally be remembered, and their departure out of Egypt lesse.

S. 10.

Note by the way that it is not agreed among the Rabbins, in what THOUSAND yeares of the world the said DAY of JUDGEMENT, or of MESSIAH, or RENOVATION of the WORLD, shall bee. Some say, further off, in the seventh, others nearer, in the first, but others about the fifth.

S. 11.

But to goe on, The TRADITION of the house of Elijah is, Those *Fust* ones, whom God shall raise up, shall not return unto dust. But if you inquire what shall be to the *Fust* in that thousand yeares, in which the holy and blessed God shall RENEW his World, of which it is said, AND THE LORD ALONE SHALL BE EXALTED IN THAT DAY: Wee must know that the Lord will give them, as it were, the wings of Eagles, that they may flye upon the faces of waters, Iesch. 40. 31. THEY THAT HOPEFULLY WAIT UPON THE LORD SHALL HAVE THEIR STRENGTH RE-NEWED, THEY SHALL BE CARRIED UPON WINGS, AS EAGLES.

S. 12.

R. Saadias brings up the REARE gallantly, thus (on Dan. 7. 18.

*Præquam nos alia proferamus testimonia, animadvertant acutiores oculi, inter Rabbinos, quoto mundi MILLENARIO dictum JUDICIUM, vel MESSIAE, vel (ut appellant R. Asche, R. Abba, R. Chanan) RENOVATIONIS MUNDI TEMPUS fore, non convenit. Quippe quod non nulli (longius) in septimum, alii (propius) in sextum, Cateri (dignissimum observatu) in MILLENNIUM (circiter) quantum incidere promittunt. De quinto consulatur. Rabb. Asche.*

Quarta hujus seriei antiquitas, ELIA DOMO EGREDITUR, חַיֵּי דְבֵיתֵי אֱלִיָּהוּ &c. i. e. Doctrina Domus ELIAE. Justi, quos DEUS RESUSCITABIT (Resurrectione nimirum prima, quam Magistri, passim, nec non Author libri Sapientiae Cap. 3. v. 7, 8. agnoscunt) non redigentur iterum in pulverem. Si quæras autem, MILLE ANNIS ISTIS, quibus, DEUS sanctus benedictus RENOVATURUS est mundum suum, de quo dicitur ET DOMINUS SOLUS EXALTABITUR ILLO DIE, quid Justis futurum sit? Sciendum quod DEUS sanctus benedictus dabit, illis alas, quasi aquilarum, ut volent super facie aquarum; juxta Iesch. 40. 31. Expectantibus Dominum innovabuntur vires, efferentur alâ, instar aquilarum.

*Respondet ultima prime antiquitatis Hebraicarum; quam R. Saadias*

728. The Saints of the most High God shall receive a Kingdom. Because the children of Israel have rebelled against the Lord; their Kingdom shall be taken from them, and shall be given to the four Monarchies, which shall possess the Kingdom in this world; and shall lead Israel captive, and subdue them to themselves, Even TILL THE WORLD TO COME, untill MESSIAH shall REIGNE.

Wee shall, for a close of this Section awaken the Reader to have both eyes open upon this, That this reigning of the MESSIAH or CHRIST, is often mentioned by the aforesaid Rabbins, cannot be in the highest heavens after the ultimate day of judgement; for then hee layes downe all, and delivers up the Kingdom to God the Father, &c. 1 Cor. 15. 24. 28. Nor have these Rabinicall predictions beene ever fulfilled on earth, as experience can witness. And therefore necessarily they must be in effect, of the same judgement as is contained in our Position, or Thesis, which for that cause, cannot be adjudged novel, or singular.

## SECT. 2.

Of Greeke Antiquities.

Our Greeke Companions in this our own Position are divers. That wee over-burden you not in the entrance of this Treatise, with such things, as are not pleasing to every Reader, we will present to you onely three, each according to his age. The first is

Saadias ex doctiorum ~~con~~tinuum, eximius suppeditar. Quippe qui in Danielis cap. 7. v. 28. SUSCIPIENT REGNUM SANCTI DEI ALIISQUE sic prophetae non 72. &c. id est. Eo quod rebellantur Israelitae contra dominum, auferetur ab illis ipsorum regnum, Dabuntque quatuor hae Monarchiae, quae regnum possidebunt in hoc Saeculo, Captivumque ducent, subjugabuntque sibi Israel, usque ad Futurum Saeculum, donec RENAVERTUR MESSIAH.

Verum enimvero MESSIAH nequaquam regnaturus est in Saeculo, vel duratione in Colorum alestimo Continenda (1 Ep. ad Corinth. ca. 15. v. 24. 28.) Nec dum in terra, haec Saadiana vel Caturorum Rabinicæ predicationes implere fuerint, testanti experientia. Quorum auctoritas, eodem fuisse unum cum nostris thesi, notesse est. Quia, vel hac de causa; tanquam novitia, aut singularis condemnari nequit.

## SECT. 2.

De Graecorum Antiquitatibus.

Graecorum, qui nostra accipiunt Thesi, primus est JUSTINUS MARTYR, in Dialogo cum Tryphone Judaeo &c. &c. Ego autem, & si qui sunt per omnia orthodoxae sententiae Christiani, & carnis resurrectionem futu-

S. 13.

S. 1.

is **JUSTIN MARTYR**, who flourished about the yeare (after Christ) 141. so near the time of **John** the *Evangelist* (this **John** living till the hundredth yeare after Christ.) In that 141. yeare after Christ, this **JUSTIN** gave in his *Apology* for Christian Religion, in writing to **ANTONIUS** the *EMPEROR*. To allow him a sufficiency of judgement and time to bee a famous *Philosopher* (at that time so famed) and to write that *Apology*, wee had need to allow him to be fifty yeers old, as he himself testifies, and so to suppose him living, afore **John** was dead, and so long, as he was above one and forty at the time of his *Apologizing*. This man for his great learning, renowned with the honourable title of *Philosopher*, witnessed to bee Godly by his pious *Apology* in those bloody persecuting times, and sealed to be so in his death, by the after-name and fame of **MARTYR**; I say this man, this great *Justin Martyr* professed himselfe, and many other Worthies in his time, to bee of the same minde with our **POSITION**. His very words are these, I, and all that are every way orthodox Christians doe know both the future **RESURRECTION** of the body, and the **THOUSAND YEERS** in *Jerusalem* that shall bee re-edified, adorned, and enlarged, as the *Prophets EZEKIEL* and *ESAY* and **OTHERS** doe declare. For so *Esay*, of this thousand yeares, *Isa. 65. 17.* For there shall bee a new heaven, and a new earth, and the former shall not be remembered, neither shall they come into their mindes, but they shall finde joy and rejoicing in those which I create: For behold I make *Jerusalem* to triumph and

ram novimus, & **MILLE ANNOS** in *Jerusalem* instaurata, & exornata, & dilatata, sicut *Propheta Ezechiel*, & *Esaias*, & alii promulgant sic namque *Esaias*, de **MILLE** istorum annorum tempore loquitur est. **ERIT ENIM CÆLUM NOVUM, ET TERRA NOVA, ET NON RECORDABUNTUR PRIORUM, NEQUE EORUM ILLA VENIENT IN CORDA: SED LÆTITIAM, ET EXULTATIONEM INVENIENT IN HIS, QUÆ EGO CREO, QUIA ECCE FACIO JERUSALEM EXULTATIONEM, ET POPULUM MEUM LÆTITIAM** & paulo post **[NAM SECUNDUM DIES LIGNI VITÆ DIES POPULI MEI:]** In his verbis (inquit) **MILLE ANNOS** arcane designari intelligimus. Ut enim *Adā* dictum est, quo die de ligno comedisset, eo die moriturum etiam esse; scimus eum mille annos non impluisse. Novimus quoque dictum illud quod **DIES DOMINI SIT SICUT MILLE ANNI**, huc pertinere. Et ut apud nos quidam, cui Nomen **JOHANNES**, & duodecim *Apostolis Christi unus*, in eā qua illi exhibita est *Revelatione Prophetarum*; Christo credentes nostra *Gr. Paris. edit. τὰς τοῦ ἰησοῦ Χριστοῦ μέσσωτας* Annos mille *Hierosolymis* peracturos esse; ac postea *universalem*, & (ut semel dicam) sempiternam omnium, unanimiter simul resurrectionem & Judicium futurum; id quod & Dominus noster dixit quod **NUPTIUM NEQUE DATURI, NEQUE ACCEPTURI, SED ANGELIS ÆQUALES FUTURI SINT**, ut patet filii Dei resurrectionis. Apud nos enim huc usque etiam *Prophetica* extant dona.



and my people to rejoyce, &c. to the end of the Chapter. But of that, [For the dayes of my people shall bee as the dayes of the tree of life] hee giveth this sente, viz. In these words we understand (saith hee) that the one thousand yeeres are pointed at. For as it was said to Adam, In that day thou eatest of the tree, in that same day thou also shalt dye; Wee know he did not accomplish a thousand yeeres, Wee know also that saying [That a day with the Lord is a thousand yeeres] is to our purpose. Moreover a certaine man AMONG US, whose name is JOHN, BEING ONE OF THE twelve APOSTLES OF CHRIST in that REVELATION which was shewed to him, prophesied that those, that beleve in OVR CHRIST, shall accomplish a thousand years, (mark, those that beleve in Christ shall accomplish a thousand years) at Hierusalem, and after that the GENERAL, and in a word, the everlasting resurrection, and last judgement of all joyntly together. Even that whereof also our Lord spake, wherein [they shall neither marry, nor be given in marriage, but shall bee equall with the Angels] being made the sonnes of the resurrection of God. For the gifts of Prophecie are extant with us even till this time.

And as hee speakes thus home to our Thesis positively, so hee speakes as high against them, that are contrary minded, negatively, denying them to bee true Christians. His words are these; But contrary-wise I have signified unto thee (TRYPHO) that MANY, WHO ARE NOT ORTHODOX and PIOUS CHRISTIANS DENY THIS.

The next of the Greeke Ancients is IRENÆUS, who flourished about the yeare 178. after Christ. Hee was the chiefe Minister of the Church at LYONS. Hee saith, hee was the hearer of POLYCARP, which POLYCARP was the Disciple of JOHN. And IRENÆUS had that Agnomination or post-name for his godly peace-making in the Churches. He wrote five Bookes against the Heresies of his time, which wee have. In the second whereof hee testifies, That to his time the gifts of casting out Devils, and miraculous healing of diseases continued (which shewes that hee lived neare the Apostles times, which

Πολλοὶ αὐτῷ τὸν ἰσχυρισμὸν, &c. i. e. E contra verò, eorum qui pura, piæque Christianorum sententiæ non sunt, multos hoc non agnoscere tibi significavi. Eos enim tibi designabam, qui nomine quidem CHRISTIANI dicuntur, sunt verò ATHEI, & IMPII HÆRETICI, quod omnino blasphema & impia & stulta doceant.

Græcorum Antiquorum secundus est IRENÆVS, qui floruit Anno 178. (circiter) post natum Christum. Hæc ætate (inquait Abrahamus Bucholcertus, in Indic. Chronologi) IRENÆVS Ecclesiæ Lugdunensis Episcopus, & Polycarpi auditor, contra Hæreticos scripsit libros qui extant. Dicit alicubi se ista scribere, Romanam sedem tenente duodecimo Episcopo Eleutherio, qui hoc tempore Pontificatam gessit. IRENÆI etiam temporibus adhuc durasse donum ejiciendi demonia, et sanandi multos, testatur ipse lib. 2. adversus hæreses. Hujus IRENÆI meminit TERTULLIANVS eumque nominat omnium doctrinarum curiosum

S. 2.



which *Irenæus* himself intimates in his fifth Booke against Heresies neare the end, That *JOHN* saw his vision of the Revelation almost in his time.) *TERTULLIAN* calls him **THE MOST CURIOUS TRIER, OR SEARCHER OUT OF ALL DOCTRINES.** Of this *IRENÆUS* the **GREAT**, in Learning and Godlinesse, Learned *ERASMUS* affirmeth in his Argument or Summary of the fifth Booke of *Irenæus*, against Heresies, that *HIEROM* asserteth him to bee of the same minde with the **CHILIASTES** that are for the **THOUSAND YEARES.** The truth is, whosoever shall read that fifth Booke of *Irenæus* against Heresies, with a piercing eye shall finde, that *Hierom* hath given a right judgement concerning him. For *Irenæus* there mainly disputing for the Resurrection of the bodies of the Saints, urgeth the Prophets for that Resurrection (who all speake mainly of the first Resurrection of the bodies of the Saints at the full call of the Jewes.) And particularly p. 575. *Irenæus* urgeth that of *Ezekiel* Chap. 37. v. 1. to v. 15. for it, (as before *Justin Martyr* urged *Ezekiel* for the one thousand yeares) which place is evidently for our position, as wee shall see after, when wee come to the prooffe thereof by Scripture. Li. 5. Page 576. Again he urgeth (as *Justin Martyr* did) that in *Esa.* 65. 22. For as the dayes of the tree (he puts in, **OF LIFE**) shall bee the dayes of them; which is as plainly, as if written with Sunne beames, a part of the Prophesie of the Restoration of *Israel*, and the New *Jerusalem*, alleadged by *Peter*, 2 Ep. 3. Cha. and alluded to by *John*, Rev. 21. 1. In another to place

riusum exploratorem. *IRENÆUS* aliquoties scripsit *Johannem* Apostolum, vixisse usque ad tempora *Traiani*; *Polycarpum* vero fuisse auditorem *Johannis*, & se *Juvenerem* vidisse *Polycarpum* senem. Sic *Bucholcerus*. Nomen habuit *IRENÆUS* (ut aiunt) a componenda pace inter litigantes. De hoc *IRENÆO* Magno, doctissimus asserit *Erasmus* in Argumento ejus in Quintum librum illius *Irenæi* contra Hæreses, Quin & *HIERONIMUS* (inquit *ERASMUS*) alicubi testatur *IRENÆUM* sensisse cum *CHILIASTIS*, cum alijs, tum enarraus *EZECHIELIS* caput trigesimum. Sed in hujusmodi multis, *VETERES* cum candore legendi sunt, Sic *Erasmus*. In quam de *IRENÆO* sententiam facile descendit, qui acutiori oculo perlegerint quintum illum *IRENÆI* librum contra HÆRESES. Ubi plurimum disputans pro resurrectione corporum sanctorum, eos ipsos urget Prophetas qui trañant summopere de eorundem, **PRIMA RESURRECTIONE**, ad plenam *Judæorum* vocationem. Particularius **ILLE** (ut antea *JUL. MARTYR* pro **MILLE ANNIS**) urget *Ezechielem* pro **RESURRECTIONE**. Normination cap. 37. v. 1. ad 15. Quem locum de *Thesi* nostra intelligendum demonstratio ejus, 3. nostro libro instituenda, convincet. Vide sis *IRENÆUM*. Edit. Bas. in 8. Lat. Anno 1571. ad pag. 545. & 575.

place of the same fifth Booke, *Irenæus* speakes much of the Saints after their first life here, that they shall inhabit *Paradise*, where *Adam* was placed at his first Creation. And elsewhere speaking of the Saints possessing the *Kingdome of heaven*, alleadgeth that place, *Matth. 5. 5.* *Blessed are the meek for they shall inherit the EARTH*; which is taken out of *Psal. 37. 10, 11.* yet a little while, and the wicked shall not bee; Yea, thou shalt diligently consider his place, and it shall not bee. But the meeke shall inherit the *EARTH*, and shall delight themselves in the *ABUNDANCE OF PEACE*. And verse 28, 29. The seed of the wicked shall bee cut off. The righteous shall inherit the *LAND*, and dwell therein for *EVER*. One instance more (for it would be tedious to you and mee to alleadge all) *Flesh and blood cannot inherit the Kingdome of God; as if one should say (saith IRENÆUS) The wilde olive tree is not taken into the PARADISE of God.*

Pag. 547.

Lib. I. p.

559.

S. 3.

The last of the Greeke Antiquities that we shall alleadge, is out of *Epiphanius*, who flourished about the yeer after Christ 365. whose words, after mention of *Athanasius* and *Paulinus*, are to this effect. "Moreover (saith *Epiphanius*) others have affirmed that the *OLDMAN* should say, THAT IN THE FIRST RESURRECTION we shall accomplish a certaine *MILLENARY* of yeers, injoying the same things as now wee doe, namely keeping the Law, &c. By which it appeares, that if not *Athanasius* or *Paulinus* aforementioned, some there were, in, or afore *Epiphanius* his time, that held the substance of our Thesis. Yea, it seems to mee, that *Epiphanius* himselve speakes something favourable of them that held this opinion by his words presently following, viz. And that indeed it is written of this sort of *MILLENARIES* in the *Apocalypse* of *John*, and that the Booke is received of very many, even of them that are godly, is manifest; with more to the same effect.

*ultimus Græcorum, quem recitabimus, Epiphanius (qui floruit Anno circiter 365) hæc habet verba. Αλλοι δὲ ἱσχυοῦσι τὸ γερόντιο εἰρηκεῖν ὅτι ἐν τῇ πρώτῃ ἀνάστασις κληρονομήσει τὰ, &c. id est, Porro alii dixerunt, sepem dixisse, quod in prima resurrectione, millenarium quendam annorum absolvemus in iisdem verstantes, in quibus etiam nunc, nimirum & legem servantes, & alia &c. unde liquidò constat vel Athanasium vel Paulinum, vel quosdam extitisse, circa, vel ante tempus Epiphani, qui substantiam nostræ Theseos omnino defendebant. Imò mihi palam videtur, etiam ipsum Epiphanius, ex verbis ejus statim insequentibus, fuisse aliquantulum iis hanc opinionem tenentibus. Verùm (inquit) sicut quidam affirmarunt, hoc dixisse ipsum asseruerunt. Et quòd quidem scriptum est de millenariâ hac sectâ, in Apocalypsi Johannis; & quòd apud plerosque liber receptus est, etiam apud pios manifestum est, &c. Epiph. lib. 3. To. 2. & juxta Edit Basil lat. A.D. 1578. sub Titulo exemplar Paulini Episcopi. p. 334. & C. 335. A. & edit Græc. Basil. p. 435.*

SECT.

Tu

## SECT. III.

## Of Latine Antiquities.

**T**He first in Seniority, of Latine, Learned, Godly Ancients, that is for our Position, is *TERTULLIAN*, Hee Apologized for the Christians about the yeare after Christ, 180. His words in his fifth Booke against *Marcion*, are to this effect:

*Thou art a Priest for ever. But Ezechias, though he once was, yet he was neither a Priest, nor for ever, &c. But unto Christ will agree the order of Melchisedek; because indeed Christ, Gods proper and legimate High-priest of the Priest-hood of the Uncircumcision (then specially constituted in the Nations, of whom hee had more claime to bee received) will vouchsafe at last to accept, and blesse the circumcision and posterity of Abraham, when at length they shall know him.*

*Tu es Sacerdos in ævum. Nec Sacerdos autem Ezechias, ne in ævum, etsi fuisset. At in CHRISTUM conveniet ordo Melchisedec, quoniam quidem CHRISTUS proprius, & legitimus Dei antistes, Præputiati sacerdotii pontifex (tum in Nationibus Constitutus, a quibus magis suscipi habebat) Cognituram se quandoque circumcisionem, & Abrahæ Gentem, quum ultimo, acceptione, & benedictione dignabitur. Tertul. 1.5. contra Marcion in Prof. cap. 9.*

S. 2.

*Lactantius*, very largely and learnedly discourseth the point, in his seventh Booke of *divine Institutions*, who lived in the time of *Constantine the Great*, three hundred and ten yeeres after Christ, so long since; proving it from the Scriptures, and withall alleading the consent of *Philosophers*, *Poets*, *Sybils*, &c. all which to translate into English, would but bee tedious to them that understand onely that tongue (besides the increase of charge in Printing.) And for those that understand *Latine* and *Greek*, they have here at hand the minde of the Authour, and his quotations in those languages, whereby to read him, and them, in their owne idiom and phrase. But to give the English Reader a few summary heads of what is in this large citation of *Lactantius*,

**LACTANTIUS** (*Tertulliano secundum præceptor (testanti Buchholcero) crispi Cæsaris filii Constantini, vir disertissimus floruit. Anno post Christum 314. qui in 7 INSTITUTIONUM DIVINARUM libro, ad Constantium (ut asseritur) scripto, splendenti tunc temporis tantâ religionis gloria, hæc habet verba. Ut (inquit Cap. 1. istius libri) in quarto libro de primo Domini adventu diximus, sic in hoc, secundum referamus adventum, QUEM JUDÆI QUOQUE ET CONFITENTUR ET SPERANT, &c. quoniam necesse est ad eos CONSOLANDOS REVERTATUR, ad quos CONVOCANDOS prius venerat. Dispositione (inquit Cap. 2.) summi Dei sic ordinatum, ut injustum hoc seculum, decurso temporum spatio, terminum sumat, extingâtque protinus omni malitiâ, & pio-*



him, and his quotations, it shall not bee grievous to me, nor unnecessary for him. In his seventh Book of Divine Institutions, Chap. 1. hee saith thus. In the fourth Booke (saith hee) wee have spoken of the first coming of the LORD. Now let us relate his second, which the Jewes also acknowledge and expect; because it is of NECESSITY that hee should RETURN to Comfort them, whom before he had come to call together. In this second Chapter of that seventh Book, Eustantius saith thus; It is ordained by the disposal of the highest God, that this unjust age, a certaine space of times being runne, shall have an end, when all wickednesse being extinct, and the soules of the godly called backe to a blessed life, there shall flourish a quiet, tranquil, peaceable and golden age, God himselfe then reigning. In his fourteenth Chapter of the same Book, hee saith; That Plato, and many others of the Philosophers, whiles ignorant of the original of things, and of that top of time wherein the World was made, \* said that many thousands of \* ages have passed, since this \* most beautifull world thus \* adorned hath existed; As perhaps the Chaldeans, who (as Cicero hath delivered in his first Book of Divination) do dream \* that they have contained in \* their Monuments foure hundred and seventy thousand years. But we, whom the Divine Scriptures do instruct unto the knowledge of the truth, have knowne the beginning, and end of the World, of which end wee shall speake in the end

of

rum animis ad beatam revocatis quietum, tranquillum, pacificum, amenum denique seculum, Deo ipso regnante floreat. Plato (inquit Lactantius Cap. 14.) & multi alii Philosophorum, cum ignorarent originem rerum, sapientumque illud tempus quo mundus esset effectus; multa millia seculorum fluxisse dixerunt; ex quo hic pulcherrimus mundi existerit ornatu, sicut fortasse Chaldei, qui (ut Cic. tradidit in lib. de divinatione primo) quadringenta, septuaginta millia annorum Monumentis Comprehensa se habere Aeliunt, &c. Nos autem, quos divina litera ad scientiam veritatis erudit, principia mundi, finemque cognovimus, de quo nunc in fine operis differemus, quoniam de principio in secundo libro explicavimus. Sciant igitur Philosophi, qui ab exordio mundi enumerant seculorum millia, nondum sextum millesimum annum esse Conclufum, quo numero expleto, Consummationem fieri necesse est. ET HUMANARUM RERUM STATUM IN MELIUS REFORMARI. Cujus rei argumentum prius est enarrandum, quo ratio elucescat. Mundum Deus, & hoc rerum & natura admirabile opus (sicut arcanis sacra Scriptura continetur) sex dierum spatio consummarit, diemque septimum, quo ab operibus suis requieverat, sanxit. Hic autem est dies Sabbathi, qui lingua Hebraeorum a numero nomen accepit, unde septenarius numerus legitimus, ac plenus est. Nam & dies septem sunt, quibus per vicem revolutis, orbis conficiuntur annorum, & septem stelle quae non occidunt; & septem sydera, quae vocantur errantia; quorum dispares cursus, & inaequales motus rerum, ac temporum varietates efficere creduntur. Ergo quoniam sex diebus cuncta Dei opera perfecta sunt; per secula sex,

D

id



“ of this Book, as wee did of the  
 “ beginning in the second. Let  
 “ therefore Philosophers know,  
 “ who number thousands of Ages  
 “ since the beginning of the  
 “ World, that the *Sixth* thousand  
 “ yeer is not yet CONCLU-  
 “ DED or ENDED. But that  
 “ number being fulfilled of ne-  
 “ cessity there must bee an end,  
 “ and the state of humane things  
 “ must bee transformed into that  
 “ which is better.

This *Lactantius* doth largely  
 and learnedly prove from  
 Gods making the World in  
 six dayes, and resting the se-  
 venth, Alleading the *Pro-*  
*phet* (as it is his expression) that  
 BEFORE thy EYES, O Lord, a  
 thousand yeers are but as ONE  
 DAY, &c.

Wee have, saith *Lactantius*,  
 “ often said, That lesser and  
 “ small things are the figures,  
 “ and fore-representations of  
 “ great things: And that this  
 “ day of ours, which is bounded  
 “ with the rising and setting of  
 “ the sun, doth bear the image  
 “ of the GREAT DAY, which a  
 “ certain circuit of yeers doth de-  
 “ termine. After the same man-  
 “ ner, the forming of the earth-  
 “ ly man, did carry before it the  
 formation in future, of an hea-  
 venly people. For, as when all  
 things were finished, God made  
 man last, upon the sixth day, and  
 brought him into this world, as  
 into an house well furnished, So  
 now in the GREAT SIXTH  
 DAY, the TRUE MAN is for-  
 med by the Word of God, that  
 “ is, the holy people is figured  
 “ unto righteousness by the do-  
 “ ctrine and precepts of God.  
 “ And as then he was made of the  
 “ earth, mortall and imperfect, that

“ he

*id est annorum sex millia manere in*  
*hoc statu mundum necesse est. Dies*  
*enim magnus Dei. Mille annorum*  
*circulo terminatur, sicut indicat Pro-*  
*pheta, qui dicit: ANTE OCU-*  
*LOS TUOS, DOMINE, MIL-*  
*LE ANNI, tanquam DIES*  
*UNUS. Et ut Deus sex illos dies*  
*in tantis rebus fabricandis Labo-*  
*ravit; ita & religio ejus & veritas,*  
*in his sex millibus annorum labo-*  
*rare necesse est, MALITIA PRÆ-*  
*VALENTE, AC DOMI-*  
*NANTE. Et rursus, quoniam*  
*perfectis operibus requieuit die*  
*septimo, eamque benedixit; necesse*  
*est, ut in fine sexti millesimi anni,*  
 MALITIA OMNIS ABOLE-  
 ATUR E TERRA, & REG-  
 NET PER ANNOS MILLE  
 JUSTITIA; SITQUE TRAN-  
 QUILLITAS, & REQUIES A  
 LABORIBUS, QUOS MUN-  
 DUS TAMDIU PERPESSUS  
 EST. Verum quatenus id eveniat,  
*ordine suo explicabo. Sape diximus*  
*minora & exigua, magnorum figu-*  
*ras, & præmonstrationes esse; &*  
*hunc diem nostrum, qui ortu solis,*  
*occasusque finitur, diei magni spe-*  
*ciem gerere; quem circuitus anno-*  
*rum determinat. Eodem modo etiam*  
*figuratio terreni hominis, Cælestis*  
*populi præferebat in posterum*  
*fictionem. Nam sicut perfectis*  
*omnibus, quæ in usum hominis mo-*  
*litus est Deus, ipsum hominem sexto*  
*die ultimum fecit, eumque induxit in*  
*hunc mundum, tanquam in domum*  
*diligenter instructam; ita nunc*  
*sexto die magno verus homo ver-*  
*bo Dei fingitur, id est sanctus po-*  
*pulus doctrinæ & præceptis Dei*  
*ad justitiam figuratur. Et sicut*  
*tunc mortalis æque imperfectus e*  
*terrâ factus est, ut mille annis in hoc*  
*mundo viveret; ITA NUNC EX*  
 HOC TERRESTRI SEculo  
 PERFECTUS HOMO FIN-  
 GITUR

he might live a thousand yeers in this world. (He alludes to the Fathers before the flood who lived each of them neer a thousand yeers.) So now the perfect man is framed of this terrestrial world, that being made alive by God, he may reigne in this same world for the space of a thousand yeers.

And saith *Lactantius* in the fifteenth Chapter of the said seventh Booke. As it is in the Scriptures how, and for what necessity Israel went downe into Egypt, there exceedingly multiplied, but oppressed with an intolerable yoke of Bondage, God smote Egypt, led his people through the red Sea, but there drowned the Egyptians, endeavouring to pursue the flying Israelites; so this famous exploit was a figure of a greater thing to bee, which God will bring to passe in the last consummation of times; namely, that God will deliver his people from the grievous servitude of the world. But though God then smote onely Egypt, because his people was but one Nation; yet now because Gods people are over all the world, and every where oppressed by the world, God will smite all Nations, even all the whole world, and deliver his righteous people that worship him.

And as then there were certaine foresignes by which the future ruine of the Egyptians was forehewn; So at the last shall bee prodigious wonders, by all the elements of the world, whereby may bee understood, that ruine to all Nations is at hand. For so then shall righteousness become

‘rare

**GIUR UT VIVIFICATUS  
A DEO, IN HOC EODEM  
MUNDO PER ANNOS MIL-  
LE DOMINETUR.**

*Est (inquit Lactantius Cap. 15.) in arcanis sacrarum literarum, transcendisse in Egyptum cogente inopia rei frumentaria principem Hebræorum cum omni domo & cognatione. Cujus posterii, cum diutius in Egypto commorantes, in magnam gentem crevisset, in gravi atque intolerando servitutis iugo premerentur; percussit Egyptum Deus insanabili plagâ, & populum suum liberavit, traditum medio mari, cum discisis fluctibus & in utramque partem dimotis, per siccum populus graderetur. Conatusque rex Egyptiorum profugos insequi, cœunte instatum suum pelago, cum omnibus copiis interceptus est. Quod facinus tam clarum, tamque mirabile, quamvis ad præsens virtutem Dei hominibus ostenderet; tamen præfiguratio, & figura majoris rei fuit; quam Deus idem in extremâ temporum consummatione facturus est. LIBERABIT ENIM PLEBEM SUAM DE GRAVI SERVITUTE MUNDI. Sed quoniam tunc una plebs Dei, & apud unam gentem fuit; Egyptus tunc sola percussus est. NUNC AUTEM QUIA DEI POPULUS EX OMNIBUS LINGUIS CONGREGATUS, APUD OMNES GENTES COMMORATUR, ET AB HIS DOMINANTIBUS PREMITUR, NECESSE EST UNIVERSAS NATIONES, id est, ORBEM TOTUM CÆLESTIBUS PLAGIS VERBERARI, UT JUSTUS ET CULTOR DEI POPULUS LIBERETUR. Et tunc sicut signa facta sunt, quibus futura ciuitas Egypti ostenderetur, ita in ultimo*

D 2

fient

'rate, and impiety so multiply,  
 'that if there bee any good  
 'men then extant, they shall  
 'bee as a prey to the wic-  
 'ked, &c. Then shall ruine over-  
 'run the world. The cause of  
 'which devastation and confu-  
 'sion shall bee, because the Roman  
 'authority, by which now the world  
 'is over ruled (MY SOULE,  
 'saith Laſtantiuſ, FEAR'S  
 'TO SPEAKE IT, BUT I WILL  
 'SPEAKE IT, BECAUSE IT  
 'SHALL COME TO PASSE)  
 'shall bee taken away from the earth,  
 'and the EMPIRE shall re-  
 'turne into ASIA, and the  
 'EAST shall have againe the DO-  
 'MINION, and the WEST shall  
 'bee made servile. Nor may  
 'it be a wonder, that so huge  
 'and masse an Empire so long  
 'continuing, and strongly con-  
 'firmed, should fall, seeing there  
 'is no thing made by man,  
 'but may bee destroyed by  
 'man; even as the Emperialty  
 'was brought downe from the  
 'Assyrians to the Persians, from  
 'them to the Grecians, and from  
 'them to the Romans. Seneca did  
 'not ineptly distribute the times of  
 'the CITY of Rome into Ages.  
 'The first he said was her Infancy  
 'under Romulus, &c. And her  
 'first old age was, when torne  
 'with civil warres, she turned to  
 'be twy-child &c. And if these  
 'things be so, what remains but  
 'death should follow old age?  
 'And that this shall shortly come  
 'to passe, the Sermons of the  
 'Prophets under the covert of  
 'other names, that all might not  
 'easily understand, doe denounce.  
 'But the Sibyls doe speak it  
 'openly that Rome shall bee de-  
 'stroyed, because shee hated the  
 'name of God, and opposed

'righte-

fient prodigia miranda per omnia  
 elementa mundi, quibus imminens  
 exitus universis gentibus intelliga-  
 tur. Propinquant igitur huius seculi  
 termino, humanarum rerum statum  
 commutari necesse est; & in deterius  
 nequitia invalescente, prolabi, &c.  
 Ita enim iustitia varescet; ita im-  
 pietas, &c. crebrescet, ut si qui tum  
 forte fuerint boni, prada sint sce-  
 leratis, &c. soli autem mali sunt  
 opulenti, &c. Non fides in homini-  
 bus, non pax, non humanitas, non  
 pudor, non veritas erit; atque ita non  
 securitas, neq; regimen, &c. Omnis  
 terra tumultuabitur, fremunt ubique  
 bella, &c. Tunc peragrabit clades  
 orbem. Cujus vastitatis & confu-  
 sionis haec erit causa, QUOD RO-  
 MANUM NOMEN, QUO  
 NUNC REGITUR ORBIS  
 (HORRET ANIMUS DICE-  
 RE, SED DICAM, QUIA FU-  
 TURVM EST) TOLLETUR  
 DE TERRA, ET IMPERIUM  
 IN ASIAM REVERTETVR;  
 ET RVRSVS ORIENS DOMI-  
 NABITVR ATQVE OCCI-  
 DENS SERVIET. Nec mirum  
 cuiquam debet videri, si regnum  
 tanta mole fundatum, ac tandiu per-  
 tot, & tales vires auctum, tantis de-  
 nique opibus confirmatum, aliquan-  
 do tamen corruet. Nihil est enim  
 humanis viribus laboratum, quod  
 non humanis aequè viribus destrui  
 possit, quoniam mortalia sunt mor-  
 talium opera. Sic & alia prius  
 regna, cum diutius florissent, nihilo-  
 minus tamen occiderunt. Nam &  
 Aegyptios, & Perlas, & Græcos,  
 & Assyrios; proditum est, regimen,  
 habuisse terrarum, quibus omnibus  
 destructis, ad Romanos quoque re-  
 rum summa pervenit. Qui quanto  
 caeteris omnibus regnibus magnitu-  
 dine antestant, tanto majore decident  
 lapsu, quia plus habent ponderis ad  
 ruinam, quæ sunt caeteris altiora.

Non



righteousnesse. And Hydaspes a  
most ancient King of the  
Medes, even afore the Trojan  
race was set up, prophesied the  
same.

*am revoluta, &c. Quod si hæc ita sunt quid restat nisi ut sequeretur interitus senectutem? Et id futuram brevi conciones prophetarum denunciant; sub ambage aliorum nominum, ne facili quis intelligat. Sibyllæ tamen aperte interituram esse Romam sequuntur, & quidem iudicio Dei quod nomen ejus habuerit invisum, & inimica iustitiæ, ALVMNVM VERITATIS POPVLVM trucidavit. Hydaspes quæque, qui fuit Medorum Rex antiquissimus, à quo amnis quæque nomen accepit qui nunc Hydaspes dicitur, admirabilis omnium (aliis admirabile somnium) sub interpretatione Vatisantis pueri, ad memoriam posteris tradidit, S VBLATVM IRI EX ORBE IMPERIVM NOMENQVE ROMANVM, multo ante præfatus quàm TROJANA GENS cederetur.*

Saith Lactantius Chap. 16.  
how that shall bee, lest any one  
should thinke it incredible, I  
will declare: first the Regality  
and chiefe power shall bee multiplied into many, and cut and minced into crummes. Then perpetual civil discords shall bee sowne, and never shall bee any quiet. **TEN KINGS** shall stand up together, who shall not suffer the world to bee ruled, but to be ruined. Then upon a sudden, shall rise up against them a most potent Enemy from the utmost bounds of the North, who, by meanes of three of that number (possessing Asia) extinguished, shall bee taken into the society of the rest, and by them shall bee made chiefe of them all. This man shall domineer, vex, mingle divine and humane things, subvert Lawes, establish his owne, and shall waste, destroy, and kill. The name and seat of the Empire being changed, there shall follow the confusion, and vexation of all mankind. And  
that

*Non insensè Seneca Romanæ urbis tempora distribuit in ætates. Primam enim dixit infantiam sub Romulo, &c. Hæc fuit prima ejus senectus, cum bellis lacerata civilibus, &c. quasi ad alteram infantiam, &c.*

*Quomodo (inquit Lactantius) Cap. 16. id futurum sit, ne quis incredibile arbitretur, ostendam. In primis multiplicabitur regnum, et summa rerum potestas per plures imos dissipata, & concisa, minuatur. Tunc discordiæ civiles in perpetuum serentur, nec ullæ requies &c. donec REGES DECEM pariter existant, qui orbem terræ, non ad regendum, sed ad consumendum, patiantur, &c. Tum repente adversus eos, hostis potentissimus, ab extremis finibus plagæ septentrionalis orietur, qui, tribus ex eo numero deletis qui tunc Asiam obtinebunt, assumetur in societatem à cæteris, ac princeps constituetur omnium. Hic, insupportabili dominatione vexabit orbem; divina & humana miscabit; insanda diæmonia, & execrabilia molietur, &c. leges commutabit suas sanctitates contaminabit, diripiet, spoliabit, occidet. Denique immutato nomine, atque imperii sede translata, confusus, ac perturbatio humani generis consequetur, &c. Ac nequid malis hominum terræque desit, audietur à Cælo tuba, quod hoc modo Sibylla denunciet, SaluwyE  
regredur*



that nothing may bee wanting  
to the misery of men, a  
Trumpet shall sound from hea-  
ven, according to that the  
Sibyl hath denounced, giving a  
manifold lamenting sound;  
whereupon all shall tremble.  
Then from the wrath of God  
against unrighteous men shall  
rage sword, and fire, and fa-  
mine, &c. Then according to  
the Sibyls verses, The world shall  
bee unworlded, &c. scarce the  
tenth part of men shall bee  
left, &c.

But saith Lactantius Chap. 17.  
I will yet plainlier explain how  
it shall come to passe; The  
conclusion of times being at  
hand, a great Prophet shall bee  
sent of God, who shall convert  
men unto the knowledge of  
God, &c. And the wicked shall  
bee destroyed, &c. which hee  
shews in many and sundry par-  
ticulars.

*Itaque* *trepidabunt omnes & ad luctuosum*  
*illum sonitum contremiscent. Tum*  
*verò per iram Dei adversum homi-*  
*nes, qui justitiam Dei non agnove-*  
*runt, sæviet ferrum, ignis, fames,*  
*morbis; & super omnia metus im-*  
*penderit. Tunc orabunt Deum, &*  
*non exaudiet, optabitur mors, & non*  
*veniet, &c. His & aliis pluribus*  
*malis solitudo fiet in terrâ; &*  
*erit deformatus orbis, atque deser-*  
*tus, quod in Carminibus Sibyllinis*  
*ita dicitur; Erit novus & ævum, &*  
*non amplius erit species. Ita enim confi-*  
*cietur humanum genus ut vix de-*  
*cima pars hominum relinquantur,*  
*&c. De cultoribus etiam Dei, duæ*  
*partes interibunt, & tertia quæ fuerit*  
*probata remanebit.*

*Sed inquit Lactantius Cap. 17.*  
*planius quomodo id eveniat expo-*  
*nam. Imminente jam temporum*  
*conclusionē, Propheta magnus mis-*  
*tetur a Deo, qui convertat homines,*  
*ad Dei agnitionem, & accipiat po-*  
*testatem mirabilia faciendi. Ubi-*  
*cunque non audierint eam homines,*  
*cludet Calum; & detinebit im-*  
*bres, &c. & quicunque conabitur eum ledere,*  
*procedet ignis de ore ejus,*  
*atque comburet illum. His prodigiis &c. convertet multos, &c. peractis*  
*operibus ipsius, alter Rex orietur ex Syriâ malo spiritu genitus, everfor,*  
*ac perditor generis humani, qui reliquias illius prioris mali cum ipso simul*  
*deleat. Hic pugnet adversus Prophetam Dei, & vincet, & interficiet*  
*eum & in sepulchrum jacere patietur. Sed post diem tertium reviviscet, atque*  
*inspectantibus, & mirantibus cunctis raptetur in Calam. Rex verò ille*  
*terribissimus erit quidem et ipse, sed mendaciorum Propheta; et seipsum con-*  
*stituet, ac vocabit, et se colit jubeat, ut Dei filium; et dabitur illi potestas;*  
*ut faciat signa, et prodigia; quibus visis irretiat homines, ut adorent eum.*  
*Jubebit ignem descendere de Cælo, et solem suis cursibus stare, et imaginem*  
*loqui, et fient hæc sub verbo ejus. Quibus miraculis etiam sapientium plu-*  
*rimum allicientur ab eo. Tunc eruerit Templum Dei conabitur, et ipsum po-*  
*pulum persequetur, &c. Qui crediderint, atque accesserint ei, signabuntur*  
*ab eo tanquam pecudes. Qui autem recusaverint notam ejus, aut in mon-*  
*tes fugient, aut comprehensi exquiritis cruciatibus necabuntur, &c. et dabi-*  
*tur illi desolare orbem terræ mensibus quadraginta duobus. Id erit tempus*  
*quo justitia projicietur, et innocentia odio erit; quo mali bonos pradabuntur;*  
*non lex, aut ordo, &c. servabitur, &c. Itaque quasi uno Communiq; la-*  
*tracinto terra universa vastabitur. Cum hæc facta erunt, tum justi, et*  
*seclatores veritatis segregabunt se à malis, et fugient in solitudines. Quo*  
*audito,*



his people, and with their miserable lamentations, shall forthwith send the Deliverer. Then shall the midst of heaven bee opened in a quiet blacke night, so that the light of God descending, shall appear over all the world, as lightning, which the Sibyls expresse thus, *When as he shall come, darknesse in a blacke midnight shall bee as fire, &c.* Of which there is a double reason: In the night he was borne, and in the night hee suffered death: And so after these, in the night hee shall receive the \* Kingdome of the earth. This \* is the Deliverer and Judge, \* the Revenger, and King, and \* GOD, which wee call Christ. And hee shall descend, his Angels accompanying him, &c.

After this saith Lactantius, Chap. 20. The places of the dead shall bee opened, and the dead shall rise againe, and the GREAT JUDGEMENT shall bee performed by God \* Christ concerning them; of which Judgement and Kingdome the Erythrean Sibyl thus speakes, *When that DAY shall receive its fatal*, END, and the judgement of the immortal God shall come to mortals, then shall come upon men the GREAT JUDGEMENT and the BEGINNING, &c. as 'tis in that Sibyl.

But, saith Lactantius, speaking to this of the Sibyl, *Neverthelesse all universally, shall not bee then judged of God, but those onely which are versed in the Religion of God.*

*et regnandi, dabit maximam potestatem. De quo iudicio et regno apud Erythraam Sibyllam sic invenitur* &c. &c. i.e. Cum dies iste finem fatalem acceperit, & ad mortales iudicium immortalis Dei

*lumen descendens Dei, tanquam fulgur, appareat, quod Sibylla in his versibus locuta est.*

*Hac est nox, quæ nobis propter adventum regis, ac Dei nostri pervigilio celebratur. Cujus noctis duplex ratio est, quod in ea, & vitam cum recipit, cum passus est; & postea orbis terræ regnum recepturus est. Hic est enim liberator, & iudex, & ultor, & Rex, & Deus, quem nos Christum vocamus; qui prius quam descendat, hoc signum dabit. Cadet repente gladius e cælo, ut sciant iusti ducem sanctæ militiæ descensurum, & desinent comitantibus Angelis, &c. Et virtus Angelorum tradet in manus iustorum multitudinem illam, quæ montem circumfederit; & concidetur ab hora tertiâ usque ad vespertum, & fluet sanguis more torrentis; deletisque capitis, impius solus fugiet, & peribit ab eo virtus sua. Hic est autem qui appellatur Antichristus; sed se ipse Christum mentietur & contra verum dimicabit, & victus effugiet; & bellum sæpe renovabit, & sæpe vincetur; donec quarto prælio confectis omnibus impiis, debellatus, & captus, tandem scelerum suorum luet penas. Sed & ceteri principes, ac tyranni qui contriverunt orbem simul cum eo victi adducentur ad regem; & increpabit eos, &c. Et damnabit eos, ac meritis cruciatus tradet. Sic extinctâ malitiâ requiescet orbis &c.*

Post hæc (inquit Lactantius Cap. 20.) aperientur inferi, et resurgent mortui, de quibus iudicium magnum idem ipse rex ac Deus faciet, cui summus pater, et iudicandi,

venerit



venerit, veniet super homines, magnum iudicium & initium Sec. Nec tamen universi tunc à Deo iudicabuntur, sed ii tantum, qui sunt in Dei religione versati, &c.

The Poets (saith Lactantius in the 22. Chap. of the aforesaid Book) by Poetical licentiousness corrupted that which they had received; for in that they sang, That men having finished a thousand yeers among the dead, they should be restored to life again, as Virgil saith, when all these soules have turned the wheele at the forgetfull RIVER of death by the space of a thousand yeers, God calls forth these (unmindfull) in a great Troup, that they may see againe these places that are upon the convex face of the earth, and shall againe begin willingly to return to their bodies. Herein their understanding deceived them (saith Lactantius) That the dead shall rise againe, not after a thousand yeers of their death, but that being restored to life againe, they may REIGNE A THOUSAND YEERS WITH GOD. By God Lactantius meanes Christ, as he openly explained himselfe but a little afore.

Of which Resurrection (saith Lactant. Chap. 23.) the Philosophers also endeavoured to say something, as corruptly as the Poets. For Pythagoras disputed that the soules of the deceased did passe into new bodies (but foolishly) as hee said himselfe was made up of Euphorbus his soule; Chrysippus spake better (who as Cicero saith, established the Porch of the Stoicks) he in his books which hee wrote concerning PROVIDENCE, speaking of the renovation of the World, brings in this, Seeing things are so, it appears it is not

im.

Corruerunt (inquit Lactantius Cap. 22. disti libri septimi) Poeta, poeticâ licentia quod acceperant, &c. Nam quod peractis apud inferos mille annis, rursus ad vitam restitui, cecinerunt, Marone ita dicente.

Has omnes, ubi mille rotam volvere per annos,  
Lethæum ad fluvium, Deus evocat agmine magno.  
Scilicet immemores, supera ut convexa revisant,  
Rursus & incipiant in Corpora velle reverti.

Hæc eos ratio fefellit, quod resurgent defuncti, non post mille annos mortis suæ, sed ut restituti rursus in vitam, mille annis cum Deo regnent.

Quæ de anastasi (inquit Lactantius Cap. 23.) Philosophi quoque aliquid dicere conati sunt, tam corruptè quàm Poeta. Nam Pythagoras transire animas in nova corpora disputavit, sed ineptè, & seipsum ex Euphorbo esse reparatum. Melius Chrysippus; quem Cicero ait fulcire porticum Stoicorum, qui in libris quos de providentiâ scripsit, cum de innovatione mundi loqueretur hæc intulit. Τίς ἴσως ἴσθι, τίς αὖ ἰδρύσθω, &c. i.e. Quod cum ita sit, apparet non esse impossibile, & nos cum vitam finiremus, rursus vertiginibus certis temporis revolutis, in hunc statum in quo nunc sumus, restitutum iri. Σύλλα etiam dicit hæc,

Δύστην γὰρ ἀπὸν μαρτύριον γίγνεται.

&c. id est, Et enim durum ad credendum, &c. sed cum jam mundi & mortalium venerit iudicium, &c. Impios quidem in tenebras in igne mittet; qui au-

E

tem

impossible that we also when we have finished this present life, after certain wheelings about of times, should bee restored again into this very estate in which we now are. And the Sibyl saith thus, It is hard indeed to beleeve, but when the judgement of the world, and of Mortals shall come, hee shall send the wicked into darknesse, &c. but those that imbrace godlinesse, SHALL AGAINE LIVE UPON EARTH, GOD GIVING THEM BOTH SPIRIT HO- NOUR and LIFE.

Chap. 24. Lactantius saith, I will adde the rest. Therefore (saith he) the S O N N E of the Highest and Greatest God shall come, that hee may judge both quicke and dead, according to that of the Sibyl,

Then shall there bee confusion of all mortals of the whole earth; and the OMNIPOTENT himselfe shall come upon his Tribunal, to judge the faules of quicke and dead; and all the world. But when hee shall doe that, saith Lactantius, and shall restore the just that have beene from the beginning, unto life, hee shall  
 \* converse among men a thousand  
 \* yeeres, and shall rule them with  
 \* a most righteous Government.  
 Which somewhere the Sibyl proclaimes, Hear me, O yee men, the eternal King doth reigne, &c.

Then (saith Lactantius) They that shall bee alive in their bodies shall not dye, but by the space of those THOUSAND yeeres, shall generate an infinite multitude, and their off-spring shall bee holy, &c. And they  
 \* that shall bee raised from the  
 \* dead, shall bee OVER THE  
 DEAD AS JUDGES. But the  
 Gentile Nations shall not bee  
 utterly

tem pietatem colunt, iterum vivent in terra, spiritum Deo dante, honorem simul, & vitam ipsis.

Nunc (inquit Lactantius Cap. 24.) reliqua subnectam, veniet igitur summus, & maximus Dei filius, ut vivos ac mortuos judicet, testante atque dicente Sibylla,

Idem sap. xlv. &c.  
 i. e. Totius enim terræ mortali-um confusio tunc erit, cum ipse Omnipotens venerit in Tribu-nali, judicare vivorum & mor-tuorum animas, et mundum uni-versum. Verum ille cum deleverit injustitiam, judiciumque maximum fecerit, ac justos qui à principio fue-runt, ad vitam restauraverit, mille annis inter homines versabitur; eosque justissimo imperio reget. Quod alibi Sibylla vaticinans fu-rensque proclamat;

Idem de mu. sap. xlv. &c.  
 i. e. Audite me homines, Rex sempiternus dominatur. Tum qui erunt in corporibus viri non mori-entur; sed per eosdem mille annos infinitam multitudinem generabunt, & erit soboles eorum sancta, & Deo chara. Qui autem inferis suscita-buntur, in præerant viventibus, ve-lut iudices. Gentes verò non extin-guentur omnino, sed quadam reli-quentur in victoriam Dei, ut tri-umphentur à justis, ac subiugentur perpetua servituti. Sub idem tem-pus etiam princeps Daemonum, qui est machinator omnium malorum, Cathenis vincietur. Et erit in cus-todiâ mille annis Cœlestis imperis, quo iustitia in orbe regnabit, &c. Post cujus adventum congregabun-tur iusti ex omni terra, peractoque iudicio, civitas sancta constituetur in medio terra, in qua ipse conditor Deus cum iustis dominantibus Commoretur, quam civitatem Si-bylla designat.

Και πάλιν ἡ ἐκείνη ὥρα, αὐτὸς ὁ θεὸς, ἀμειψόμενος αὐτοὺς καὶ αὐτοὶ αὐτὸν οὐκ ἐκλείψουσιν.

Tunc

utterly extinguished, but some shall bee left for the victory of God, that they may bee triumphed over by the just, and brought under the yoke of perpetual servitude. A little afore that, the Prince of Devils, the forger of all evil, shall bee bound with chaines, and shall bee in hold all the THOU \* SAND yeer es of THE CELESTIAL EMPIRE, under which, righteousnesse shall reign over the world. After whose coming, the just shall bee gathered together from all parts of the earth, &c. and the holy CITY shall bee placed in the \* midst of the earth, in which the BUILDER thereof, GOD, together with his just ones ruling, shall ABIDE. Which City the \* Sibyl thus points out, *And the City which God made, the same hee made brighter then the Sunne, Moone, or Starres.* Then all darknesse shall bee taken away, &c. The Moone shall bee as bright as the Sunne, and the Sunne sevenfold brighter then it is, &c. The earth shall abound with fruitfulnessse, &c. The whole nature of all things shall joy in freedome from dominion of evill. All beasts and birds, not preying on one another, shall bee at peace one with another, &c. quoting the Poets, touching the golden Age, shewing their error in this, that mistaking the Prophets (who for the certainty of things, spake of them as past, though minded them as to come) they thought they were all past. Alleading also the Sibyls, that in divers places affirme, *that men shall live a most quiet and plentiful life, and shall reigne together with God,*

and

*Tunc auferentur à mundo tenebrae illae, quibus offundetur atque obcaecabitur cælum; & luna claritatem solis accipiet, &c. Sol autem septies tanto quam nunc est, clarior fiet. Terra vero aperiet fecunditatem suam, & uberrimas fruges sua sponte generabit, &c. Mundus gaudebit; & omnis rerum natura letabitur, erepta & liberata dominio mali, &c. Non bestiae per hoc tempus sanguine alentur; non arves praedae, sed quiescent & placida erunt omnia. Leones et vituli ad praesepe simul stabunt, &c. Denique tunc fient illae, quae poeta aureis temporibus facta esse jam Saturno regnante, dixerunt; (Quorum error hinc ortus est, quod propheta futurum pleraque sic proferunt, ut enunciant quasi jam peracta, &c.)*

*Cedet & ipse mari vector, nec nautica pinus  
Mutabit merces; omnis feret omnia tellus.  
Non rastros patietur humus, non vinea falcem,  
Robustus quoque jam tauris iuga solvet arator, &c.*

*Sic etiam Sibyllae variis in locis. Vivent itaque homines tranquillissimam vitam, et copiosissimam, et regnabunt cum Deo pariter. Et reges gentium venient a sinibus terrae cum donis &c. ut adorent et honorificent regem magnum, cuius nomen erit praeclarum &c. universis nationibus, &c.*

*Hac (inquit Lactantius Cap. 25.) sunt quae a prophetis futura dicuntur, quorum testimonia et verba ponere opus esse non duxi, quoniam esset infinitum, &c. Fortasse quispiam nunc requireret, quando ista, quae diximus sint futura? Jam superius ostendi completis annorum sex millibus mutationem istam fieri oportere.*

E 2

opor.



‘and the Kings of the Nations shall  
‘come from the bounds of the earth,  
‘with their gifts, and shall adore  
‘and honour the great King,  
‘&c.

‘These things, (saith Laſtantius  
‘Chap. 25.) are those, which are  
‘spoken by the Prophets that  
‘they shall come to passe, whose  
‘testimonies and words I deemed  
‘not needfull to set downe, be-  
‘cause it would bee an infinite  
‘worke. If any aske when those  
‘things shall come to passe? I  
‘but now said above, that that  
‘\* change must needs bee, when  
‘\* **SIX THOUSAND YEERS**  
‘\* shall bee compleated, and  
‘that chiefe day of the last con-  
‘clusion of them doth now draw  
‘nearer. Touching the signes, you  
‘may know them by the Pro-  
‘phets, &c. when this summe of  
‘six thousand yeeres shall bee  
‘compleat, they teach, who  
‘have wrote of the quantity  
‘of the number of yeers since  
‘the Creation, according as they  
‘have gathered it out of the ho-  
‘ly Scriptures, and divers Histo-  
‘ries; which Writers although  
‘they vary, and the summe of  
‘their number differs, yet every  
‘mans expectation seems to bee  
‘not beyond two hundred yeers  
‘hence. Yea, the thing it selfe  
‘shews that the fall and ruine of  
‘things will bee in a short time;  
‘\* onely the **CITY** of **ROME**  
‘being now in safety, there seems  
‘no cause of feare in any such  
‘thing. But when that head of  
‘\* the World shall fall, and bee  
‘\* a **RUINE** instead of **ROME**,  
‘\* as the *Sibylls* foretell, who  
‘\* doubts, but the end to humane  
‘affaires, and the whole World is  
‘now come?

‘Wee said (saith Laſtantius  
Cha.

oportere, & jam propinquare sum-  
mum illum conclusionis extreme  
diem, &c. De signis, &c. a Pro-  
phetis licet noscere, &c. Quando  
compleatur hac summa, docent ii  
qui de temporibus scripserunt, colli-  
gentes ea ex literis sanctis, & ex  
variis historiis, quantus sit numerus  
annorum ab exordio mundi. Qui,  
licet variant, & aliquantum nu-  
meri eorum summa dissentiat; omnis  
\* tamen expectatio, non amplius  
quam ducentorum videtur annorum.  
Etiam res ipsa declarat, lapsum, rui-  
namque rerum brevi fore: Nisi  
quod incolumi urbe Româ, nihil  
istiusmodi videtur esse metuendum.  
\* At verò cum caput illud orbis oc-  
ciderit, & posui esse ceperit, quod Si-  
bylla fore aiunt; quis dubitet venisse  
jam finem rebus humanis, orbique  
terrarum? Illa est enim civitas qua  
adhuc sustentat omnia.

Diximus (inquit Laſtantius  
Cap. 26.) Paulo ante, in principio  
regni sancti fore, ut a Deo princeps  
demonum vincatur. Sed idem,  
cum mille anni regni, hoc est septem  
millia cæperint terminari, solvetur  
denovo, & custodia emissus exibat,  
atque omnes gentes, quæ tunc erunt  
sub ditione justorum, concitabit, ut  
inferant bellum sanctæ civitati; &  
colligetur ex omni orbe terræ innu-  
merabilis populus nationum, & obsi-  
debit, & circumdabit Civitatem.  
Tunc veniet novissima ira Dei su-  
per gentes & debellabit eas usque  
ad unum, ac primum concutiet ter-  
ram quàm validissimè, & a motu  
ejus scindentur montes Syria; &  
subsident colles in abruptum; & mu-  
ri omnium civitatum corruent; &  
Statuet Deus solem triduo ne occi-  
dat, & inflammabit eum, & de-  
scendet aestus nimius, & adustus  
magna supra perduelles, & impios  
populos; & imbres sulphuris, & gran-  
dines lapidum, & gutta ignis, & li-

Chap. 26. ) a little afore, that  
 in the beginning of the holy  
 Kingdome, it shall bee that the  
 Prince of Devils shall be bound  
 by God. But that same Prince,  
 when the one thousand yeers, that  
 \* is, when the 7000 yeers shall  
 \* begin to determine, hee shall  
 bee loosed againe, &c. and shall  
 stir up all Nations under the  
 dominion of the just, to warre  
 against the holy City, whereupon  
 innumerable people shall bee  
 gathered together, who shall  
 besiege it. Then shall the last  
 wrath of God come upon the  
 Nations, and overthrow them  
 unto one man, with many  
 terrible shakings, &c. of the  
 earth, and other wonderfull  
 signes, &c. and infinite slaugh-  
 ters of the wicked; the just the  
 meane while being hidden.  
 The last judgement upon the  
 wicked Nations being ended,  
 the just shall come forth of  
 their hiding places, and shall  
 finde all covered with dead  
 carcasses, &c. All the race of  
 wicked men utterly destroyed.  
 Nor shall there bee in this  
 world any more any Nation, but  
 the Nation of God. Then for  
 seven yeers, there shall bee no  
 hewing down of woods, &c.

*liquefient spiritus eorum in calore,  
 & corpora conterentur in grandine,  
 & ipsi se invicem gladio ferient; &  
 replebuntur montes cadaveribus, &  
 campi operientur ossibus, populus  
 autem Dei tribus illis diebus sub  
 concavis terræ occultabitur; donec  
 ira Dei adversus gentes extremum  
 judicium terminet. Tunc exibunt  
 iusti de latebris suis, et invenient  
 omnia cadaveribus atque ossibus  
 testā. Sed et genus omne impiorum  
 radicitus interibit; nec erit in hoc  
 mundo ulla jam natio amplius, præ-  
 ter solam gentem Dei. Tum per  
 annos septem perpetes intacta erunt  
 silvæ; nec excidetur de montibus  
 lignum, Sed arma gentium combu-  
 rentur; et jam non erit bellum, sed  
 pax, et requies sempiterna. Cum  
 vero Completi fuerint mille an-  
 ni, renovabitur mundus à Deo; et  
 Cælum complicabitur, et terra mu-  
 tabitur; et transformabit Deus ho-  
 mines in similitudinem Angelorum,  
 et erunt candidi sicut nix; et versa-  
 buntur semper in conspectu omni-  
 potentis, &c. Eodem tempore fiet  
 secunda illa et publica omnium re-  
 surrectio, in qua excitabuntur  
 iniusti ad cruciatus sempiternos  
 &c. Hæc est doctrina sanctorum  
 prophetarum, quam Christiani sequi-  
 mur. Hæc Lactantius.*

And now there shall bee no more war, but peace and rest eternal.  
 \* And when the THOUSAND yeers shal bee compleatly en-  
 \* ded, the World shall bee made new by God; and the hea-  
 vens shall bee folded together, and the earth shall bee changed,  
 and God shall transforme men into the similitude of Angels,  
 and they shall be as white as snow, and shall converse alwayes in  
 sight of the Omnipotent, &c. At that time shall bee that SE-  
 COND. and *publike Resurrection* of all, in which the *unjust* shall be  
 cast into eternal torments. This is the Doctrine of the holy Prophets  
 which wee Christians follow. So farre Lactantius neer 1400 yeers  
 since. I thought it too much to write out all the Latine and Greeke  
 for the Learned, seeing they may have recourse to the Author him-  
 selfe. And I thought it too much to render all the Latine here into  
 English, lest I should burden the English Reader.

SECT.

## SECT. IV.

Of later Writers, of what Nation  
or Language soever.

## I. PARAGRAPH

IS of the most learned and  
Pious Peter Martyr, who most  
soundly disputes for the generall  
glorious Call of the Jewes, yet  
to come, which is the beginning,  
bulke, and primipilarian ranke  
in this millenary Scene of the  
Churches glory on earth, as en-  
tailed chiefly on them, and  
with, and for them upon us  
throughout all the Prophets;  
which wee after make plaine in  
falling upon them to make good  
our maine Thesis in hand.

*scribit idcirco ferri, quod præ cæteris hominum generibus promissionem salutis habuerint, neque sint deplorata spei, cum subinde nonnulli eorum, licet pauci, ad Christum redeant. Cæcitas, inquit Paulus ad Romanos, cecidit, ex parte, in Israel; ac si diceret, minimè univèrsam. Ad hæc, subjicit idem Apostolus, Cum ingressa fuerit plenitudo gentium, tunc omnis Israel servabitur, Et ne fortassis arbitreris hæc adnonpnois intelligenda, Paulus ea tanquam Mysterium tradit & ad suam confirmandam sententiam, vaticinium Esaie Prophetæ adducit, Iniquitatem scilicet, à Jacobo tum auferendam esse. Præterea nunc inimici Deo, scilicet propter nos dicuntur; verum amici propter patres. Idem Augustinus in quaestionibus super Evangelia lib. 2. qu. 33. (sitamen sint Augustini ii libri) dum filii prodigi parabolam interpretatur, filium illum gentes referre ait: Nam in regionem longinquam discessisse scribitur, quoniam Ethnici tam procul à Deo recesserunt ut idola publice, atque aperta professione coluerint. Filius autem major natus, quo populus Hebræorum adumbratur, non ita longè abiit. Et licet in paternâ domo non esset, quæ est Ecclesia, in agro tamen agebat. Hebræi enim circa divinas scripturas versantur, quas non rectè intelligunt, nec eo spiritali sensu, quo eas Ecclesia Christi cognoscit, sed terreno atq; Carnali, Unde non ineptè dicuntur in agro agere. Non ingreditur hic senior filius ab initio domum patris, sed postremis diebus ipse quoq; vocatur, & accedet. Affert quoque idem pater pro hac sententiâ, quod in Ps. 59. prout ipse legit, habetur. Ne occidas eos, ne obliviscantur legis tuæ, sed in virtute tuâ disperge illos. Orat, inquit, filius Dei patrem, ne illa gens aboleatur, sed per orbem passim vagetur. Aliæ Provinciæ viæ à Romanis in leges, & ritus eorum cesserunt, ita ut Romani tandem efficerentur; at Hebræi, quamvis à Romanis superati fuerunt, nunquam tamen in jura, leges, & ritus eorum discesserunt, sua retinent adhuc ut possunt, vagantur*

## SECT. IV.

Scriptorum neotericorum cujus-  
cunque Nationis, linguæ, vel  
Religionis.

## I. PARAGR.

DOctissimus pientissimusque Pe-  
trus Martyr, LOC. COM.  
Class. 2. Cap. 4. Paragr. 46.  
Tit. De Judæis; hæc habet ver-  
ba:

*Nunc id superest ut de Ju-  
dæis, &c. peculiariter nonnulla  
dicantur: Nam ista hominum ge-  
nera in urbibus, provinciis, &  
regnis passim feruntur, & unâ cum  
Christianis habitant. De Judæis  
cur tollerentur, ab Augustino, inter  
cæteras aliqua rationes afferuntur.  
Is de Civitate Dei, lib. 4. & 18.  
nec non super Psal. 58. & alibi,*



gantur dispersi. Nec legis Dei prorsus oblitiscantur: Non sanè quòd in illam servandam prò incumbant, sed tantummodo legunt, & signa quadam ac instituta retinent, quibus à ceteris nationibus discernantur. Videtur porro Deus signum: ut quemadmodum Caino, quòd interfecisset Abelum fratrem suum, imposuisse, ne videlicet, ab omnibus interficiantur. Neque Christianis hæc eorum per orbem dispersio inutilis est; quia ut rami fracti, quemadmodum ad Rom. habetur, nobis ostenduntur. Cumque loco eorum jam fuerint inserti, dum eos tam infeliciose excisos videremus, Dei gratiam in nos agnoscamus, & eorum aspectu carere docemur, ut ne ob infidelitatem, cuius causa illi sum fracti, nos quoque similiter excindamur. Alia præterea est utilitas, quæ ad nos ex illorum dispersione redit, quòd nostri libri ab eis servantur sacra inquam Biblia, quæ passim circumferant, & legunt.

Idem Petrus Martyr, libro dicto, classe prædictâ, sed Cap. 16. Parag. 31, 32. hæc suam præferi sententiam: Videtur autem adhuc dubitandum, utrum Judæi nostri semper sint, qui Christo minime credunt, in hoc fadere inito cum Abrahamo, & posteris ejus, habeant aliquod jus, ita ut illo contineantur, vel potius eo intelligantur prorsus exclusi. Hoc ita mihi videtur explicandum. Si fadus suum habet fundamentum ac substantiam Christum, jam illi ex hypothesi ab eo sunt alieni. Deinde in fadere isto considerantur illius Ceremonia, & sacra ritus, qui jam post Christi adventum sint aboliti, etiam si hodie à Judæis retinerentur, nihil ad hoc fadus faciunt, imò potius se servantur, illis adversantur, quòd scilicet præcipue res faderis, id est Christo contradicant. Quare aliter, & reipsâ negamus illos adhuc hodie contineri in hoc fadere. Quibus non negamus quòd illis Paulus dat, scilicet in eloquia Dei credita esse. Videmus enim quadam admirabili Dei providentiâ sacra Biblia apud eos conservari, quòd si non credunt, id non aufero quia suspicari possint adeo præclaro Dei beneficio adhuc insigniti. Præterea, cum ad Rom. 11. Varietur de illis Paulus, quòd convertendi sint, ingressâ plenitudine gentium, illosque dicat inimicos propter nos, at dilectos propter patres; & de illis loquatur, cum jam occidissent de Christo; id quoque mihi videtur illis tribuendum, quòd non sit adhuc exhausta Dei promissio erga illud genus, ex utraque promissionis Deus aliquod assidue ex illis vocat, & in posteram creditur plenius vocaturus. Rursus agnoscamus cum Paulo, illam bonam olivam cui excissi insciantur, esse illis propriam magis, quam nobis, quia non modo inferuntur ex Dei prædestinatione, ut nos, sed Christo secundum carnem, sumus magis proximi, atque illorum genus quàm nostrum est adscriptum. Unde Paulus ait, Judæo primum, & Græco. Quibus rationibus de illis loquens Apostolus etiam cum prævaricati essent, dicebat se admodum dolere de illorum interitu, illorum essent patres, adoptio, gloria, & testamentum, dandus, quæ omnia interpretanda sunt non pro, ut nunc actu ad fadus pertineant, sed quoad illos, qui ex illorum genere sunt, in illud cooptandi. Et hæc dicta de eorum genere, id est de gente, prout veteres habuit patres, Apostolos, & creditarios, non privatim pro unoquoque Judæo, ita ut de incredulis, & obstinatis verificentur. Opera autem Dei sunt ita comparata, ut facile sese juvent, nullomodo unum alteri est impedimento. Ideoque Judæorum excacatio, licet eis sit peccatum, atramentum, quæ Dei est opus, habuit bonam exitum, nempe Gentium conversionem, & conversio Gen-

itum adjuvabit salutem qua danda est Judæis; nam illos ad emulationem provocabit. Dum verò hoc non fit, expendamus apud nosmet ipsos admirandum opus Dei; adhuc in tam adversis casibus, adeoque variâ & gravi captivitate seu dispersione perstant, & servantur; sua quantum possunt retinent; in divinis libris exercent sese, licet prave omnia intelligant. Profectò nulli antiqui Trojani, Longobardi, Hunni, aut Vandalî, sic sua retinuerunt, ut à cunctis populis, civili usû, & religione se jungerentur, & suam originem atque historiam, certis consignatam literis ostenderent, atque sic ubique dispersi, à suis institutis non discederent. Quid cum in Judæis accidat, est porro Dei opus singulare, atque nobis non vulgariter commodat. Sunt enim testes nostrorum librorum, eosque ut suos, & authenticos circumferunt, quod & Augustinus annotavit. Nisi enim is populus extaret, conficta esse à nobis Ethnicis Philosophi possent suspicari, qua de orbe condito, de Adamo, de Noâ, de Abrahamo, Patriarchis, Regibus, & Prophetis credimus, & predicamus. Servantur itaque perpetuo hoc tempore à Deo indubitato, ad aliquam futuram salutem.

S. 2.

Next to Peter Martyr, wee alleadge Pareus, who also is much for a generall and glorious call of the Jewes, yet to come, which is a maine part of the glorious future times wee treat of. Yea their general Call, is the interest of the Saints now extant, that such a splendent time shall bee; as the Prophets both of the Old and New Testament abundantly hint unto us, of which more after. For which time in the quotation adjoynted here, out of Pareus, wee have not onely his judgement, and solid reasons, but the judgements and reasons of the learned, godly ancient Fathers presented to us, or us directed to them.

Doctus David Pareus *Ad* 11. Cap. ad Rom. Dub. 18. *ita suam fert sententiam. Dub. utrum locus ille Apostoli probet* SUB FINEM MUNDI, *maximâ Copiâ Judæos ad Christum convertendos? Resp. Tamen si in utramque partem sint eruditorum probabiles rationes; affirmans tamen sententia potius retinenda videtur.*

1. Quia deserit sic sonat Apostoli oraculum, Post quam plenitudo gentium introierit, totum Israellem servatum iri. Totus verò Israel, est tota gens Israelitica. Tota igitur converteretur ad Christum, extra quem nulla est salus. Nec totus Israel hic significare potest allegoricè totam Ecclesiam ex solis gentibus collectam, cui aliqui fortè Judæi sese adjungunt; sic enim Apostolus non revelasset mysterium, siquidem quotide manifestum erat, gentes maximo numero, & aliquos etiam Judæos ad fidem converti. Nec loqui Apostolum de spirituali, sed de carnali Israele, ex v. 12. & 14. evincitur.

2. Manifestum est Apostolum voluisse Judæos peculiari encomio ornare, & consolatione erigere. At nisi credatur predicere Israelitarum plenam conversionem, nihil ad scopum dixisset.

3. Vaticinia, Prophetica, v. 26, 27. allegata, non de singularibus quibusdam Judæis, sed de ipsâ populi multitudine loquuntur. Origines his addit,

addit, ex Hof. Cap. 2. Israel quæret, salutem instigatus dicens apud semetipsum illud Propheticum; revertar ad virum meum priorem quia melius mihi erat ante quam modò.

4. Etiam Johanni Apoc. Cap. 7. Videtur revelata fuisse sub extremis temporibus futura Israelis plena conversio; quando quatuor Angeli prohibentur nocere terræ & mari donec obfignentur 144000. servorum Dei in frontibus suis ex omnibus tribubus filiorum Israelis; ex TRIBU Judæ 12000. & ex reliquis TRIBUBUS singulis totidem. Quod Oraculum ad literam de CONVERSIONE JUDÆORUM planè intelligendum videtur, quoniam Israelita signati in frontibus ibi discernuntur diserti a signatis gentibus, populis, & linguis reliquis, vers. 9.

5. Adde, quod ex populis antiquissimis soli Judæi in tam variis casibus Captivitate, & dispersione perstant, & servantur adhuc Civili vita & religione ab omnibus separati; inde ab orbe condito originem, & historiam suam conservantes. Id haud dubiè admittendum, & singulare est opus Dei; quod indubitatò arguit hunc populum, ad aliquam suam salutem conservari.

6. Denique patres complures in hanc sententiam inclinant, quod ingressà Gentium plenitudine etiam Judæi sint reversuri ad Christum. Origines sic; Si pro eo ut introiret gentium plenitudo, cæcitas facta est in Israel, pro omnibus quæ fecerunt; sine dubio cum ingressa fuerit gentium plenitudo, cæcitas cessabit. Videatur etiam Chrysostomus, Homil. 12. de verbo Dom. in Marc. Tom. 2. cum agit de sicu, verbo domini arefacta. Hilar. lib. 11. de Trin. & sup. Psal. 58. & 60. Augustinus qu. 148. super Genesin utramque sententiam refert. Item Ambrosius & Hieronymus in hunc locum. Dionysius Carth. Totus Israel, i. e. Totus populus Judæorum salvus fiet credendo in Christum.

Israelitæ abducti (inquit Pareus) in Assyriam Captivitatem, dispersi sunt atque permixti gentibus toto terrarum orbe; nec unquam sunt recollecti in populum Dei, sed mansit dispersio etiam temporibus Christi, & Apostolorum hucusque, ut ex Epistolis Jacobi & Petri constat. Hæc Pareus.

Lorinus a Jesuite in his COMMENTARY on Act. 1. 6. quotes divers learned and godly Ancients, as Justin Martyr, Irenæus, Cyprian, Hierom, Chrysostome, Theophilus, Alexandrinus, Austin, and Bede that understand this question of the Apostles in this Act. 1. 6. Of restoring the Kingdom to Israel, of a temporal Kingdom. And because saith Lorinus, I see all these of that minde, it may be, saith hee, understood of

fuch

JOHANNES LORINUS  
de societate Jesu, Commentarius in  
Acta Apostolorum hæc habet, in ver-  
sum 6. Cap. primi; scilicet [igitur]  
‘ illativa (inquit Lorinus) signi-  
‘ ficat Discipulos (quod mirum si-  
‘ mul videri potest) non minus  
‘ quàm cum de passione sua loquente  
‘ CHRISTO, primas pro liberis  
‘ sedes mater illa postulavit, cum  
‘ Christo egisset de regno Dei, &c.  
‘ occasionem tamen accepisse inter-  
‘ rogandi de regno temporali.

F

‘ Hoc

S. 3.



S. c.

such a Kingdome. However (saith he) this error in the Disciples, yet ignorant, being ranke among the carnall Jewes, might bee tolerated; But the error shall I say, or Heresie of the Chiliafts, or Millenaries is lesse to bee borne, seeing Damascus the Pope condemned Apollinaris upon this consideration, or by this very name. (Observe, Reader, the wise reason Lorinus gives of condemning the opinion, what ever the particulars of it were; namely because the Pope condemned it. A reason to a grounded Protestant, to suspect that the opinion in whole was unjustly condemned according to that Proverb, It is good Religion that bad Nero persecutes) before which Apollinaris, besides heretical Cerinthus (saith Lorinus) Papias, Irenæus, Justin Martyr, Tertullian, Nepos, Lactantius, Sulpitius, and others, I suppose lesse pertinaciously, were of this opinion. To which also Austine did once incline. And of others there is mention by Eusebius, Hierom, and our Ribera expounding the 20 Chapter of the Revelat. From which chiefly the said Fathers are to be thought to take hint of their opinion, besides the testimonies of the Old Testament, &c. And perhaps, both the later Fathers, and especially the Disciples of Christ did interpret the Petition of the Lords Prayer, Thy Kingdome come; and that place in Matth. 26. 29. (Now Reader thou hearest Lorinus make a good Confession; And thou wilt heare more then this from him as he goes on) I marvelled (saith hee) when I read in Tully Crispold, otherwise a pious man, in his manuscript Annotations upon

Hoc multo probabilius, ut etiam Oecumenius sentit quam ut cum Chrysostomo de Judicii die, et consummatione seculi. Quid enim his cum restitutione regni Israel?

Fieri potest, quoniam & alios patres video sequi Chrysostomum & Hieronymum, Cyprianum, Theophilum, Alexandrinum, Augustinum (cum Bedâ hoc loco, Justinus, Irenæus, passimque) de temporali regno intelligantur, ut quamvis Discipuli non aliud quam de RESTITUTIONE, seu ut duo illi peregrini loquebantur, de redemptione Israel interrogaverint, tamen Christus respondendo, etiam ad FUTURUM SECULUM respexit, quo tandem cognoscetur regnum ipsius non esse de hoc mundo.

(Verum pace Lorini Apostolus ad Hebr. cap. 2. & alibi, ponit regnum in seculo futuro, in mundo, quamvis non facit ex mundo; ut postea abundantius disputabitur.)

S. d.

Sed age, audiamus Lorinum; pergit ad hunc modum. Tolerari potuit utcumque in rudibus adhuc Discipulis error apud Judæos carnales vigens, &c. sed minus ferendus Chiliastarum, seu Millenariorum errorne dicam, an heresis, cum Apollinarem, hoc nomine, Papa Danielus damnaverit; ante quem, præter hereticum Cerinthus, Papias, Irenæus, Justinus, Tertullianus, Nepos, Lactantius, Sulpitius (quamvis hic fuerit aliquando recentior) alique minus, ut existimo, pertinaciter, idem sibi de [generali] post Mille annos RESURRECTIONE & TEMPORALI QUODAM REGNO persuaserant.

Quo

upon this place, which are in our Library, thus;

‘It shall in time come to passe  
‘(saith *Tul. Crisp.*) when the  
‘**TIME OF NATIONS** or **THE**  
‘**TIME OF THE GENTILES**  
‘shall be fulfilled, that the City  
‘Hierusalem shall bee restored,  
‘and there shall reigne the  
‘**JEWES** of the house of *David*,  
‘and the Priests of the Tribe  
‘of *Levi* shall offer Christian  
‘sacrifices, and also legall, albeit  
‘of these (legall ones) they shall  
‘offer but a certaine, as it were,  
‘image and representation, as  
‘now some Christians taste a  
‘Lambe in the Passeover. More-  
‘over there shall be *Elias* (per-  
‘haps the **PROPER APOSTLE**  
‘of them at that time;) The  
‘Apostles of Christ neverthelesse,  
‘then also existing, yea, **CHRIST**  
‘himselfe at least sometime ap-  
‘pearing, and conversing among  
‘them.

That is certaine (saith *Lorinus*)  
That the **KINGDOME** is to bee  
**RESTORED** to the **ISRAE-**  
**LITES** and **JEWES** before the  
end of the world, &c. as you  
have it in the Latine.

Lay all together, and you may  
plainly perceive that *Lorinus*  
knew, and could not deny it, but  
that in all Ages since the Apo-  
stles learned men have been of our  
mind touching a glorious state of  
the Church yet to come before  
the ultimate day of judgement.

ut sit *Elias* (**FORTASSE PROPRIUS TUNC ILLORUM**  
**APOSTOLUS**) **EXISTENTIBUS QUOQUE TAMEN**  
**CHRISTI APOSTOLIS, & CHRISTO IPSO** *saltem aliquando*  
**COMPARENTE, & inter illos VERSANIE, &c.**

‘Illud certum est (*inquit Lorinus*) **RESTITUENDUM REG-**  
‘**NUM ISRAEL** ac **JUDÆIS** sub mundi finem, hoc sensu ut ad  
‘Christi spirituale regnum aggregati, transferantur demum in Caeleste.  
‘Siquidem disertè id reperimus apud **JOANNEM, PAULUM**

‘*Quò aliquando Augustinus etiam*  
‘*propendet. De aliis meminit*  
‘*Eusebius, & Hieronimus, &*  
‘*nosser Ribera, exponens Apoca-*  
‘*lypsis caput vigesimum; UNDE*  
‘*illi potissimum ita existimandi*  
‘*ansam sumpserant, præter veteris*  
‘*Testamenti, quibus aequè ad illum*  
‘*suum errorem Judæi utuntur, te-*  
‘*stimonio, & fortasse in hunc sen-*  
‘*sum, tum posteriores patres, tum*  
‘*præcipue Discipuli Christi inter-*  
‘*pretabantur orationis Dominica*  
‘*petitionem de Adventu regni, &*  
‘*verba illa Christi (Matth. 26. 29.)*  
‘*Non bibam amodò de hoc ge-*  
‘*minime vitis, usque in diem il-*  
‘*lum, cum bibam illud vobis-*  
‘*cum novum in regno patris*  
‘*mei.*

(*Bene jam confitetur Lorinus*  
*sed audiamus ad finem.*)

‘*Miratus sum cum legi apud*  
‘*Tullium Crispoldum, pium*  
‘*Ceterò qui virum, in manuscriptis*  
‘*notationibus ad hunc locum quæ*  
‘*sunt in Bibliotheca nostrâ; Futu-*  
‘*rum olim, quando fuerit imple-*  
‘*tum, TEMPUS NATIO-*  
‘*NUM ut restituatur Civitas*  
‘*Hierusalem; ut ibi regnent de*  
‘*domo David Judæi, atque de*  
‘*tribu LEVI sacerdotes sacrifi-*  
‘*caturi CHRISTIANA sacrificia,*  
‘*simul etiam legalia, quamvis*  
‘*ILLORUM duntaxat quan-*  
‘*dam seu EFFIGIEM, & RE-*  
‘*PRÆSENTATIONEM, ut*  
‘*nunc Christiani quidam agnum*  
‘*Paschate degustant; præterea*

‘**ESAIAM, OSEAM, DANIELEM, MALACHIAM, &c.**  
*Sic Lorinus, contra nostram Thesin, necnon secum conflians, multas  
 auctoritates omnis generis, & res pro Thesi profert.*

§. 4.

Doctor *Alsted*, a German  
 hath written in a Latine Treatise  
 for our Position, called *Diatribē*,  
 that is, *A Disputation* concern-  
 ing the *Apocalyptical THOU-*  
*SAND YEERES* not those  
 of the *CHILIASTS* (properly  
 so called) and *Phantasticks*, but  
 of blessed *Daniel* and *John*.

**DIATRIBE de MILLE AN-**  
**NIS APOCALYPTICIS**, non  
 illis **CHILIASTARUM**, &  
**PHANTASTARUM**, sed **BB**  
*Danielis, & Iohannis, per IO-*  
**HANNEM HENRICUM**  
**ALSTEDIUM.** Franco-  
 furti. 1627.

§. a.

Which wee have well transla-  
 ted into English by that able  
 Scholar Mr. **WILLIAM**  
**BURTON.**

*Hunc Tractatum fidelissimè*  
**W. BURTON** (*cum doctis suis*  
*Annotationibus in margine juxta*  
*positis*) *in nostram linguam verna-*  
*culam transfudit.*

§. b.

Who in his first Epistle be-  
 fore it gives this Testimony to  
 the *Author Work, and Subject.* The  
**AUTHOR** is of a general repute  
 among us for learning, as any late  
 Writer, we have received beyond the  
 Seas, these many yeares; and the  
**WORKE** is an explanation of the  
 twentieth Chapter of the Revela-  
 tion. The **SUBJECT** thereof is  
 the assertion of the **GLORIOUS**  
**KINGDOME OF CHRIST**  
**HERE ON EARTH**; a matter,  
 no doubt of great comfort, and con-  
 solation to the Church of God.

I am not ignorant that *Apoca-*  
*lyptical Discourses* in generall are  
 liable to many censures; and that  
 this divine Prophecie it selfe is as  
 yet a sealed Booke. Yet receiving my  
 self **MUCH SATISFACTION**  
 and **SETTLEDNESSE** of  
**MINDE** from **THIS EXPOSI-**  
**TION** thereof; I thought also  
 Gods people might reap some be-  
 nefit thereby, and this is the  
 maine cause I have made it pub-  
 licke.

*Is in priori suâ Epistolâ translatio-*  
*ni præfixâ, cum* **AUTHORI, tum**  
**OPERI, tum etiam SUBJECTO,**  
*hoc encomiasticum perhibet testimoni-*  
*um.* **AUTHOR** *eruditione, æqualis*  
*censetur æstimationis cuilibet*  
*Scriptorum recentium transmar-*  
*norum, multis abhinc annis trans-*  
*actis.* **OPUS** *est exegesis vigesimi*  
*Capitis Apocalypsis.* **SUBJE-**  
**CTUM** *ejus est splendentis regni*  
*in terrâ Christi assertio; res maxi-*  
*mi procul dubio solaminis Ecclesie*  
*Dei, & consolationis.* Non me  
*latet Apocalypicos plerumque*  
*discursus, multis obtreditationibus*  
*esse expositos, ipsamque hanc Pro-*  
*phetiam etiamnum librum fuisse*  
*obsignatum.* Quum verò ego  
 ipse multum ex hac illius exegese  
 satisfactionis recepissem, statui  
 apud me item Dei populum ex eâ-  
 dem aliquid fructus posse emetere.  
 Quod sanè præcipuum fuit in  
 causâ me illam omnium publicam  
 fecisse.



In his second Epistle before the same Translation, hee gives us this account of the History of the opinion of THE THOUSAND YEERS. Let mee tell thee good Reader, That it was the CONSTANT opinion of the Church in the very next age to the Apostles, that THERE SHOULD BEE A RESURRECTION BEFORE THE GENERALL RISING AT THE LAST DAY, and an HAPPY CONDITION OF THE FAITHFULL UPON EARTH FOR A THOUSAND YEERS. This wee may learne from TERTULLIAN (against MARCION) and IRENÆUS, (in his Treatises against all Heresies) and JUSTIN MARTYR in his Dialogue with TRYPHO the Jew) And so goes on touching briefly out of JUSTIN MARTYR what wee have afore largely quoted. And then hee addes his owne judgement in these words, I know not (saith hee) whether so great a Testimony as this of JUSTIN MARTYR may be brought concerning any opinion among Christians (if you except the maine Articles of our faith.) And the generall consent of all the ORTHODOX, and in the Age next the Apostles, is no small argument or prejudice against the contrary opinion, or succeeding Ages. It seemed the HERETICKS of those times, ESPECIALLY, or indeed ONELY, believed it not, and that for some private respect, because admitting thereof, they must needs also confesse a RESURRECTION OF THE FLESH, and that the same God that is mentioned in the LAW and PROPHETS is also the FATHER OF OUR LORD JESUS CHRIST. I

am

In EPISTOLA ejus secundâ eidem præpositâ in hunc modum, opinionis nostræ HISTORICE rationem reddit. Quam brevibus sic accipite. 'Liceat mihi bone lector tibi narrare, perpetuam fuisse opinionem seculi Apostolis proximi RESURRECTIONEM fore ante ILLAM Die ultimo generalem, beatamque fidelium conditionem in TERRA MILLE ANNOS. Hoc nos edocebunt Tertullianus (contra Marcion) Irenæus (contra Hæres.) nec non Justinus Martyr (in Dialog cum Tryph. Jud.) ut prolixius è Justino nos antea citavimus. Quibus Justini verbis hanc suam addit sententiam. Nescia (inquit) an tantum, ut hoc JUSTINI, testimonium pro aliquâ Christianorum opinione (exceptis fundamentalibus fidei articulis) afferri possit. Generalis autem ORTHODOXORUM consensus, seculo proxime post APOSTOLOS insequenti, non pusillam æstimetur argumentum, vel præjudicium contra adversam opinionem ætatemque succedantem. Videtur HÆRETICOS eorundem temporum præcipuos, vel reverâ solos, huic opinioni non credidisse, privâ quâdam ratione; ne ILLA concessa Carnis fore resurrectionem, eundemque Deum, a lege & Prophetis decantatum, patrem etiam fuisse Domini nostri Jesu Christi, confessionem ab iis extorqueret. Constat mihi CERINTHUM, tunc dierum Hæresiarcham, quem succedantem ætates statuunt hujus opinionis originem, nequaquam de hac, ab iis qui acuratè notarunt ejus hæreses, perstringi invenimus. Fortasse etiam, si carnales aliquot phantasia de HAC RE illi fuerint (ut videtur) ipse Judæus Iudaismo acceptas refert, quæ in hoc

IN-

am sure CERINTHUS, that ARCH-HERE TICK in those dayes, whom after ages doe make the first broacher of this opinion, is never taxed for it by them, who have diligently noted his HERESIES. And perhaps if hee had any sensuall conceit hereabout (as it seems hee had) hee was beholding to JU-DAISME for it; and he himself being a JEW, it was not taken notice of in him. But for a CHRISTIAN to have such doting imaginations, it would render him more wild-headed. Yet no man ought to be blamed for maintaining a TRUTH in a JEW'S company, either in THIS MATTER or any else; if with heed hee passe by those grosse phantasies which doe blemish the truth. More deservedly may wee finde fault with DIONYSIUS, and his followers, the great impugnors of this opinion, who when about the end of the third AGE, the dispute about it grew very hot, to lessen the Authority of the REVELATION, by the evident and undeniable proofes whereof, the matter in question was asserted (a foule impiety) they fathered it upon I know not whom, yet one of the same name, against the manifest witnessse of JUSTIN, IRENÆVS, and all the FATHERS afore them, who inscribe it to JOHN THE BE-LOVED DISCIPLE OF CHRIST, and EVANGELIST. Neither can HIEROME himselfe be excused, though a very learned man otherwise, but easie to be deceived, who with the same DIONYSIUS doth (upon an uncertaine report) falsely affixe to the opinion, of them who according to truth believed the THOUSAND YEERS happinesse on Earth, the INJVRY OF CIRCVMCISION, THE BLOOD OF SA- CRIFI-

INDIGENA (non mirum) minime animadvertiebantur CHRISTIANUM equidem redderet, minus insanum qui in istiusmodi phantasmatibus deliraret. Nemo tamen culpandus est, quod veritatem defenderit, in hâc aliâve materiâ, concomitante Iudæo, modo illius mittat chimeras quæ veritatem deformarent. Dignius multò DIONYSIUM ejusque affectas, maximos huic opinioni Antagonistas, increpemus, quicquid expiranti, prope tertiam ætatem, valde efferverat hæc disputatio; ad minuendam APOCALYPSIS' auctoritatem, cujus evidenti testimonio QUÆSTIUM assereretur librum auctori nescio cui suppositio, ejusdem nominis obtrudunt contra manifestissima IUSTINI, IRENÆI, omniumque PATRUM testimonia, qui JOHANNI DILECTO CHRISTI DISCIPULO & EVANGELISTÆ penitus ascribunt. Nec excusari possit HIERONIMUS ipse, quâvis aliàs doctus, sed captus facile, qui simul cum eodem Dionysio (ex incertiori quadam tamâ) mendose affigit opinioni illorum qui juxta veritatem credunt Millenariam in terris fœlicitatem, injuriam hanc circumcisionis, sacrificiorum sanguinis, &c. Quæ obsoleta Judæismi fragmenta, aut forte Hereticorum somnia, ex contentionis studio, seu malevole collecta, huic Primitivæ Ecclesiæ opinionioni consarcinata fuerunt. Verum enimvero si exploratum habuerit Hieronimus, primarios illos Christianos, Martyresque Circumcisionem & sacrificia in Christi regno expectasse, quantum opere incusandus est quod illos de isto crimine non damnaverit, sed quemque suæ ipsius relinquit voluntati. Quæ, (inquit) LICET NON SEQUAMUR, DAMNARE NON POSSUMUS,

CRIFICES, &c. which old peeces of JUDAISME, or perhaps the dreames of some HERETICKES being gathered out of a study of contention and ill will, were patcht to

this opinion of the PRIMITIVE CHURCH. But IF hee CERTAINLY knew that the FIRST CHRISTIANS and holy MARTYRS did expect Circumcision, and Sacrifices in the Kingdome of Christ, how is he to be blamed that condemned them not for it, but left every man to the freedome of his owne judgement, either to approve or dislike thereof, as Hierom expresth himselfe openly.

But what countenance soever this opinion hath, or shall finde in this age, let me tell the Reader this one thing; that seeing there are so manifest proofes of a GLORIOUS KINGDOME OF THE SAINTS ON EARTH, out of the Old Testament, there will be no better, or readier way to deale with the Jewes in matter of their conversion, then not to wrest the plaine Prophecies of a SECOND & GLORIOUS APPEARANCE OF CHRIST, to his FIRST COMING, but rather to perswade them, that they must expect no other MESSIAS, who should fulfill all these promises (expecting what is to be expected) besides that JESUS OF NAZARETH whom their Ancestors crucified. And this way is every where almost insisted upon throughout the whole REVELATION. For whiles wee force thole most cleare Prophecies concerning things promised in the SECOND COMING, to his FIRST COMING, the JEWES scorne, and deride us, and are more and more confirmed in their infidelity. But for the course which I have here set downe, I am much mistaken, if it be not the same which was observed among them by PETER him-

MUS: UNUS QUIQUE IN SUO SENSU ABUNDET. Hieron. In Hierem. cap. 19. vers. 10.

Quamcumque vero gratiam ab hac aetate inierit hac opinio, hoc tamen, lector, tibi narrem; quod cum testimonia sint adeo manifesta à veteri Testamento de splendoris Christi in terris regno, non felicius, aut promptior aliqua suggeratur via, quàm cum Judeis de illorum conversione transigamus, quàm ut Prophetias de inclyto secundoque Christi adventu apertissimas ad primum non torquamus. Suadeamus potius eos neminem alium MESSIAM, promissiones illas impleturum, expectare oportet (expectatis expectandis) præter JESUM NAZARENUM, quem Majores eorum crucifixerunt. Hæc autem in viâ ubi vis plerumque per totam Apocalypsin insistitur. Dum enim liquidas illas Prophetias de promissis ad secundum illius adventum cogimus in primum, Judæi nos contemnunt, ridentque, magis in suâ infidelitate stabiliti. Ea vero ratio quam ipse statui, ni plurimum me mea fallat sententia, eadem est omnino, quam apud Judeos observavit ipse Petrus Act. 3. 19, 20, 21. RESIPISCITE Igitur, Et CONVERTIMINI, Ut DELEANTUR PECCATA VESTRA, postquam venerint TEMPORA REFRIGERATIONIS A CONSPECTU DOMINI. Et miserit prius prædicatum vobis JESUM CHRISTUM, QUEM OPORTET quidem cali capiant, usque ad TEMPORA RESTITUTIONIS.

S. d.

OM.



himselfe, 48.3, 19, 20, 21. RE-  
PENT YEE THEREFORE,  
and BE CONVERTED, THAT  
YOUR SINNES MAY BEE

OMNIUM, de quibus loquutus est  
Deus à sacula per Os OMNIUM  
SUORUM PROPHETARUM.

BLOTIED OUT WHEN THE TIME OF REFRESHING  
SHALL COME FROM THE PRESENCE OF THE LORD.  
AND HE SHALL SEND JESUS CHRIST WHICH BE-  
FORE WAS PREACHED TO YOU, WHOM THE HEA-  
VENS MUST RECEIVE UNTILL THE TIMES OF RE-  
STITUTION OF ALL THINGS WHICH GOD HATH  
SPOKEN BY THE MOUTH OF ALL HIS HOLY PRO-  
PHETS SINCE THE WORLD BEGAN.

S. c.

But I forget my selfe. For  
indeed I thinke it more fit to  
publish what might bee piously  
believed concerning this TE-  
NENT, rather in another mans  
sense and expressions, then in  
mine owne, being more willing  
to learne, then obtrude mine own  
weaknesses. To this end I have  
*also collected* (Hee meanes in his  
Notes on his translation of *AL-  
STED*, put in the Margin, as I  
suppose) *what some of the most emi-  
nent DIVINES of the Church of  
ENGLAND, Dr. HAKEWELL,  
Dr. TWISSE, Mr. MEDE, &c.*  
(that thou mightest not thinke  
it only an Out-landish toy, or  
phantasie of yesterday, much  
lesse a favouring of *POPERY*)  
have thought, and published  
concerning this opinion.

*Verum ipse oblitus sum mei; qui  
sanè sum animo, longe prestare, ut  
ea quae prae de hac opinione sint cre-  
denda, potius aliorum sensu, verbis-  
que, quam meis evulgarem; qui  
mallem multò ediscere, quàm meas  
obtrudere imbecillitates. Quem ad  
finem ipse collegi, quae quidam  
eminentiores Theologi Anglicani,  
Hakewellus, Twissus, Medus  
aliique publicaverunt de hac opinione,  
ex quibus eam, nugamentum ali-  
quod exoticum, hesternamve phan-  
tasiam, aliudve quicquam quod sa-  
piat Papismum, non disjudicares.  
Sententiam praeterea (Collegi) ir-  
refragabilem Divini Tycho Brahe,  
cum determinatione (quam omisit  
Alstedius) Caroli Galli, nuper  
Primorum Belgicorum profes-  
soris Theologiae in Academia Lug-  
dunensi.*

Besides the irrefragable judge-  
ment of divine *TYCHO BRAHE*, and with him the determi-  
nation of *CAROLUS GALLUS*, omitted by *ALSTED*, and  
not long since one of the *STATES PROFESSORS OF DIVI-  
NITY* in the University of *LEYDEN*.

S. 4.

In the fourth place let us  
heare *Hierome Zanchy* upon *Ho-  
sea*; The summe of whose mind  
demonstratively held forth is,  
That the *ISRAELITES* shall bee  
restored from their earthly Cap-  
tivity, unto, and into their owne  
Country, though they were ne-  
ver

*Hieronymus Zanchius in pri-  
mum Cap. Hoseae v. 11. Et con-  
gregabuntur filii Juda, & filii  
Israel simul, &c. ita narrat ar-  
guitque. Erit magnus & illustris  
TOTI MUNDO dies (liberan-  
di) Jerezeelis antea disseminati in-  
ter varias gentium terras. Ergo  
omnino*

ver yet so restored. See, who can, the quotation in *Latine* in his owne words, which much conduceth to our Position, as we shall see more after.

*omnino ascendent, i. e. redibunt à captivitate in patriam suam Judæam, omnes Fœderalitæ, tam Israel quàm Juda. Israelitæ non fuerunt liberati unquam suâ terrenâ captivitate, nec redierunt in patriam, ut*

*patet ex superioribus. Hoc etiam historiæ docent, abducti enim ab Assur in Assyriam & Mediam, non leguntur ab eo fuisse dimissi. Regno vero Assyriorum Babylonis per Merodacum subiecto, in captivitate itidem permanserunt Babylonis subiecti. Cum vero postea Deioces, qui primus apud Medos regni dignitate usus est, ab Assyriorum, Babyloniorumque jugo Medos liberasset, Israelitæ multis de causis fuerunt à terris Medorum, in ultiores regiones, nempe in septentrionem, quò omnis spes redeundi ad suos, illis tolleretur, expulsi, & quidam dispersi. Qua de re videatur Funcc. Comment. lib. 1. pag. 23. Itaque videamus, cum Media, Babylonia, & Assyria in manum pervenit Cyri regis, factâ libertate omnibus Israelitis redeundi in patriam, solos Jehudæos, & Benjamin, quâ conjuncta erat cum Judâ, & Levitas (qui quoniam noluerunt vitulis sacrificare, expulsi à Jeroboamo redierunt Hierosolymam, & cum Judæis se conjunxerunt, ut est 2. Paralip. 11. v. 13, 14. cap. 13. v. 9.) rediisse, ut est Ezrâ cap. 1. & cap. 2. Nisi fuissent reliquæ Tribus in ultiores regiones dispersæ, illæ potuissent quoque redire. Tempore etiam quo natus est Dominus, SAMARIA cum aliis terris Israelitarum occupata erat ab illis gentibus, quæ eò missæ fuerant a rege Assur, ISRAELITARUM loco, ut est. 2. Reg. 17. Itaque videmus Israelitas nunquam à captivitate terrenâ liberatos in patriam rediisse.*

Next heare *Alapide* a late writer, who though a Papist, yet was not so opposite to the point in hand, and the generall conversion of the Jewes (as were our late Bishops in *England*) but that hee would speake thus much for it, That those words, *Hosea 3. v. 5. Afterwards the children of Israel shall returne, and seeke the Lord their God, and David their King, and shall feare the Lord, and his goodnesse in the LATER DAYES* are to bee fulfilled in the end of the World, at which time the *Israelites* and *Jewes* shall bee converted to Christ; even as I have said (saith *Alapide*) *Apocalyps 11. For then all Israel shall be saved, Rom. 11. 26. The Reader that consults with the Latine in the Margin shall perceive more. 6.*

*R. P. Cornelius Cornelii Alapide in 3. Cap. Hof. v. 5. Et post hæc revertentur filii Israel & quærent Dominum Deum suum & David Regem suum, & pavebunt ad Dominum, & bonum ejus in novissimo dierum, hæc habet verba. In fine (inquit) mundi quando sub adventum Antichristi, maximè post eum occisum, ISRAELITÆ & IUDÆI qui ei viventi & regnanti adhaerant, partim memores concionum & miraculorum Eliæ & Enôch, partim aliorum concionatorum exhortatione convertentur ad Christum, ut dixi Apocalyp. 11. Tunc enim omnis Israel salvus fiet, Rom. 11. 26. Hugo, Lyrân, & alii passim. Secundo, Isidor, & a Castro hæc facta putant in incarnatione Christi, scilicet*

S. 5.

licet inchoatè; tunc enim pauci ex Israel converti Ceperunt. Erant alii, qui hæc præstita putant in laxatione Iudæorum è Babylone facta per Cyrum.

§. 6.

Rivet also upon the first Chap. of *Hosea*, doth discourse learnedly for the restitution of ISRAEL, in regard part of them, that is some sprinklings of them as a certaine First-fruits, did returne after the Babylonish Captivity. See who may, the Latine Columnæ.

*Queritur (inquit Rivetus in primum cap. Hoseæ) ab interpretibus num ex hac Prophetiâ certo colligatur decem Tribus nunquam ex captivitate rediisse, quemadmodum alia duæ post aliquot annos ex captivitate Babylonicâ redierunt? Ratio dubitandi est, quod in hoc ipso capite subditur; Et congregabuntur filii JUDA & filii IS-*

RAEL pariter, &c. & Ezek. cap. 37. Sub Symbolo duorum lignorum in unum coeuntium, vaticinatur, Judam & Israel conjungendos. Et Jer. c. 50. v. 4. apertè dicit, Venient in tempore illo filii Israel ipsi & filii Juda simul. Ubi videtur CERTAS PES RESTITUTIONIS, etiam DECEM TRIBUBUS fieri. Nihilominus certum est REM-publicam illam DECEM TRIBUUM, nunquam postea coïvisse. Et eorum captivitatem & dispersionem in populos, perpetuam fuisse nec solutam unquam fuisse, eorum captivitatem, quod Josephus ipse Anti. Jud. l. 11. c. 5. agnoscit; dum scribit, Duas tantum tribus per ASIAM & EUROPAM sub ROMANO degere imperio; decem autem Tribus fuisse ultra EUPHRATEM, infinita hominum millia, quæ vix numero erat comprehendere. Nusquam etiam legimus in Scripturâ decem illas tribus rediisse, quod de duabus legimus, & sæpe prædictum, & postea impletum. SAMARITANI enim, quorum sit mentio sæpe in Evangelio, nullo modo pertinebant ad filios JACOB, quos aliunde missos fuisse, tanquam novam aliquam Coloniam constat ex 2 Reg. cap. 17. v. 24. Et ideo Christus Matth. 10. Viam gentium, cum civitatibus Samaritanorum pro eadem re habet. In viam (inquit) Gentium nè abjeritis, & in civitates Samaritanorum nè intraveritis, sed ite potius ad oves perditas Israel. Non tamen negandum est, multos fuisse ex aliis tribubus, etiam tempore Domini nostri in Judâ; sed qui sub Iudæorum Republicâ debebant; quod factum fuisse ab eo tempore quo regnum Israelis divisum sub Jeroboamo, auctor est Josephus, Antiq. lib. 8. cap. 3. Tunc ad Rehoboamum Hierosolymis degentem è totâ Israelitarum ditione confluisse sacerdotes, & Levitas, & quotquot è plebe reliquâ erant boni ac justi patriam suam reliquisse, ut Hierosolymis Deum colere liceret, offensi Jeroboami tyrannide, qui eos ad vitularum suarum adorationem vi adigere volebat. Quæ confirmantur ex historiâ 2 Paralip. cap. 11. v. 13, 14, 16. Ex his, & similibus potest solvi objectio pro restitutione Israelitarum; ducta ex eo quod multorum ex decem Tribubus sit mentio, qui cum Judæis habitabant post Captivitatem Babylonicam. Sic Rivetus.



S. 7.

Nicolaus de Lyrâ, goes further then these, affirming that the promise of the ISRAELITES great returne from their dispersion, cannot bee meant of the people of JUDA'S returne from the Babylonish Captivity, nor of any other subsequent temporal salvation, becaule according to the Hebrew Doctors, and truth, the people of ISRAEL, as it is contra-distinct from the people of JUDA, are not returned from Captivity, neither are expected by the Jewes to returne, till the coming of Messiah, whom the Jewes expect yet to come.

Nicolaus de Lyrâ Part. 2, Part. 3, Part. 4. *Aut de captivitate Babylonica redierunt tantum duæ tribus & pauci ex decem tribubus qui evaserant manus regis Assyriorum; & postea habitaverunt in regno IUDÆ, & cum duabus tribubus captivati fuerunt, & redierunt; non tamen omnes, sed plures de istis & de illis remanserunt in Babyloniâ, detenti amore uxorum quas ibi acceperant & prolis quam genuerant, & bonorum temporalium quæ acquisierant. Illud non potest intelligi de reditione Captivitatis Babylonica, nec de aliquâ aliâ sequenti salvatione temporali, quia secundum Doctores Hebræorum, & secundum veritatem, populus ISRAEL prout distinguitur contra populum JUDA, sicut est hic, non est reversus de Captivitate, nec à Judæis expectatur reverturus usque ad tempus Messia, quem Judæi expectat venturum, sed quia Judæi, qui crediderunt ad prædicationem Christi & Apostolorum fuerunt pauci respectivè, idcirco melius intelligitur quod dicitur hic, viz. Jer. 30. 3. Et convertamur conversionem populi mei ISRAEL & IUDA de generali conversione Judæorum ad Christum In diebus illis. Hoc propriè in Christi adventu completur, cum duodecim tribus scilicet Evangelio credunt & terram Aquilonis relinquunt, & Diaboli imperium. Hæc Nicolaus.*

Doctor Mayer on the Epistle of James, touching the twelve Tribes scattered, Sec. v. 1. saith, That though this Epistle was intended for the two Tribes and an halfe of the Jewes lately expelled from Hierusalem by Claudius Cæsar; the ten Tribes after their carrying away by Salmanaser never returning to this day that wee read of, yet James might have respect in his writing to the ten Tribes also, if haply by any meanes this Epistle should come to any of their hands.

ullo modo hæc Epistola in illarum

Doctor Mayer in Epistolam Jacobi, hæc habet verba; Initio hujus capitis nihil difficultatis inest, nisi quod eos, ad quos scribit, duodecim tribus dispersas appellat. Si enim Epistola hæc institueretur pro Judæis, nuper per Claudium Cæsarem Hierosolymâ expulsis, ut ante præfati sumus; Questio oritur, quo pacto illos diceret duodecim tribus, quæ omnes non nisi duæ fuerunt cum semisse; cæteris, à captivitate suâ per Salmanasarem, nunquam (uti legimus) ad hunc usque diem redierunt? Responderetur, dici potest Jacobum inter scribendum ad illas etiam respexisse, si forte illas etiam respexisset. Sic Mayer.

S. 8.

S. 9.

Doctor Prideaux our Countryman, however hee bee against us about the stating of the one thousand yeers (how justly, wee shall afterwards, God permitting, dispute the case) hath in his Inaugurall Orations, these words: Rightlier therefore others thinke, that after the *Roman* Idol-madnesse is vanquished, and the *Mahumetan* blasphemies are taken away from among them, the *Jewes* shall lift up their eyes to the mountaines of the Scripture from whence, by the Spirit inwardly illuminating, they shall attaine light and salvation. This opinion, which refuseth legall rights, as deadly, declines Monarchy, as aerie and utopian, nor thinkes it sufficient to answer to the Apostles *MYSTER*, if in any age, one or other of the *Jewes* come to the Christian faith; neither approves in that hoped generall Call of them, the returne of *Enoch* and *Elija*, nor doth put before it, that fullnesse of the Gentiles, but according to the direction of the Text, sets it after; I say this opinion among the Ancients, *Chrysostome*, *Hilary*, *Austin*, *Ambrose*, *Hierom*, *Aquinas*, *Scotus*, *Cajetanus*, and many others doe embrace; onely touching some accessories, now and then every one will abound in his owne sense. They that defend it among the later Writers are *P. Martyr*, *Grinaeus*, *Beza*, *Parent*, and most largely, a Commentator of our own, in his most learned *Hexapla* (namely *Dr. Willet*.) Nor doe I see what solidly can bee opposed. Thou wilt say when the Sonne of man shall come, shall hee finde faith on earth? Doubtlesse not so frequent

Doctor Prideaux *Anglus*, quondam Theologia professor Regius in Academia Oxoniensi, quamvis contra nos contendat de MILLE annorum statu & constitutione (quam jussu 4. Libro annuente Deo disputabitur) tamen in ORATIONUM suarum INAUGURALIUM sexta Parag. 7. DE VOCATIONE JUDÆORUM, hæc habet verba. 'Eius igitur alii, post deletam Romanam Idolomaniam; Et è medio sublati Mahomatismi blasphemias, Judæos arbitrantur oculos ad montes Scripturæ elevaturos; unde Spiritu intus illuminante, lucem & salutem consequentur. Hanc sententiam quæ legalia avversatur, ut mortifera, Monarchiam declinat, ut æream sive utopicam, nec sufficere putat ad Apostoli MYSTERIUM, si QUOVIS seculo, unus vel alter Judæus ad fidem Christianam accedat, nec probat in expectandâ istâ GENERALI VOCATIONE Henochi & Elijæ reditum, nec præponit istam plenitudinem Gentium, sed, ut textus dirigit, POSTPONIT; amplectuntur inter Antiquiores Chrysostomus, Hilarius, Augustinus, Ambrosius, Hieronimus, Aquinas, Scotus, Cajetanus, & COMPLURES Alii, nisi quod de quibusdam accessoris, non nunquam abundabit unusquisque suo sensu. Deservunt inter recentiores, P. Martyr, Beza, Grinaeus, Paræus, & in Hexapla suâ doctissimâ Commentator è nostris copiosissimus (nimirum Doctor Willetus.) Nec video quid solidè potest opponi. Filius (inquies hominis cum venerit, num reperturus est fidem in terrâ? Non adeo frequentem proculdubio in cordibus justificatorum, quam natantem in

quent in the hearts of justified ones, as floating upon the lips of hypocrites. For doth it seem strange, that among most Professors not so many sincere ones are to be found, seeing that out of many that are called, a few are chosen? But, That wicked one (2 Theff. 2. 8.) shall reigne so long, as till hee bee consumed with the spirit of the mouth of the Lord, at his glorious coming. How then can it bee that between the ruine of Antichrist, and the end of the world, so famous a Call of the Jewes should intervene? Most easily, because the Spirit shall not in a moment make an end of him, but gradually. And his coming may bee said to be glorious, not with the full majesty of him as present at first; but by certaine promised beames of him approaching. Meane while when and how, that which the Apostle here foretels is to be fulfilled is not requisite perhaps for us to understand to an inch, seeing it is a mystery.

Nor might I thinke in the meane space that the Jewes after such a conversion shall make a withdrawing from the Gentiles, but rather they with them shall integrate themselves into one and the same Church.

Mr. R. Maton our Countryman, hath also written two Books in favour of our opinion; the one is called ISRAELS REDEMPTION, or the Prophe-  
ticall HISTORY OF OUR SAVIOURS KINGDOME ONEARIE; That is, OF THE CHURCH CATHOLICKE, and TRIUMPHANT; with a Discourse of GOG and MAGOG. The second is entituled thus, ISRAELS REDEMPTION REDEEMED, or THE JEWES GENERAL and MIRACULOUS CONVERSI-  
ON

in labris hypocritarum. *Ecquid enim rarum videtur, inter Profes-  
sores plurimos, non adeo multos  
sinceros inveniri? Cum ex vo-  
catis multis, pauci subinde eligan-  
tur. At tandem regnabit? Anus  
(2 Theff. 2.) donec absumatur spi-  
ritu oris domini in illustri illo suo  
adventu. Qui fieri igitur potest,  
ut inter Antichristi excidium, &  
mundi finem, tam celebris inter-  
cedat Judæorum vocatio? Fa-  
cillime, cum in momento spiritus  
ipsum non conficiet, sed gradatim,  
& adventu dicatur illustis, non  
plena statim præsentis majestate,  
sed præmissis appropinquantis  
radiis. Interim quando & quo-  
modo implendum illud sit, quod  
hic prædicit Apostolus, non re-  
quiritur forsitan ut nos ad amussim  
teneremus, quia est mysterium. Nec  
estimaverim interea Judæos post  
talem conversionem, secessionem  
à Gentibus facturos &c. quinimo  
eos cum illis potius crediderim co-  
alituos, &c.*

Magister R. Maton Anglus  
duos scripsit anglicè libros, quorum  
primum (quem legi) appellat RE-  
DEMPTIONEM ISRAELIS,  
scu PROPHETICAM HISTO-  
RIAM DE SALVATORIS  
NOSTRI REGNO IN TER-  
RIS, &c. Secundum (à me nondum  
perlectum) nominat REDEMPTI-  
ONEM ISRAELIS REDEM-  
PTAM, sive JUDÆORUM  
GENERALEM & MIRACU-  
LOSAM CONVERSIONEM  
AD FIDEM EVANGELII;  
Eorundemque in suam patriam  
reditum, nostrique salvatoris im-  
perium



ON to the Faith of the Gospel, and returne into their owne Land; and our Saviours *personal* reigne on earth, clearly proved out of many plaine Prophecies of the Old and New Testament, and the chiefe arguments that can be alleadged against these truths fully answered, OF PURPOSE TO SATISFIE ALL GAINSAYERS, and in particular Mr. ALEXANDER PETRIE, Minister of the Scottish Church in ROTTERDAM. The later of these I confesse I have not read, but onely seene. The former I have cursorily, and doe finde that though hee apply and presse the Scriptures hee alleadgeth, but briefly, yet pertinently and solidly.

S. II.

Mr. Archer also an Englishman, hath waded farther into the point then wee have, in some particulars (which are not so cleer to us) having written (as we are informed) two Treatises of it. The first is expresse under his name, entituled, THE PERSONALL REIGNE OF CHRIST UPON EARTH. The other is called, ZIONS JOY IN HER KING COMING IN HIS GLORY; But doubtfull whether his, being subscribed with this darke name; BY FINIENS CANUS VOVE.

S. 12.

Learned Mr. Meade our Country-man, his *Clavis Apocalypica & Commentarius*, both in *Latine* and *English*, is famously known to most that read books.

S. a.

Learned Doctor Twisse his PREFACE doth shew the METHOD and excellency of Mr. MEDES interpretation of the Revelation. It will not bee amisse

*perium in terris personaliter ministratum, &c. In quibus, multos recenset authores, ut pote Alstedium in Chronolog, cap. 32. & cap. 35. Fran. Johannem de combis in compendio totius Theologia lib. 7. cap. 13, 14. It. lib. 7. cap. 7. Foxum in Martyrolog. Anglic. \* Wendelinum Contemplat. Natural. cap. 9. sect. 2. & cap. 21. \* sect. 2. Johan. Acoftam De Temporalib. Noviss. lib. 3. cap. 11. Down. in 17. Johan. Cum multis aliis, &c. quorum verba hic describere nec mihi otium est nec animus, ne lector tadio affligetur.*

*Nostras etiam Archerius alius paulo, (in nonnullis nobis minus innotescens) urinatus, librum scripsit cujus titulus est, REGIMEN CHRISTI PERSONALE IN TERRIS. Nec non (ut aiunt) alium cujus inscriptio est, GAUDIUM ZIONIS IN REGE SUO CUM GLORIA VENIENTE.*

*Clavis Apocalypica & Commentarius doctissimi NOSTRATIS Medi, Latine tum Anglice prodeuntes, celebri innotuerunt fama plurimis librorum lecloribus, de Thefi jam disputata.*

*Cujus methodum & excellentiam doctissimus Nostras Twissius, simul cum sua ipsius sententia, de thefi nostra, ita nobis reddit.*

Multi

musle to give an account of that *Preface*, in the summe of it, that by occasion hereof, other Nations that understand not English, may have it in Latine, wherein at once is seen much of Mr. *Mede*, and of the judgement of Dr. *Twisse* in our Position.

‘Many Interpreters (saith Dr. *Twisse*, alluding to *Prov.* 31. 29.) have done excellently, but Mr. *Mede* surmounteth them all. A *Dwarfe* set upon a *Giants* shoulders may see further, and a *Wren* carried up upon an *Eagle* till this great bird bee wearied, may with her little wings spin up a little higher. But Mr. *Mede* hath many notions of so rare a nature, that I doe not finde hee is beholding to any other for them, but onely to his owne studiousnesse under Gods blessing.

Observe Gods direction of him in the course that hee hath taken:

As first, in his *Clavis Apolyptica*, wherein he hath drawne together the homogeneal parts of it, dispersed here and there, yet belonging to the same time.

2. The Author gave himselfe to write *Specimina*; Essayes, wherein he goes over every part of this book (excepting the three first Chapters) taking a generall view of each as he goes.

3. He proceeds to a more full Commentary from the fourth Chapter to the fourteenth. That which follows thence to the end contains onely his former *Specimina*.

Whereas in performances of this nature two things are necessary; 1. A right discerning of the meaning of the words and phrase, and tropes and figures.

2. A right accomodation of things to times;

For the first; Mr. *Mede* excels

*Multi Interpretes; (inquit Twissius, allusione factâ ad Prov. 31. 29.) fecerunt apprimè, Medus verò superavit omnes. Nanus Gigantis humero insistens, longinquius prospiciat ipso Gigante: Et regulus tergo aquila innitens, lasso alite, altius ascendat. Attamen plurima sunt Medi notiones tam rarâ naturâ, ut quas nondum reperi cuiptam ni suis studiis (benedicente Deo) acceptas referri.*

In Clave suâ Apolypticâ partes Revelationis homogeneas passim dispersas, eidem verò tempori competentes in unum coegit. Qui (sic dirigente Deo) scriptis primùm Speciminibus, quamlibet partem ita peragit, ut universum ejusque scopum in transitu perspexit. In de ad ampliorem progreditur Commentarium, a 4. nimirum capite, ad 14. unde, quæ sequuntur postea, non nisi sua continent Specimina.

In duobus huic operi necessariis excelluit Medus. 1. In animadvertendo verborum, phrasium, troporum & figurarum idiomate, & Genio; Ut pote, in explicandis prælii mysteriis Apocalypsis 12. demonstrat Mundum Politicum aptius assimilari Physico, ex ipsâ Scrip-

S. b.

S. c.

cels viz. in observing the *Genius* of all those. As in opening the Mystery of the battel in heaven, Rev. 12. and the casting downe of Satan unto the earth, hee shews that States and Kingdomes in the *Political* world much answer to the condition of the *Natural*, and so represented in Scripture. For as the *Natural* consists of *Heaven* and *Earth*, so the *Political* of *Nobility*, and *Laity*. And as in the Heavens there are Sunne, Moon, and Stars, of lesser and greater magnitude; So in Kingdomes, King, Queene, and Nobles of severall degrees. And as in the *Earth* there is great variety of Trees, Herbs, Flowers, &c. So in the people of any Commonwealth is found great variety of differences. And by this way Mr. Mede doth not only wittily please (as others have done) but solidly convince his Reader, of the true sense, even to admiration.

For the second, viz. Accommodation of the Prophecies to their proper times (a point of great skill in history.) I have found that Mr. Medes friends, acquainted with his studies, would give him the Bell for this, as herein out-stripping others.

S. d.

3. I have observed some notable distinctions in this Commentary of Mr. Mede, giving great light:

As first, That betweene the Sealed Book with seven seales which hee calls the *greater*, the contents being very large, viz. Comprising the History from the beginning of the preaching of the Gospel, to the end of the world. Which hee saith contains *Fata imperii*, i. e. the destinies of the Empire; and the little book mentioned, Chap. 10. which he saith contains *Fata Ecclesie* the destinies of the Church. The first contains the seven Seales and Trumpets; for the seventh seale produceth the seven Trumpets. The six first Seales containe the story of the Empires continuance unto the dayes of

*Scripturarum mente, pari modo adumbrante. Uti enim Physicus seu naturalis ex Celo constat & terrâ; Hâc, varia plantarum genera procreante; Illo, solem, lunam, stellasque magnitudine diversas continente: Ita Politicus ex nobilibus conflatur, laicisque, numerosâ varietate distinctis. Quâ explicandi ratione Lectores non tantum delectat, sed convincit, genuinum illum sensum admirantes. Præstat 2. in aptandis Prophetiis, quâque suo cuiusque tempori accommodatâ.*

*In ejus Commentario, celebres quasdam notavi distinctiones. Nominabo duas. Primam, duorum librorum; Majoris scilicet septem sigillis obsignati, universam historiam ab incipitâ Evangelii promulgatione ad consummatum mundum, & sic FATA IMPERII continentis. Minoris Cap. 10. ECCLESIE FATA comprehendens. Primus habet septem sigilla totidemque tubas ab illorum septimo editas. Quorum sex priora historiam amplectuntur Imperii continuati ad dies Constantini, inclusos. In quibus miranda Imperii Ethnici in Christianum metamorphosis, tanquam, mundi quedam dissolutio, initiumque novi representata, a Medo nostro solidissimè nobis exhibetur. Septem deinde tuba intra septimum sigillum contentæ, divina adumbrant*



of *Constantine* included; in whole dayes, there being a strange *Metamorphosis* of the Empire from *Heaven* to *Christian*, it is represented, as it were, the ending of the world, and beginning of a new, which *Mr. Mede* delivers very judiciously. Then the seven Trumpets, which are the contents of the seventh Seale, represent the judgements of God upon the world for standing out against the Gospel, and shedding the blood of the Saints. First, by the *Heathen Emperours*, for which cause ruine was gradually brought upon the Empire (till it was torne into ten Kingdomes.)

The graduall was fourefold, which make up the contents of the foure first Trumpets. 2. By the Antichristian world, the degenerated states of Christendome; For which, the three Woe Trumpets following, containe the three degrees of divine vengeance on them, 1. By the *Saracens* in the first Woe Trumpet. 2. By the *Turkes* in the second (Chap. 9.) 3. By the end of the World, *Rev. 11. 15.*

Second distinction of great light and use for the clearing of the STATE OF CHRIST'S GLORIOUS KINGDOME HERE ON EARTH, is that *Mr. Mede* gives upon *Revel. 21. 24.* Between the NATIONS THAT ARE SAVED, &c. and the NEW HIERUSALEM; where clearly hee makes it appeare, that NEW HIERUSALEM is one thing, and THE NATIONS THAT ARE SAVED, are another. The Nations that are saved are those that escape the fire, are saved from the fire at Christs coming, wherewith the *Earth*, and all the works thereof shall bee burnt in the day of Christs coming, *2 Pet. 3. 2 Thess. 1.* And the NEW HIERUSALEM (saith *Mr. Mede*) is CHRIST and his

RAI-

brant judicat in mundum de reje-  
ctione Evangelii; effusoque Mar-  
tyrium sanguine; primum per Impe-  
ratores Ethnicos quorum Impe-  
rium ea de causa, gradatim perse-  
quitur ruina (usque dum in decem  
laceratur regna) gradatione qua-  
druplici in quatuor tubarum prio-  
ribus adumbrata. Postea autem per  
mundum Antichristianum, cui pro  
meritis tres Væ-Tubæ insequentes  
triplicem exitii gradum clangunt  
inseruntque. Prima per Saracenos  
primum. Secunda per Turcas  
proximum cap. 9. Tertia per  
mundi finem ultimum cap. 11.  
15.

Secundam, quam notavi, Di-  
stinctionem, magna præferentem  
lumina, & juvamen pro collustran-  
do Christi regno in terris gloriofo  
dat nobis *Medus in c. 21. v. 4. Ubi*  
*manifestius nobis indicat, aliud esse*  
*Novam Hierusalem, aliud om-*  
*nino gentes servatas ad lucem*  
*ejus ambulantes. Illam esse Chri-*  
*stum, sanctosque a Christo ex-*  
*citatos; QUOS SECUM di-*  
*citur ADDUCERE (1 Thess. 4.*  
*14.) Has vero sanctos esse omnes*  
*Dei servos, in Christi adventu vi-*  
*vos, ab igne, QUO CÆTERA*  
*(adventanti Christo) COMBU-*  
*RENTUR (2 Pet. 3. 2 Thess. 1.)*  
*servatos, & ereptos. Patres quos-*  
*dam antiquos invenio, qui hanc*  
*distinctionem non observantes, con-*  
*tra gloriosum Christi regnum in terris*  
*erraticè disputarunt. Aequâ tamen*  
*oppositione Cerinthianis, quibus mos*  
*erat,*

H

erat,

S. f.

**RAISED SAINTS**, who are called 1. Thes. 4. The **SAINTS WHOM CHRIST SHALL BRING WITH HIM**, who shall shine with a glorious light. In which **LIGHT** the other, viz. The **NATIONS THAT ARE SAVED** (that is, saith Mr. Mede

all the faithfull servants of God, who shall bee found alive here at Christs coming) **SHALL WAKE IN.** And I finde that through the want of distinguishing these, the ancient **FATHERS**, and particularly **EPIPHANIUS**, have discoursed very wildly against the glorious Kingdome of Christ, here on earth, yet in just opposition to the **CERINTHIANS**, whose guile it was to discourse very carnally of the glorious Kingdome of Christ. The consideration whereof moved **AUSTIN** to relinquish the doctrine of *Christ's Kingdom* here on earth, which formerly he imbraced, as himselfe professeth in one of his bookes **DE CIVITATE DEI**, where he treats thereof.

S. f.

4. I have observed, that as Mr. Mede hath exceeded in merit all others afore him in this Argument, so others after him may goe beyond him in some particulars. As Mr. Potter in the true discovery of the number of the *Beast* 666. with the divers mysteries in it, wherewith Mr. Mede himselfe was exceedingly taken, even to admiration, professing it to be the greatest mystery that hath been discovered since the beginning of the world. The same Mr. Potter differeth from Mr. Mede in the explication of the mystery of the *two Beasts* mentioned, *Revel. 13.* And I have seen an excellent Discourse thereupon, but as yet hee hath not communicated it to the World.

S. g.

What cause have wee (saith Dr. Twisse) to blesse God for bringing us forth in these dayes of light, not onely in respect of the great *Reformation* wrought in this *Western* part of the world, an hundred yeares since, and more; But also opening the mystery of the *slaughter of the witnesses*,

*erat, carnaliter de hoc regno discurre. Quâ ratione motus Augustinus, pristinam, quam defendisset, sententiam de illo regno abiecit. Sic illum, quodam de Civitate Dei libro, hoc regnum trahant, habemus consistentem.*

4. Nec non animadverti, quod ut Medus noster præ omnibus qui præcesserunt, de hoc argumento optime meritus est, ita quidam succedant illum etiam in quibusdam superare poterint. Sic Potterus Nostras adeo supereminuit in computando explicandæque Bestiæ numero 666, ejusque mysterio, ut Medus ipse admiratione captus erat. Ille idem Potterus, a Medo diversus, de utriusque Bestiæ mysterio *Apo-cal. 13.* optimum (quem vidi) tractatum de eo conscripsit, cujus mundum adhuc non participavit.

*Quantum nobis causa est Deum laudandi, qui nos peperit in diebus hisce luculentioribus; ratione tum occidentalis nostræ reformationis ab hunc annos plures centum peractæ, tum aperti illius mysterii de TESTIUM occisione; Quam multos jam annos agitari, fateamur fas est: Idque non solum ex judicialibus (ut*

nesses, which wee have just reason to conceive to have been on foot diverse yeers, not onely by judicial proceedings in the Martyrdome of Gods Saints; but by the sword of Warre; 1. In the Low-Countries: Then in France: After that in Bohemia; Then in Germany (which how long it should continue Mr. Mede professeth to bee uncertaine;) And now amongst us, \* first in Ireland, then in England, and that by the Antichristian generation, with so manifest opposition unto truth, and holinesse, under a Protestant Prince (in outward profession) as I thinke the like was never knowne since the beginning of the World. After this strange Warre, and slaughter of the Witnesses, which hasteneth to a period; the continuance of it shall bee but three yeares and an halfe, in which space of time, they that dwell on the earth shall rejoyce over them, and make merry, &c. because these Prophets tormented them that dwelt upon the earth. But after three dayes and an halfe, when the Spirit of life from God should enter into them, and they stand on their feet, great feare should fall upon them which saw them. And a voice shall be heard from Heaven, saying unto them, *Come up hither*. And they shall ascend up to heaven in a cloud, and their enemies shall behold them. But certainly when that comes to passe, the same houre there shall bee an earthquake, and the tenth part of the City shall fall. This City undoubtedly is Rome, which Mr. Mede proveth curiously to bee at this day precisely the tenth part of the City of Rome,

*simulatum est) causis in sanctorum Martyrio, sed etiam furente belli gladio, in Belgio primum, deinde in Galliâ, in Bohemia deinceps, postea in Germaniâ, denique inter nos, in Hybernâ prius, mox in Angliâ, (in Scotiâ tandem, scribenti verò Twisseo nondum extitisset) gladio inquam Antichristiana prolis, oppositione in veritatem sanctitatemque adeò manifestâ, idque sub principe (ut videbatur) Protestante; ut simile quid (opinor) a mundo condito extitisse nunquam innotuit. Post bellum hoc prodigiosum, TESTIUMQUE occisionem ad periodum jam festinantem, epocham ad tres solos annos cum semisse continuari oportet. Cujus temporis intervallo, terrarum incolæ gaudebunt super illis, hilaresque erunt, mittentque alii aliis munera, quippe quòd hi duo Prophetæ torserint terræ incolas. Sed post diēs tres & dimidium, cum vitæ spiritus a Deo prodiens in illos ingreditur, stabuntque in pedes suos erecti, magnus sanè metus in eos qui ipsos spectârint, incidet. Vox autem magna de cælo audietur, quæ ipsis dicet, ASCENDITE HUC; ascendentque in cælum per nubem, conspicientibus illorum inimicis, Factusque fuerit proculdubio in eadem ipsissimâ horâ terræ motus magnus, quo decima urbis pars decidet. Urbs hæc, certo certius, est Roma, quam accuratè probat Medus esse hodierno die adamussim decimam ejus mensuræ partem; quæ fuit Prophetante Johanne. In illo autem terræ-motu occidentur hominum nomina septies mille; Quæ, interpretanti Medo, sunt tot homines nominum, seu fame, terræ-motu occisi. Sequitur, vasescundum abiit, quod Christiani mundi plaga ex Turcis fuit, ex quâ Turcarum*

\* The Preface of Dr. Twisse was Printed 1643.



Rome, as it was in St. *Johns* dayes, when this Propheſie came forth. And in the Earthquake ſhall bee ſlaine of Names of men ſeven thouſand, which Mr. *Mede* interpreteth of men of quality. It followeth **THE SECOND WOE IS PAST.** Now that *Woe* was the plague of the Chriſtian world by the *Turkes*, whereby is ſignified the deſtruction of the *Turkes*, which people I take to bee all one with *GoG* and *MAGOG* in *Ezekiel*, repreſented there as the great enemies of the Jewes invading the Land of Jewry. And the *Hebrew Doctōrs* conceive that War of *GoG* and *MAGOG* to be yet to come.

§. h.

Here it may bee objected that the *Turke* is Lord of the Land of *Canaan* already; I grant it. But when the time for calling of the Jewes ſhall come, which Mr. *Mede* conceived ſhould bee wrought in a ſtrange manner, by the appearing of Chriſt unto them, as hee appeared unto *Paul* at his converſion, St. *Paul* acknowledging that grace to have been ſhewed to him *Fiſt*, implying that the ſame grace ſhould bee ſhewed to others *aſter him*; then I ſay, upon this their converſion, they ſhall gather themſelves together from all places, towards the Land of *Canaan*, where ſhall bee the place of Chriſts Throne, in his glorious Kingdome here on earth. Upon which coming of the Jewes into the Land of *Canaan*, the *Grand Seigneur* will bee moved to raiſe all his power, gathered together out of all Nations under him, to oppoſe them, and at firſt ſhall prevail (as we read *Ezek. 38. Zech. 14.*) but in the iſſue the *Jewes* ſhall prevail (as it is in the 21. verſe of *Obadiah*) And *Joel 3. 12, 13. &c.* And *Zech. 14. 9.* So that this implies the calling of the Jewes a little afore. And where-

rum ruinae omen præſignificatur. Quem populum autumo eundem ipſum eſſe cum *GOG MAGOG-QUE* apud *Ezechielem*, ibidem repreſentatos tanquam magnos Judæorum inimicos, Judæam invaſuros; quorum bellum Doctores Hebræi adhuc eſſe venturum opinantur.

Si objiciatur Turcam jam dominum eſſe terræ *Canaan*, Conceditur: verum cum illuxerit ille dies Judæorum vocationis, mirum in modum (ut arbitrat̃ Medus) peragenda, ex Chriſto iis apparente, quemadmodum *Paulo*; ſatenti illam gratiam ſibi primo exhiberi, quo innuitur eandem ipſam cæteris poſt ſe pari modo exhibendam fore; tunc inquam ratione Judæorum converſorum, ſequæ ex omnibus mundi plagis congregantium in terram *Canaanenſem*, locum Throni ſplendentis Chriſti in terrâ imperantis, Grandis Seigneur, in percitis, omnem ex omnibus mundi ſub ditione ſua partibus imcopiarum, ad Judæos propulſandos coget, initioque prævaleſcet, (*Ezek. 38. Zech. 14.*) tandem vero prævalebunt Judæi (*Obad. v. 21. Joel c. 3. v. 12, 13. Zech. c. 14. v. 9.*) unde conſtat hic innui Judæos ante hæc eſſe vocandos. Quum verò *Gog, Magogq;* per ignem ſint perituri *Ezek. 39.* nec non Homo-peccati etiam per ignem, Magiſter *Medus* eâ ſuit opinione, unum eundemque ignem fore, ignem ſcilicet illum ad Chriſti adventum 2 Theſſal. 1. 8. & 2. 8. poſt quem inſequuntur Chriſti regnum, Cæteraque quæ in ſeptimâ contrahentur

whereas both GOG and MAGOG shall be destroyed by fire, Ezek. 39. and the MAN OF SINNE by fire; Mr. Mede was of opinion, that all this is but one and the same fire, that shall bee at Christs coming, 2 Theff. 1.8. and 2.8. Then follows Christs Kingdome, &c. the contents of the seventh Trumpet, Rev. 11.15.

### A GLIMPSE OF SIONS GLORY; OR THE CHURCHES BEAUTY SPECIFIED.

Published for the good and benefit of all those whole hearts are raised up in the Expectation of the glorious Liberty of the Saints.

Preached by Mr. *Jeremiah Burroughs*, but set forth by his friend.

*Luther* (as wee have it in the Epitome in Folio of all his workes) *expresseth* three worlds, the *original*, or first World; the *Legal world*, to the end of the Old Testament; The *Evangelical world*, ever since the coming of Christ. And hee intimates a fourth, quoting *Heb. 13.15.* calling it a City (according to *Apocalypsis 21.*) As the same Apostle *Heb. 2.5.* calls it *δικημαίον μολυσμα*, signifying the state that shall bee at the resurrection of the JUST; which *Luther* upon the fifth of *Genesis, Tom. 1.* thus argueth. From *Abel* (saith he) We forme a strong argument; If there were none which tooke care of us after this present life, *Abel* being slaine had not beene enquired after. But God enquired after *Abel*, when hee was taken away out of this life; hee will not forget him, but keepe him in memory, and asks, *Where is hee?* Therefore *God is the God of the dead*; that is, therefore the dead

*venitur Tuba. Hæc Twissius, magnus ille Arminii Antagonista, & malleus.*

*Sionis gloria eorum, seu Ecclesiæ pulchritudinis specimina.*

*Per Jeremiam Burroughes, in concionibus suis habita; sed per amicum suum edita, pro bono, beneficioque omnium, quorum animi in expectandâ gloriosâ sanctorum libertate eriguntur.*

*Lutherus (Epit. in Fol. omnium operum) tres recenset mundos, Originalem, Legalem, & Evangelicum; quartam verò innuens, citato ad Hebræos 13. ubi 15. habemus ejus nomen (ut Apocalypf. 21.) πόλις, idque, ut ad Hebr. 2. v. 5. μολυσμα, statum ad primam justorum resurrectionem significantem; quam Lutherus in 5. cap. Genes. Tom. 1. ita arguit. Ex Habel (inquit) firmissimam conteximus rationem. Si nullus esset qui curam nostri haberet post hanc vitam, Habel occisus non esset requisitus. Sed Deus requirit Habel sublatum ex hac vitâ, non vult ejus oblivisci, retinet memoriam ejus, querit, Ubi sit? Ergo, Deus mortuorum est Deus; id est, ergo etiam mortui vivunt, & habent Deum curantem, in aliâ vitâ. Conviva excommunicatur, Non requirit Deus oves, & pecora maculata.*

S. 13.

S. 14.

*Magnum*

dead also live, and have God taking care of them in another life. The unworthy *Guest* (*Matth. 22.*) is excommunicated. And God enquires not after slaughtered Sheep and Cattel.

S. 15. The Lord Napier also in his plaine discovery of the whole Revelation of Saint John, hath diverse things tending towards our point, especially touching the time of the fall of Antichrist.

*Magnus insuper ille Napierus, Dominus de Marchistoun Junior, in suâ Revelationis sancti Johannis Revelatione doctâ, multa habet nostræ opinioni conducentia, præsertim de ruentis Antichristi periodo.*

S. 16. Likewise the learned and godly Mr. Ephraim Huet, and Mr. Parker of New England; the first in his booke called *The whole Prophecie of Daniel explained by a Paraphrase, Analysis, and brieve Commentary*; The other in his late *Exposition of Visions, and Prophecies of Daniel*, have both of them held forth many very considerable things which are strong for our Position, as wee shall have particular hints afterwards.

*Docti piique præterea Ephraim Huetus, & Parkerus, æque Nov-Angliæ nostrates; ille in suâ totius Prophetiæ Danielis explicatione, per Analysin Paraphrasin & Commentarium; Hic in Expositione suâ visionum & Prophetiarum Danielis, multa ediderunt grandia, quæ fortiter pro nostrâ opinione contendunt, ut infra passim lectoribus innotescet.*

S. 17. Besides wee have it learnedly and piously with much solidity and gravity asserted in our Pulpits by famous men, M. T.G. &c. in their elaborate Lectures.

*Nec non habemus denique Thesin nostram, doctè pièque, multâ cum soliditate gravitateque in suggestula viris celebrioribus, T. G. &c. in elaboratissimis suis prælectionibus assertam.*

S. 18. Thus, I hope, I have said enough to the lovers of learned Antiquity, and variety of reading (if not too much to the English Reader, who shall dislike numerous Quotations) to set streight, and lay plaine the mindes of men, whereby effectually to deliver, and vindicate our Position, and opinion from the prejudice of singularity and novelty. Now by the grace of Christ let us gird on our strength to demonstrate our point by evidence of the divine Scriptures.

*Ita me spero satis dixisse antiquitatis doctissima, lectionisque multifaria amantissimis (si nequid nimis Lectori Anglicano cui, numerosa displiceant quotationes) ad dirigendos, complanandosque hominum animos; ex quo sententia nostra efficacius tum a singularitatis, tum novitatis præjudicio liberata asseratur. Fam vero (Christo auspice) demonstrationi Thesis nostræ ex divinarum Scripturarum evidentiâ nos robore accingamur.*



## CHAP. III

*Some preparations for the demonstration of the maine Position.*

## SECT. I.

*Something of the Saints LIVING a thousand years on earth.*

Seeing of necessity, for distinctnesse, and clearnesse in our prooffe of the point, we must by and by take our great Position asunder into two maine parts; wee shall at present onely make some preparations, and have things in a readinesse for the demonstration thereof; namely by giving you some short hints in severall small branches our of a Text or two, that there is such a thing, as our *Position*, in the word of Christ: Which light once perceived, wee shall more willingly travell towards the stations, and sooner understand the minde of that System of Scriptures, which after shall bee alleadged for the prooffe thereof.

2. In the 20. of the *Revelation*, vers. 4. the last clause, wee have this beame of light: *And THEY* (that is the *Saints*, as before characterised in our first Chapter, and second Paragraph) *LIVED and REIGNED with CHRIST a THOUSAND yeers.*

3. How first is it said, *They lived*? Can it be meant onely that they lived as immortal soules, in happiness in the other world? It cannot bee. For St. *John* needed not to teach the *Saints* and *Churches* to whom hee wrote Chap.

## CAPUT. III.

*Isagoge quædam ad demonstrandam Thesin instruens.*

## SECT. I.

*Analecra de sanctis in terrâ VIDENTIBUS mille annos.*

*Præquam pro distinctâ, & nervosiori Thesim demonstratione, eam in duas sejungamus partes; minutula quædam dilucidationes de illius toto, & Textu unico, alterove, sunt præmittendæ. Ex iis quippe nos tanquam subarum scintillationibus per rimam subsistentibus, simile quid, juxta ac Thesin hanc alicubi in sacrâ paginâ extare propensiores multò solem versus orientem tetenderimus & mens Scripturarum systematis illam demonstraturi sagacius subolebitur.*

Sun-rising of further manifestation of the minde of that System of

2. & vicefimo Apocalypsis Capite, vers. 4. hoc auroat jubar. *VIVEBANT* (Sancti nimirum quos nuper characteristice inspeximus) & regnabant cum Christo mille illos annos.

3: Qui primum dicitur *VIVEBANT*? An sensus ad id improbabilis obtrudi possit, quo beatitudo sola animarum immortalium in Empyræo obtendatur? Minimè. Nequaquam opus erat Johanni, hæc Dei servis, sanctisque Ecclesia-

S. 1.

S. 2.

S. 3.

Chap. I. that which *Heathens* knew, and taught in their *Philosophy* (as innumerable instances might easily bee given) that the soules of men were *immortal*, when their bodies were dead; and that the soules of good men suffering for well doing, were happy in the other world. *Homer* and the *Philosophers* doctrine of *Hades Elysian Fields*, &c. reach fully as high as this. And further, as it is an unknown phrase, by a thousand yeers, to signifie more then a thousand yeers, so it is well known, that since *John*'s time have passed above one thousand and halfe of yeers, yea above one thousand three hundred yeers since the last of the tenne Persecutions wherein the Martyrs were so slaughtered; or if we will extend their slaughtering further downward, through the following *Arian* persecution, and after that the *Antichristian*, how shall wee pitch the compasses of our account so, as to pick up a select number of Saints, whose soules were just one thousand yeers in heaven before the last resurrection; this being spoken of Saints in generall, and of their state after the full, and finall fall of *Antichrist*, *Rev. 19.* (the Chapter immediately foregoing?)

S. 4.

Truly (to speake my very conscience, from cleer light to mee) by this their *LIVING* can be intended no other thing but their *LIVING AGAINE*. Perhaps there may bee some reason of the varying of the phrase, as to say the Saints *LIVED*, but the wicked *LIVED* not *AGAINE* till the one thousand yeers were finished: Because the dead Saints are more alive, then the dead wicked. For the dead Saints,

whiles

rum revelanti (Cap. I. v. I. v. 4.) illos visione edocere, quod Ethnicis vulgò innotuit, inque Philosophiâ edoctum est. Quippe animas hominum esse immortales, bonorumque de bene meritis interemptorum in futuro seculo fore beatas, documenta cum Poetarum tum Philosophorum, tam Latine quam Græcè præd, deque Elysio eductis & sublimitatis perspicaciter ascenderunt. Tam ignota est præterea phrasis per Mille annos (toties repetitos) plus quam mille annos designari; quam bene nota est hæc computatio, nempe jam sesquimille annos a Johanne defuncto, imò mille trecentos ab ultimâ decem persecutionum, & plures, elapsos fuisse. Si verò, multò inferius per persecutiones subinde insequentes, Arianam primo, Papalem deinde, deducatur computus, ubi, miror, bipes ratiocinii circinus figatur, intra cuius ambitum Sanctos inveniamus in Cælis, MILLE solos ante resurrectionem annos, iustissimâ computatione, non PLURES? Quippe quod (ut supra) de sanctis in genere, idque post totalem Antichristi occasum fore, prophetatur.

Verò enim verò, si ex imâ edicam conscientiâ, radianti juxta lumine, VIXERUNT hic loci, pro REVIXERUNT subrogari constat. Utpote Apocalyps. I. v. 18. Ἰδὲ, substitui pro Ἀνίστασιν, distat cum Textu experientia (ego ἰδὲ inquit Christus ἔζησάντων ὧν, ἔτι ἰδὲ ἔζησιν, &c.) ita hoc in loco ἔζησαν sufficitur pro Ἀνίστασιν, ut comprobatur Antithesis. Reliqui verò ex mortuis ὧν ἄνιστάντων, non revixerunt, donec consummati fuerint illi anni mille.

whiles *dead*, are alive not onely in their naturall soules, but in their spirituall union with Christ who is their life; and in the graces which the Spirit of life, implanted in them. And the dust of their bodies are decreed, and preserved by God for an estate called *Eternal life*, their bodies being said onely to bee asleep; And therefore said here **TO LIVE**, as if in a fort never *dead*. But whiles their bodies were *dead*, their soules were willing to live againe in the body. Not so the *Dead wicked*, and so a different phrased is spoken of them. But the sense I am confident is, that the *Saints* were made to **LIVE AGAINE** in the one thousand yeers (whiles the *Dead wicked lived not againe* till those one thousand yeers were ended.) Even as *Revel. I. 18.* most evidently, **ALIVE**, is put for **ALIVE AGAINE**. The words are Christs of himselfe, now after his resurrection, spoken to *John*, *I am hee that am ALIVE* (so the Greek) or **LIVING**, and was *dead*, and behold *I am ALIVE*. If hee had been *dead*, and now was *alive*, hee was properly *alive againe*. So in the same sense the *dead Saints* are here said in this 20. Chap. v. 4. to **LIVE**, to signifie they **LIVED AGAINE**. So the *Antithesis* and opposition here put between *these* and *those* in the next verse, gives it in to mee with full evidence. But the rest of the *dead* (that is the wicked) saith the fifth verse *lived not againe* (so expressly in the \*Greek, *untill the one thousand yeers were finished*. Whence who that weighs things well, can infer lesse then this; that those

mille, v. 5. *Quis qui dicta librat accuratâ rationis bilance, hinc minus hoc inferre poterit, Sanctos (v. 4.) Mille istos annos REVIXISSE, in QUIBUS improbi (v. 5.) nequaquam REVIXERUNT. Beatique fuerunt in primâ illa RESURRECTIONE (v. 6.) in QUA impii non beatificantur; Indies interfecti fuissent Phyticè hi Calites (v. 4.) vivente Abaddonapolyonte Antichristiano (cap. 18. 24.) Interfectore tandem ISTO (essusa in thronum ejus, irarum phiolâ cap. 16. v. 10.) interfecto, cum suo impiorum satellitio (cap. 19. v. duobus ultimis) REVIVISCUNT sancti calites, & REDIVIVI cum Christo mille annos co-regnant. (Quorum omnium schematismus, & adumbratio, anticipatione quâdam opportunâ, impiorum solamen, succinctè præmittitur, capite undecimo.) Hæc, etiamque id genus alia ab Antithesi nobis suggeri tanto magis constabit, quanto accuratior versus quarti cap. 20. cum versus quinto duodecimoque instituitur collatio. Quâ ratione nihil manifestius erit quàm quòd RELIQUI MORTUORUM (impiorum scilicet) non REVIVISCENTES (quibus ex diametro opposatur VIVI REGNANTES) phyticè dicuntur REDIVIVI annis illis MILLE expirantibus. Non REVIXERUNT ((inquit versus quintus) εως τελεσθῆ τὰ χίλια ἔτη, DONEC consummati sint mille illi anni. Illis vero consummatis, ut canore sonat emphaticum illud τὸ εως, seu DONEC, explicante versus 7. sequentibusque ad vers. 14. (soluto nempe Satanâ seductore, ad finem mille annorum, seductisque ab eo gentibus) MORTUI, tum parvi tum magni STANT personaliter in conspectu Dei (mare*

\*So Syr. & Arab.



those Saints in the fourth verse lived **AGAINE** those thousand yeers (in which the dead wicked lived not againe) and the Saints had beene killed, as it is vers. 4. and **Rev. 11.** not onely metaphorically, but physically in a great part, downe to the totall ruine of Antichrist; and now a Viol being poured out upon the throne of the Beast, **Rev. 16.** whereupon he utterly falls, **Rev. 19.** two last

verses, the seventh and last Trumpet sounding (as it is anticipatedly spoken **Rev. 11.** but methodically to the matter, as the cause before the effect) the Saints risen, reigne with Christ both here in this 20. chap. and in that 11. of the Revel. This to bee spoken by the *Antithesis*, (*But the rest of the dead lived not AGAINE.*) That the Saints this while (of the one thousand yeers) lived **AGAINE** is further manifest, in that it is plaine here, compared with vers. 12. that the wicked did LIVE **AGAINE** at the end of the thousand yeers. So **UNTILL** in vers. 5. imports, explained vers. 7. to end of the 12. vers. thus; *When the thousand yeers are expired, Satan shall bee loosed, and shall goe out, and deceive the Nations, and they went out and compassed the Camp of the Saints (which Saints are all at that time alive) and the Devil that deceived the wicked is cast into the lake of fire and brimstone, &c. and I saw a great white Throne, and I saw the dead (wicked ones) small and great to stand before God.* So that in regard it is so punctually held forth, that at the end of the thousand yeers all the wicked formerly deceased, lived againe, personally and properly, soule and body being re-united; I, for my part, cannot inferre lesse, then that the meane while, in the said thousand yeers the Saints lived personally and properly, in soule and body, gloriously reunited on earth.

Morte, & inferno, reddente mortuos) ex apertis libris adjudicandi. Eodem ergo sensu quo volumus unum oppositorum (nempe impios) dici **REVIXISSE** post mille annos; eodem ipso fas est dici alterum (nimirum pios) **VIXISSE** durante hoc millenario, scilicet proprie personaliter & physice **REVIXISSE**. Inficias eat qui sanà ratione queat.

*Object.*

5. All that can possibly seem to bee objected to the contrary (as far as I can see or heare) is this pretended Scruple; That this *Antithesis*, **BUT** the rest of the dead lived not **AGAINE**, carries not so much in it as wee have estimated; because **LIVING AGAINE** is applied to a contrary thing, and to contrary persons, as if the sense should bee this, 'The rest of the dead (wicked ones dead in sinne) **LIVED** not **AGAINE**, all that thousand yeers; that is, they attained not

5. *Quicquid vel specie tenuis obijci videatur (quantum mihi innouit) est prætectus, Antithesin hanc, (sed reliqui mortuorum non REVIXERUNT) non tantum ferre ponderis, ut nos putauimus; cum REVIXERUNT, ut oppositum tñ VIXERUNT contrariis applicetur rebus, & personis, ad statuendam oppositionem Rhetoricam, non Logicam; unde hic solus (ut aiunt) sensus candidè eliciatur, Reliqui MORTUORUM, scilicet in peccato, non REVIXERUNT, nimirum Regeneratione (spirituali*

to the state of Regeneration or Conversion by the Word and Spirit, which seems to be called in the fifth verse, **THE FIRST RESURRECTION**. All this thousand yeers, they continued in an unregenerate estate, whiles the dead Saints **LIVED** in soule in glory in the highest heavens with Christ a thousand yeers, that is from their death for ever. Wee answer, that allegation, that **LIVING**, and not living **AGAINE** are applied to contrary things, and persons, speaks for the nature of an *Antithesis*, and for ours. If it be said by the objectors that the meaning of contraries is *Heterogeneals*, as spiritall death in sinne, and eternall life in glory: Wee reply, it is indeed said to by them, but not proved. That is the question now in dispute, not to bee begged, but to bee won from us by argument, if wee must part with our right. It cannot sound in my ears, to say that the Saints living a thousand yeeres, signifies their living in soule with Christ for ever after their naturall death, seeing it is confest of all on all sides, that at the last generall resurrection (if the Saints rise not till then) the soules of the Saints are brought downe from heaven to their bodies, and not their dead bodies to bee carried up into heaven to their soules. And that the last generall judgement of Christ, appearing as man, judging men, so as all men may see the judgement to be just, is not a worke of a day, or of a short time. Nor am I satisfied by any knowledge of the Scriptures that I have yet attained, that the **FIRST RESURRECTION** is any where put to signi-

ali (qua prima dicitur Resurrectio) in mille illis annis; dum mortui, interea sancti **VIXERUNT**, nempe cum Christo in Caelis triumpharunt mille illos, annos id est (ut aiunt) a morte sua in eternum. Ut brevius agam (quum postea libro 4. contra objectiones militandum est) respondetur: Contrarietates rerum, personarumque plus suadent *Antithesin*, quam enervant. Vel si obiectantes, sua verba deserentes, pro contraria substituerint *Heterogenea* (mortem nempe in peccato spiritualem, & vitam in gloria eternam) quae hic opponi volunt; in promptu est replicatio; Hoc quum hac questio est, non petitione principii impetranda; sed argumentorum telis (si fiat) impugnanda. Asperè meas obtundit aures, dicere per sanctos a morte viventes cum Christo mille annos significari suam ipsorum vitam in Caelo eternam; quum hoc in confesso est apud omnes, sanctorum animas (si non antea) ad generalissimam resurrectionem in corpora e Caelis deduci, haud cadaverum sursum eò subvehi, animabus reuiviscenda. Quibus in terrâ sponsalibus peractis, iudicium quod sequitur generale Christi tanquam hominis apparentis, homines ut homines dijudicantis, ut quilibet humanitus intelligat fuisse iustissimum, unius diei, annive opus esse nequit. Neque (adhuc quantum ego e scripturarum fonte haurerim) meo satisfat intellectui **RESURRECTIONEM PRIMAM** aspiam poni ad purum putum regenerationis actum designandum. Bene satis memoriâ teneo, ad Ephes. cap. 2. v. 5. 6. ad Coloss. cap. 3. v. 1. & id genus alia, progressum sanctificationis promoventia; quae fateor vivificationis, & suscitationis, & resurrectionis unâ, minime verò **RESURRECTIO**.

Answ.

signifie meerly the sole act, or condition of our first regeneration. I well remember those Texts, Col. 3. 1. *If yee bee risen with Christ, seeke those things that are above.* And Ephes. 2. 5. *When wee were dead in sinnes, God hath quickened us together with Christ, saving us by grace, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus,* and many the like places. But there is mention onely of quickning and rising, and raising. There is mention of SURRECTION, but not of RESURRECTION, much lesse of a FIRST RESURRECTION to signifie Regeneration, or the improvement of Regeneration, which the Apostle mostly intends. Nor do I forget that place Rom. 11. 15. *That the receiving of the Jewes shall bee life from the dead.* But this is spoken peculiarly of the JEWES, and of their RESTITUTION to the Church-glory on earth, of which wee treat, as well as of their conversion, as divers pious learned conceive. Nor doth the Apostle here use the word RESURRECTION, much lesse FIRST RESURRECTION. I am also at a great losse how Regeneration can handsomely be cloathed with the relation of a Resurrection or living again, according to Scripture-phraze. For there an unregenerate man is called a dead man, and sinne, a death, and a state of non-conversion in sinne, a lying dead in trespasses and sinnes, Ephes. 2. And so in a due and just opposition, the Apostle calls Conversion and Regeneration, a Quickning, a Rising, a Raising, a Life, but not a Quickning again, a Rising or Raising againe. For an

NIS, minus muld PRIMÆ, mentionem faciunt. Neque memoria excidit locus ad Rom. II. v. 15. Dicitur vero peculiariter de JUDÆIS, eorundemque προσηλυτοι, nimirum ASSUMPTIONE ad RESTITUTIONEM magnam; nullā PRIMÆ, vel RESURRECTIONIS mentione factā. Nondum autem invenimus vel repertum est, quo pacto Scripturarum more, REGENERATIO vel compie vel commodè RESURRECTIONIS notione induatur. Quippe qua non-renatum appellant mortuum & peccatum, Mortem, &c. Ad Ephel. 2. Cui iustissimā Antithesi, Apostolus, Conversionem, regenerationemque debite nuncupat vivificationem, suscitationem, resurrectionem, vitam; nequaquam verò re-vivificationem re-suscitationem, re-surrectionem, &c. nuncupat. Eò quod Non-revatus non prius vixisset ratione aliquā spiritualium de quā tum nos, tum Apostolus impræsentiarum disputamus. Vocula illa, ἀναπαύει, re, in compositione [RURSUM] significantes, secundum Scripturas juxta ac rationem, ad eandem speciem vitæ reditum innunt. Hominem in genere, Evangelio & spiritu transformatum, Scriptura dicunt REGENERATUM, apud syrochosi & analogiā illius in INNOCENTIA Genesis; in libro ejusdem nominis edita: Hominis verò non-regenerati palingenesiam non dicunt RESUSCITATIONEM vel RESURRECTIONEM, quā ante eam, nunquam spiritualiter vixit, suscitatusve fuit.



unregenerate man was not alive afore, in relation to any *spirituals*, which are the things wee, and the Apostle speake of. The word *AGAINE*, in *living againe, rising againe*, according to Scripture and reason usually import a returning to the *same kinde* of life as was afore. The Scripture saith of *man* in generall, when wrought upon by the Word and Spirit, that he is *Re-generated* (let the learned heed the Greek) I say *Re-generated*, because it alludes to his first estate of *glorious generation* in *innocent Adam*, in the Booke of *Genesis* (as the Greeks call it) But it doth not say that the *Regenerating* of an *unregenerate* manis *his raising or rising againe, or his resurrection*, because a man unregenerated, whiles so, was never *alive spirituallly* till regenerated, he was never *raised afore* from his fall, till raised by conversion. Innocent *Adam* had no infused *grace*, but onely created perfection of *nature*.

6. But if some will have these things to seeme sleight in their eyes, let us see what may bee further added, intreating the Reader all along this Treatise to take mee all together, to look with a generall view upon the whole *Arca* of the *Architecture*; in which if there bee some lesser and weaker slates or stones, there are others stronger, and bigger. I am imperfect (whiles in this world) and so is the Reader too, yet this must not discourage or prejudice us from building up one another with increate of knowledge in generall, or of this particular point, touching the Saints first resurrection, in a bodily rising againe at the beginning of the aforefaid thousand yeers, called here their *LIVING* i. e. *AGAINE*, meaning their bodily living againe after they had laine in the grave a long time. For consider this Text, that as *this* is spoken to the *Saints*, as well as the rest of the book, *Revel. 1. 14.* So it is spoken of the *Saints* (as wee saw before in their severall characters (in our first Chapter and second *Parag.*) Therefore these were regenerated already, long since, to whom this first *Resurrection* is applied, *v. 5. v. 6.*

For

6. *Verum si velint aliqui ut hac leviuscula res videantur, tentemus an grandiuscula aliquot superaddi possint, quæ grandius hosce premant. Sanctorum id VIVERE mille annos in terris, &c. (non regenerationem ex spiritu) primam dici Resurrectionem, vel inde liquet, quod Resurrectio hæc, ut Sanctis (cap. 1. v. 1. 4.) ita de Sanctis dicitur, ut characteristice ante descriptis, ut & olim regeneratis. Ita verborum catena (non obstanti nuperâ versiculorum inventionem) hoc solum diagrammate explicata, stringit nos credere, Apocalyps. 20. v. 4, 5, 6. Qui secuti percussi sunt &c. quique non adoraverant bestiam, &c. vixerunt, & regnarunt (ut Græce est, legimus) cum Christo mille annos, reliqui verò [sicut Parenthetice hæc sunt perlegenda] mortuorum non revixerunt, donec consummati fuerint illi anni mille, Hæc est resurrectio prima. Beatus, & sanctus qui habet partem in resurrectione primâ, &c. optima sanè coherentia. Incongrua autem pessimèque sonans foret altera conjunctio; Nempe, Reliqui mortuorum non revixerunt donec consummati fuerint mille anni, id est, inquirunt objicientes, non regenerati fuerint; hæc est prima re-*

For so the words cleerly depend (notwithstanding any appearance to the contrary by the late invention of verses.) *And they lived, and reigned with Christ a thousand yeers,* then it comes in as a Parenthesis (*but the rest of the dead lived not againe, untill the thousand yeers were finished*) then it followes, *This is the first resurrection, Blessed & holy is he that hath part in the first resurrection.* For what good coherence could this make to say, *The rest of the dead lived not againe untill the thousand yeers were finished;* that is (as the objecters interpret)

were not regenerated; *This is the first resurrection.* I say, what con-  
cinne and apt coherence could this bee? unlesse wee will dreame that the rest of the dead were regenerated at the end of the thousand yeers, when comes the generall judgement, v. 12. Therefore this word *First-resurrection* can no way relate to *regeneration* by the Word and Spirit. Plainly therefore to mee this Text gives a distinct sound, That as the rest of the dead *lived not againe* till the *last resurrection* at the end of the thousand yeers, so the Saints *lived again* at the *First resurrection* at the beginning of the thousand yeers.

7. It is likewise further considerable, that the *Jewes* are to have a great share in this *MILLENNARIE* life, this booke being full of Representations, Prophecies, and Promises quoted out of the Old Testament made there to them; yea and *John Chap. 16.* mentions that *Euphrates* is to bee dried up, as relating to *their* (the *Turkish*) Antichrist to fall, and they to bee restored; and therefore (though *John* wrote in the Gentile *Greek* language) the Churches Song for her Restauration, and the destruction of her enemies, is set forth to bee in *Hebrew* foure or five times in six verses together, *Rev. 19. 1. &c. Alleluja, and Alleluja, Amen.* Now as the Restauration of the *Jewes* is mainly looked at all along, in all the Scriptures that concerne the  
glory

resurrectio. *Ni somniamus reliquos mortuorum regeneratos fore ad finem mille annorum adventanti ultimo generalissimoque judicio, v. 12.* Prima itaque resurrectio nequaquam ad regenerationem reservetur. Sed Textus distinctissimus edit sonum, Quo vitæ genere mortuorum reliqui non revixerunt usquedum ad *ULTIMAM* resurrectionem, absolutis mille annis; *EODEM* revixerunt sancti ad *PRIMAM* resurrectionem incipientibus mille iisdem annis.

7. Neque indignum videatur consideratione, *Judaos fore hujus MILLENARII participes, ut plurima in hoc libro (nempe Promissiones, Typi, Prophetiæ) è veteri Testamento citata; quin etiam Euphratis exsiccatio cap. 16. Cantilena Hebraicè cap. 19. abunde testantur. Quæ omnia acutissimè respiciunt grandius aliquod particulari personarum conversione; RESTITUTIONEM nempe OMNIUM.* (ut summam præbet *Apostolus Act. 3. 21.*) per sanctos Prophetas omnes prædictam; *Ossa (particularius) arida reviviscere in copias maximas redi- vivas, reducelque in terram suam; Israelitas, Judæosque, ut duo ligna in unum coalescere, e medio Gentium in suam patriam reductos, Ezech. 37. Multosque ex dormientibus in pulvere expergisci, &c. (quod de ultimâ*

glory of the universall Church on earth; so it is spoken of as a further and greater thing then the *conversion* of their particular persons; namely the dry bones must live, and become a mighty *Host* or *Army*-multitude; and the two dry *stickes* of *Judah* and *Israel* shall grow into one, as ingrafted *Sciences* into a stocke, and become one *Nation* gathered from all quarters of the world into one body, *Ezek. 37.* And *MANY* of them that sleep in the dust shall awake, some to everlasting life, and &c. *Dan. 12. 2.* (which cannot possibly bee understood of the last generall resurrection, as wee shall demonstrate after in its proper place.) And *Daniel* himselfe at the end of one thousand three hundred thirty and five yeeres, after the ceasing of the dayly sacrifice (which falls into the time of calling and gathering the *Jewes*, now not far off, as after shall bee computed) shall stand in the lotte, *Dan. 12. v. last*; upon which, and the like expressions *Paul* in the *II.* of *Rom. v. 15.* saith what shall bee the *RECEIVING* (using a more comprehensive word then *converting*) of the *Jewes* bee, but *LIFE* from the *DEAD*? (hee saith not life from death as meaning onely spiritual life, but) in a fuller phrase

according to the Greeke, importeth a Resurrection too, of the deceased beleivers. And then addes *v. 26.* That there should come out of *Zion* the *DELIVERER*, and shall turne away iniquity from *Jacob*; the Apostle then looking upon it as a thing to come, though *Christ* had already beene come and gone. And speakes it in relation to the saving of the *ALL* of *Israel*, intimating that the bringing in of the *Jewes* at the *RESURRECTION OF ALL THINGS* (as the Apostle speaks *18. 3. 21.*) would be a very *GREAT* and *GLORIOUS* bufinesse, so as all the world should not choose but behold it with admiration. And therefore this share of the *Jewes* in this *MILLENARIE* injoyment, will not indure that this twentieth

*resurrectione intelligi impossibile, infra disputabitur*) Tandemque ipsum *Danielem* ad finem mille trecentorum triginta annorum a cessanti jure sacrificio incæptorum in sorte suâ perstiturum. *Dan. cap. 12. v. 2. 12, 13.* Quibus, similibusque locis *Apostolus* afficitur phrasi, ad *Romanos* *II. 15.* Quæ (inquit) erit *Judeorum* probatio ASSUMPTIO (vox longè magis comprehensiva quàm CONVERSIO) nisi *Judei* ex reprobis vita ex mortuis: (dignum observatu) vitam, non dicit ex morte, quo illam solam ex vel a peccato significaret; sed phrasi multò plentore, vitam dicit ex MORTUIS, quæ resurrectioni physica plurimum est accommodatior. Quam præcedit spiritualis, quam concomitatur Civilis a dispersione resurrectio; ut versus suggerit vicesimus sextus: Ita TOTUS ISRAEL SERVABITUR, veniet ex *Sion* LIBERATOR, & avertet iniquitates a *JACOB*. Quâ ratione, omnia quotquot sub resurrectione sint comprehensa, *Apostolus* tum temporis conspexit ut FUTURA, ad TOTIUS ISRAELIS RESTITUTIONEM ab soluendam. Hæc quidem portè expensa magnam resurrectionem Apocalypiticam cap. 20. v. 4. per nudam Metaphoram diffilari haud facile patiuntur.



of Revelat. vers. 4. should bee sleighted off with a metaphoricall glosse.

8. For still mee thinkes, I see more may bee digged out of this place, worthy of consideration; 'Tis said, *The rest of the dead lived not againe*, as in relation to the dead Saints in glory, as the Objecters grant. Well, if the Saints were now corporally dead immediately before these thousand yeeres, then the *REST* of the dead, the dead wicked also were then dead corporally; to which the context speakes further, saying, they lived not againe now this thousand yeeres, as they lived againe at the end of the thousand yeers, vers. 12. at which time (the Text is plaine) they lived againe corporally. Why then doe any doubt in the least to understand that the Saints, said to bee alive these thousand yeeres (by way of Antithesis, and Emphasis, for distinction from, and prelation and privilege beyond and above the rest of the dead wicked ones) are alive corporally; The Saints are really alive in body in the thousand yeeres, as really as the rest of the dead, wicked are dead in body before, and in the thousand yeeres, and alive in body after the thousand yeeres are ended. The *Rest* imports a remnant of the same lump, or a kinde of the same generall. The *Lump* or Generall is that many are dead both Saints and wicked afore the thousand yeeres began. But when the thousand yeeres were begun, all the one kinde, viz. the Saints, then found alive, and all the dead Saints raised to life, reigne with Christ (of which by and by) but the Remnant, or other

8. *Plura quippe mihi videntur adhuc inde effodienda, meditatione dignissima. Dicitur hic Reliquos Mortuorum REVIXISSE, hand absque respectu (satis Adversario) Sanctorum in Celis viventium. Si verò Calites hi, corpore sint defuncti immediatè ante incipitum Millenarium (per mortem quippe Calicola evaserunt in Millenum) tum etiam RELIQUI MORTUORUM (par ratio est) eodem modo, corpore scilicet, fuerunt defuncti, testanti etiam contextu, RELIQUOS nimirum eadem ratione non REVIXISSE intra MILLE v. 5. quàm ad finem MILLE nondum rediitui statim excitantur, v. 12. Constat verò ibidem eos post MILLE REVIXISSE, Vi divinâ excitatos. Ergo manifestâ antithesi RELIQUIS oppositâ, Sanctos præ RELIQUIS in MILLE VIVERE dictum est. Aequè utrumque, alternis vicibus est realis mors physica, quàm vita illorum spiritualis minime est æqua. Pari intelligo ratione, reverà Sancti intra MILLE Physice VIXERUNT, ut RELIQUI intra IDEM defuncti post ILLUD revixerunt. Vox etè. im RELIQUI, non potest non implicare, quidpiam (quid dicam?) MASSÆ residuum, TOTIVS partem, GENERISVE speciem. Tota generalis massa sunt MOR TVI. Residua pars specifica altera sunt mortui impii, altera mortui pii, utrique ante illud MILLE morte obeuntes. Incipit (ut applicemus) MILLENARIO, Sancti omnes in vivis, ceterique morte excitati, VIXERUNT; Residui verò mortuorum, nempe impiorum, ante incipitum illud mille expirantium,*

other kinde of the dead, viz. all the dead at the beginning of these thousand yeeres (whereof thousands were newly killed for their opposition against the Saints in the last verse of the nineteenth Chapter immediately afore) lived not again all the said thousand yeeres, but still lay corporally dead, as the Saints were corporally alive; no Satan to molest them all that while, as formerly.

9. For that also is deeply to bee meditated in relation to the particular in hand, That it is evidently added, as an improvement of the Saints condition these thousand yeeres (of which wee speake) that Satan is bound (all that thousand yeeres, v.2.) that he should not deceive, nor stirre up the Nations against the Saints, till the thousand yeeres were expired, v.3.v.7. Now if the true meaning of the Saints living a thousand yeeres were the glorious condition of their SOULS IN THE HIGHEST HEAVEN, what need was there in the least, of any mention of chaining up Satan, and from deceiving the Nations, and just to that thousand yeeres; the Saints, if in glory that thousand yeeres, being farre above the reach of Tumultuating Nations, yea and Tempting Devils?

10. But in as much as it is added here v.7,8,9. That after the thousand yeeres are expired, Satan shall bee loosed, and shall deceive the Nations; and gather them together from all quarters, and they shall encompass the CAMP of the Saints, and the BELOVED CITY. (i.e. New Hierusalem, Rev. 21.) it most necessarily follows beyond all gain-saying, that those Saints, that are here said to live the thousand yeeres, did live that while on earth. And seeing many of them at least, that

tum, toto concurrenti Millenario, corporaliter mortui, non ut Sanctorum corpora vel physice sunt redi-vi. Quin & Residuum innuit rem partibus suis non fuisse; eandem cum suo totali metam non attingisse. Unde quid minus elici videatur, quam dummodo Sancti olim mortui, jam & naturalis vite partibus sunt fuisse, operamque navarunt; quam impii antea mortui, jam nunc handquaquam attingentes, non fuisse, minime navarunt.

9. Nec non leſorum meditationi committam Satanae ligationem ne seducat Gentes, ut augmentum felicius in mille annis vite status promissum. Apocalyp. cap. 20 vers. 2,3,7. Quod sane frigidum satis & jejunum foret solamen animabus in Calorum altissimo (si ibidem) triumphantibus; frustra que nominatum.

10. Ut vice versa Satanam illum post istos mille annos solvendum, exeuntemque, seducenemque Gentes in quatuor terrae angulis, Gogumque Magogumque congregantem ad praelium; Sanctorum castra urbemque dilectam circumdaturos; sed ultimo iudicio repulso; arguit (ut videtur) Sanctos illos hic & nunc VIVENTES in TERRIS versari, inexpugnabili, argumentorum necessitate. Illic loci VIVUNT qui securi percussi sunt, illic curantur percussiones, ut illic loci

that are said here to *live* this 1000 years are said to be such that had been *beheaded for the witness of Jesus*, and this their life is their recovery from that beheading, let them that can, without blushing, deny that they were not raised from the dead with a *physicall* resurrection; for I cannot. If they hope for any helpe for their deniall, from the word *Soules*, it will prove but vain, as we shal see after, when we come to canvasse this place again in answer to objections, in the fourth Book (if not afore on other occasions here and there.) For all wee say now, is but an *Essay* or entrance.

*vivunt.* Apocalypf. cap. 20. vers. 7, 8, 9, 10. &c.

## SECT. II.

*Something of the Saints REIGNING this thousand of yeeres of which we treat.*

S. 1.

**T**HAT the *Saints* are said, *Revel. 20. 4.* not onely to **LIVE** that thousand of yeeres but to **REIGNE** also; it is partly to distinguish the *wicked* that were not dead at that time, who all this while had played the *Hypocrites* in point of *Religion*, and dissembled their *Civility* and *Peace* towards men, because of the glorious *dominion* and *reigne* of the *Church* over the whole earth, which they beheld, or heard of at least afar off. Which wicked ones, though they lived this thousand of yeeres, yet they did not **REIGNE**, being *inwardly slaves* to sinne and Satan in heart; and *outwardly vassals* to the *Church* through feare of her; and so they linger out (much adoe) a *restraining* of themselves all the thousand yeeres, till they bee expired, and then *Satan* being loose, and they seduced by him, muster themselves together, hoping for mastery, which the suddaine coming of the **GENERAL JUDGEMENT**, doth utterly anticipate, and frustrate, as wee have it evidently in the 7. 8. 9. 10. 11. 12 v. &c. to the end of this twentieth Chapter of the *Revelation*.

S. 2.

2. Where also the *Saints* **REIGNING** is such, as is hereby altogether distinguishable from their best condition afore the thou-

## SECT. II.

Analec̃ta de Sanctis, hos mille annos in terrâ **REGNANT**.  
**TIBUS.**

**S**ancti dicuntur Apocal. cap. 20. v. 4. non solum Vivere, verum etiam **REGNARE** mille illos annos, ad distinguendos palam impios illo tempore non mortuos, religione Hypocritas, candorem simulant, ob latum Ecclesie imperium, in toto terrarum orbe; cujus vel gloria eorum oculos, vel fama aures, tremore intus occupante, obtundit. **HI** dum **VIVUNT** baud **REGNANT**, cum totum illud **MILLENARIUM** servant peccato, Ecclesiaeque sint mancipia.

2. Sancti verò in eodem tempore **REGNANT**, ut praesens eorum conditio omnes supereminet ante **MILLE** annos transactas. Cujus felicitas



thousand yeeres, whereof wee shall now give you but a glympe (it being reserved for the peculiar subject of the fifth Booke.) They shall now reigne in Soule and Body, and on earth most gloriously, Dan. 7. 26. But the judgement shall sit, and they shall take away his (the fourth Monarchy root and branch his) dominion, to consume and to destroy unto the end; And the Kingdome, and Dominion, and the greatnesse of the Kingdome under the whole heaven shall be given to the people of the Saints of the most High, whose Kingdome is everlasting, &c. Marke the words, Marke the phrase, and observe the order and time and place of fulfilling these things, (of which more by and by in the next Paragraph.) Rev. 14. v. 1. &c. One hundred forty and sower thousand are on Mount Zion with the Lambe, they were redeemed from among men, being the first fruits unto God, and to the Lambe, they were undefiled; and give glory to God, for that the hour of his judgement is come, Babylon is fallen. Revel. 5. (which is, both in the representation in the first eight verses, and in the Song, the summe of all the Revelation, and state of the Church as some most learnedly observe) in the tenth verse the Saints sing praise to the Lambe that Hee makes them unto God **KINGS** and **PRIESTS**, AND that they shall **REIGNE** on **EARTH** (the selfe same words as in Rev. 20. v. 6. onely the thousand yeeres are not in Chap. 5. and on **EARTH** not expresse in Chap. 20. Reigning in both places is brought in with a copulative **AND**, as an additionall to **Kings** and **Priests** to God.) I onely alleadge these Scriptures now but to give you an hint of the

*felicitatem hac tangere solum licet, cum plenior de eâ tractatum in quintum librum, ut proprium illius subjectum, desulimus. Regnabunt (summam dicere) hos MILLE annos tum animâ, tum corpore, in terris gloriosissime. Hanc summam, per partes è quatuor Scripturarum locis habemus absolutam; quas jam recensere sufficiet. Dan. cap. 7. v. 26. Sed iudicium confidebit, & dominatus EIUS (quarta nimirum Monarchia) auferetur, profligando; & perdendo usque in finem. REGNUM autem, DOMINATUSQUE, & amplitudo REGNI sub TOTO CAELO dabitur POPULO SANCTORUM excellorum, cujus REGNUM erit perpetuum, & omnes DOMINATIONES EI SERVIENT, & AUSCULTABUNT. Cujus testimonii verba, phrascs, ordo, locus, & tempus, observanti animo rem nostram facile comprobabunt. Apocalyp. 7. 9. ad finem. Turba multa ex omnibus gentibus & tribubus, & Lingus (quâ unica est in Caelis) amicti stolis albis & PALMAE in manibus eorum (quarum, vel similium, in Empyreo nullus planè usus) & clamabant voce magnâ, Salus a Deo nostro, &c. Tum me compellavit unus ex illis SENIORIBUS (quam relationem ignorant Caeli) isti amicti, qui sunt, undeque venerunt? (quos in Caelo si vidisset Johannes, inutilis fuisset questio.) Hi colunt Deum die & nocte, in Templo ejus, qui proteget eos umbraculo (sic Beza) Græcè οὐρανὸν ἐν αὐτοῖς (phrascs ad beatitudinem Caelestem depingendam ineptæ.) Non esurient nec sititent amplius &c. Agnus pascet eos, ducetque eos ad vivos aquarum fontes, & absterlurus omnem lachrymam. Quarum rerum, quod ad ipsum Cælum, haud opus*

the Saints most eminent reigning in the thousand yeeres in *Scripture-language* rather than in mine owne words. I shall after, Christ assisting, in a more proper place of this Treatise, amply discusse these Texts to your content. Meane while the Reader cannot but see, if he observe well (and hee must observe the Scriptures more accurately then ever, if hee will see this truth now in hand) that these places hold forth a **GLORIOUS REIGNE** of the Saints *on earth* over the *whole earth* in *soul and body*, upon the *fall of the fourth Monarchy*, and its two limbs, of seven and three Hornes, (*Dan. 7. 24.*) *Pope and Turke, Rome and Babylon.* And by this a meditating minde may presently divine much of the preeminence of the Saints *state on earth yet to come*, above former conditions.

*plur, insert, v. 10. (eodem pene cum v. 6. c. 20.) Sanctos laudantes non tantum quod Christus fecisset eos Deo Reges & Sacerdotes, sed etiam quod REGNATURI SUNT idque in TERRA.*

*fuit Johanni pignore aliquo, vel narratione. Apocalyps. I. 4. v. 1. &c. Agnus stat super Sion, & cum eo centum quadraginta quatuor millia, habentia nomen ejus, & patris ejus scriptum in frontibus (Sancti proculdubio sunt bene noti in Celo sine notis) Hi sequuntur, inquit, & adorabunt. Agnum quocunque eat (ideo non sunt in Celo) sunt primitiæ Deo, & Agno, (ergo Massa in Emphyreo adhuc est peragenda.) Deinde Evangelizatur terræ incolis, tribuite Deo gloriam, nam venit hora JUDICII SUI, & alius Angelus sequutus est, cecidit Babylon, &c. Trahat hæc qui poterit ad ultimum Christi judicium, statumque beatorum, defendatque si queat Babylonem urbem illam magnam ante illud tempus non ruituram. Denique Apocal. c. 5. tum typo, tum cantico (Doctorem observatione) quoddam totius libri summarium Ecclesiæque restituta status exem-*

### SECT. III.

*Something of the Saints Reigning*  
**WITH CHRIST** *this time*  
*of the thousand yeers.*

**T**HIS REIGNING of the Saints those thousand yeers is emphatically expressed, to bee **WITH CHRIST**, *Rev. 20. 6.* as in *Rev. 5. 10.* The Saints are brought in applying it to themselves in faith with joy, *Thou, O Lamb, hast made us Kings and Priests TO OUR God, and wee shall REIGNE on earth.* So here

### SECT. III.

*Analecta de Sanctis in illo MILLENARIO CUM CHRISTO regnantibus.*

**S**ANCTOS cum CHRISTO regnare his mille annis, tam Canonâ profertur emphasi, ut nemo facile surdeat incurius. In præfatione Apocalypsis, cap. 5. præfatam aliquatenus, in libro cap. 20. liberè habemus prænunciatam. In 5. cap. orantes canunt, Dignus es, Agne, qui accipias librum, & aperias, &c. quoniam mactatus es, & fecisti

here in this 20. Chapt. v. 6. it is further Prophetically represented, and promised, *That they shall bee Priests OF GOD, and OF CHRIST, and shall REIGNE with HIM a thousand yeeres.* The Booke (as I may say) exactly answering to the Preface.

2. Now as Christ is said to Reigne in that speciall manner after the full fall of the fourth and last Monarchy, body and limbes, as if, in comparison, afore that he did not reigne; so proportionably the Saints reigning with him at this time, their reigning is so glorious, as if before that all their reigning was no reigning.

3. Let us see a small Land-skip of all this together in a Scripture or two, alleadged more briefly. For wee must adjourne the large discusse of them till after, unlesse I should weary my selfe and the Reader with repetitions and disorder. Dan. 7. v. 9. &c. to v. 15. *The Thrones were SET (to the original) and the Ancient of dayes did sit with a most numerous multitude before him, and the judgement, or Judicature was set. And I beheld then, because of the great words which the Horne spake: And I beheld, even till the Beast was slaine, and his body destroyed, &c. and I saw in the night visions, and behold one like the SONNE OF MAN (that is CHRIST) came with the clouds of Heaven, and came to the ANCIENT of DAYES (namely GOD the FATHER) that hee might be set before him. And there was GIVEN to him (namely to CHRIST) THE Dominion,*  
THE


*fecisti nos. DEO NOSTRO reges & sacerdotes, ET (observetur illud in præterea) REGNABIMUS in TERRA. Mirum, si regnaverint in terrâ Christiani, Christo ibidem non regnante. Verum non ita ab effectu sejungatur causa. Sed utens (inquit necessarium Caput) & regnabunt CUM CHRISTO mille annos.*

2. *Ut verò Christus dicitur hoc Milleno ita in terris regnare, quasi illum comparative, non antea, ibidem regnasse, dici videatur, Apocal. 11. 15. 17. Ita Sancti pari analogia dicuntur tunc CUM ILLO illic regnaturi, tanquam non regnantes antea videbantur.*

3. *Videamus jam utriusque mappam. Discutiamus postea, Dan. 7. v. 9. ad v. 15. Videbam, donec folia posita sunt (ita Textus originalis, ita & vetus interpres) ANTIQVUS DIERVM sedit, coram quo myrias myriadum stabant. Iudicio confidente libri aperti sunt. Videbam tunc ex quo cæpit vox verborum grandium quæ cornu illud (parvum nempe illud ultimum grandiloquum v. 8.) loquebatur. Videbam usque dum occisa est bestia illa (scilicet decemcornupeta cum ultimo succrescenti cornu, eradicanti tria. v. 7, 8.) occisa est, perditurque corpus ejus, traditum incendio. Residui etiam bestiarum ablatus est dominatus; ipacium tamen in vita datur iis usque ad tempus constitutum. Visionibus videbam nocturnis, quòd ecce cum nubibus Cæli SIMILIS FILIO HOMINIS (Christus nempe) Veniebat, deinde usque ad ANTIQVUM DIERVM (nempe*



THE Glory, and THE Kingdome; (so the Greeke gives it in emphatically, and the intent of the Prophet is to point out that Dominion, and that Glory, &c. which the other foure Monarchs had) And ALL PEOPLES, and NATIONS and LANGUAGES should SERVE him, whose dominion is for ever &c. (that is as long as the world below lasts) all which manifestly relate to a Kingdome of Christ on earth; compare v. 23, and v. 27. Thus far the Kingdome is given to Christ (as if in comparison hee had none afore) Then vers. 17. &c. it is said to be the Saints Kingdome, in these words. These great Beasts which are foure, are foure Kings (that is, foure Imperial Monarchies under foure races of mighty persecuting Monarchical Emperours, of foure severall sorts; namely, First, Assyrio-Chaldean; Secondly, Medo-Persian; Thirdly, Grecian; Fourthly, Roman) which shall arise out of the EARTH that is by violence succeed one another in that inheritance of the world: But the Saints of the most High shall take the Kingdome (that is, that very Kingdome of the world, that the other foure former Monarchs had) and possesse the Kingdome for ever, and for ever and ever (that is, in all ages as long as time shall bee, as the original signifies;) adding v. 23. &c. to the end of the Chapter; The fourth Beast shall bee the fourth Kingdome upon earth (that is, the Emperour of the Roman Empire) which shall bee drivers from all the Kingdomes (namely in Rule, in Conquest, and Cruelty) and shall devour the whole earth, and shall tread it down, and breake it in peeces

(nempe DEUM PATREM) pervenit, ut sisteretur ante eum. ET HUIC, Christo scilicet, datur dominatus, gloriaque ac Regnum ILLUD; Sic Græcè habetur emphaticè, ad mentem Prophetæ, eundem dominatum, illam ipsam gloriam, idemque regnum, penes olim quatuor Monarchas, jam Christo dari, ut patet ex sequentibus, ut omnes populi, nationes, & linguæ ei serviant cujus dominatus est perpetuus, &c. id est nulla, post Christi dominatum & Regnum; sequitur in terris dominatio. Vel perpetuum dicitur hoc Christi Regnum, quod omni durante seculo est duraturum; ut sonat origo  Qua omnia cunctis nō captis oculis apertissimè referuntur ad visibile Christi REGNUM in TERRA, (expressius v. 23. 27.) collatis singulis quatuor Monarchiis quæ præcesserunt ruentibus. HOC Regnum hucusq; Christo datum, quasi nullum illi fuisset antea, jam sanctis datur, utpote cum Christo regnantibus, v. 17. &c. ad finem. Hæ bestiae magnæ, inquit unus ex astantibus juxta Danielelem interpretes, quæ sunt quatuor, quatuor sunt reges e terrâ surrecturi, id est quatuor Imperia Monarchica sanctos persequentia, in terrarum hereditate invicem succedentia, nempe Assyrio-Chaldaicum, Medo-persicum, Græcum, & Romanum,) Sed Sancti accipient Regnum, HOC ut Junius dat emphasin, qui possessuri Regnum (IPSUM ut iterum dat Junius) usque in seculum, inque seculum seculorum; Id est, interpretanti Ephraimo Huito, Sancti Judæi privabunt eas bestias suo dominatu, eundem possessuri, ad extremum mundi finem. His visis, Danieli optanti veritatem cognoscere de bestia quartâ, ab omnibus diver-

peeces (meaning that the Romans shall conquer the whole world, utterly defacing all Kingly dominion in the same.) *And the ten Hornes out of this Kingdome are ten Kings that shall arise* (to wit, the Roman Empire at last is divided into ten Kingdomes, as *John* hath it severall times in the *Revelation*, as a tendency to the ruine of that Empire, for it follows here) *And another shall rise after them, and he shall bee divers from the first, and he shall subdue three Kings;* (That is, the Easterne, Saracen-Arabian, Turkish power ascending to a monstrous height of strength, differing from the former, in Nation, Religion, and Tyranny, shall take away three of the said tenne Kingdomes) *And he shall speake great words against the most High* (see the Turkish *Alcoran* and shall weare out the Saints of the most High (that is in a great measure slaying so many Christians at one battel, as the tippes of their right eares filled nine lackes) and thinke to change Times and Lawes (that is, those of divine institution as appeares also in his *Alcoran*) and they shall bee given into his hand untill a time, and times, and dividing of times (meaning that the Saints shall by divine permission fall under the Turkish power three hundred and fifty yeers, from his first invading the Jewish Countries, to his full and finall fall) But (saith the 26. v. &c. to the end of the Chapter) *The judgement shall sit, and they shall take away his dominion to consume and to destroy it to the end* (that is to say, The Ancient of dayes as sitting in judgement judgeth to vindicate the Saints, and so gives them

lâ, dentibus ferreis, conculcante cæteras, deque cornibus decem in ejus capite, deque ultimo succrescente cornu, a cujus conspectu ceciderunt tria, ore ejus loquente grandia, gerenteque bellum cum sanctis, eisque prævalente usque ad ANTIQUIDIERUM adventum, judicium sanctis daturum, ita responsum est, Bestia illa quarta regnum quartum erit in terrâ, quod diversum erit ab omnibus illis regnis; consumet enim totam terram, &c. (Id est Imperium Romanum diversum regimine, victoriis, & crudelitæ a cæteris, eorundem dominatus & regalia delebit.) Et cornua decem ex illo regno sunt decem reges qui exsurgent, post quos exsurgat postremus, qui erit a prioribus diversus & tres reges deprimet. (Id est, ex quarto imperio, nempe Romano, surrexerunt decem status inferiores tyrannici, in quos hoc dividitur imperium, hac præparatione divinitus factâ in ruinam ejus, ut opportunè jam cornu Turcicum tres illorum domat, dominaturque absolutissimè, rejeitis legibus imperialibus Romanis, quâ ratione a decem omnino distinguitur.) Et loquatur (postremus ille) verba adversus excelsum, excelsique sanctos deteret, aded ut cogitet se mutaturum tempora & jus (Id est quàm maximas inventas blasphemias contra Deum promulgabit, crudelique tyrannide sanctorum debilitabit potentiam, consulat de mutandis temporibus legibusque divinitus institutis.) Tradenturque in manum ejus, usque ad tempus, tempora, divinumque tempus. (Nempe Turca ita dicto conamine prævalebit, ut Sancti ejus dominio trecentos quinquaginta annos subjiciantur.) Sed judicium confidebit, & dominatus ejus auferetur profligando, per-

them opportunity, and virility to deprive the Turke of his Kingdome, and utterly to consume his power, and strength. And so in the 27. verse, *The Kingdome and Dominion UNDER the whole HEAVEN, shall bee given to the people of the Saints of the most High, &c.* (That is the same Dominions of the whole world below, that the former tyrannicall Monarches usurped, shall now be given into the hands of the converted Jewes, and holy Gentiles adhering to them, to reigne on earth with Christ, to whom these Dominions were delivered in the former part of this Chapter. This place of the seventh of *Daniel* hath beene so large touching the Saints reigning with Christ on earth; that we shall adde but one or two places more, and that very briefly, *Revel. 11. 15. &c.* *The seventh Angel sounded, and there were great voices in heaven saying, the Kingdomes of the WORLD are become the Kingdomes of our LORD, and of his CHRIST (or of him as CHRIST) and hee shall REIGNE for ever and ever* (that is throughout all AGES from hence forward over the Kingdomes of the WORLD, as if hitherto he had not, in comparifon, reigned over them) *And the foure and twenty Elders &c. fell upon their faces, &c. Saying we give thee thanks, O Lord, &c. because thou hast TAKEN TO THEE THY GREAT POWER, and hast REIGNED, and the Nations were ANGRY* which shewes this was not at the ultimate day of judgement) and the time of the dead that they should bee judged is come, that is, the Saints should bee vindicated, for so it presently followes, that thou shouldest

peruendoque ulque in finem. (*Hoc est, iudicante Fehorâ, sancti eripiunt illi regnum, vim, robur, potestatem ejus devastantes.*) Regnum autem, dominatusque, & amplitudo regnorum SUB TO TO CÆLO dabitur POPULO sanctorum excellissimi. Cujus regnum erit in seculum, & omnes dominatores ei servient & auscultabunt. *Quibus verbis, quid planius, quid plenius significari potest, quàm idem illud sub toto calo (in IER-RA itaque) dominium, quatuor Monarchis arreptum sanctis exhiberi? Sic simul cum Christo in terrâ diu regnabunt Christiani.*

A Daniele transeamus ad Johannem Apocalyps. 11. v. 15. &c. septimus Angelus claxit & facta sunt voces magna in Cælo, dicentes facta sunt regna MUNDI Domini nostri, & Christi ejus, (vel ipfius Christi, (scilicet Domini nostri Christi, ut Christi) qui regnabit in secula seculorum (duranti nimirum TEMPORE) TUM viginti quatuor illi SENIORES (ignota in calis relatio, ut & numerus) qui in conspectu Dei SEDENT in THRONIS (regnandi suus & indicium) prociderunt &c. dicentes Gratias agimus tibi domine, &c. quod adeptus sis, vti scilicet, potentiam tuam MAGNAM (quæ parva quodammodo videbatur antea) & REGNUM inieris, quod initium aliquod innuit, & iratae sunt gentes. (Lugent homines die iudicii non irascantur.) Et venit ira tua (puniens scilicet Antichristum satellitesque ejus in terrâ) & præstitutum tempus mortuorum (primâ nimirum resurrectione) ut iudicentur, (qui & quomodo statim sequitur) dare mercedem servis tuis, &c. (scilicet in Terrâ, ut probant sequentia) & perdas eos qui



shouldest give rewards to thy servants the Prophets, and to the Saints, and them that feare thy name; which what should it bee but to reigne on earth, as it is both before expressed in the Preface, *Rev. 5. 10.* and after in the Catastrophe, *Revel. 20. 4.* in regard of which reigning on earth they may bee said to bee the FIRST-FRUITES to God, *Rev. 14. 4.* because this is but the beginning of Gods worke of glorifying his Saints. Let us close this Paragraph with *Heb. 2. 5.* &c. to 10. The world to come (the Greek is the INHABITED world to come) must be put under man (though not under Angels) according to *Psalm 8.* (quoted there by the Apostle) which *Psalm* relates to *Gen. 1. 26.* where God gives Adam dominion over all the Creation. But, saith the Apostle in his time, we see not yet all things put under him, onely Jesus (as the pledge) is crowned with glory. Therefore

say I, there is such a thing yet to come. Let not the Reader (if I may intreat so much) despise the allegation of these Texts for the present purpose, which are little more then barely alleadged, onely to hint the Saints reigning with Christ on earth. I desire to ingage him upon this request but for a time, till I come to critically scan (if I may assume so much confidence to my selfe) these; and many other places of Scripture. And then upon his serious joynt view of all, all together, if he can bee of another minde different from mee; let him, for mee, abound in his owne sence.

But to wheele about from, this digression to our owne post, and business in hand, viz. the Reigning of the Saints WITH CHRIST at this time, and in this place aforesaid. Before they reigned but sometimes, over their corruptions, and Satans temptations, but never over men; but now totally and finally over Sinne, MEN; and Devils (as wee shall demonstrate afterwards.

Their

qui perdunt (presenti tempore) TERRAM, *cujus minima cura ad ultimum Judicium habenda est.* Tunc apertum est Templum Dei in Cælo, & visa est Arca pacti ipsius in ejus Templo, & facta sunt fulgura, voces, Tonitura, & terræmotus, &c. *qua omnia magis contra, quam pro statu in supremo Cælo intelligantur necesse est.* Clandat hunc Paragraphum Apostolus ad HEBRÆOS 2. vers. 5. &c. MUNDUS ILLE FUTURUS (inquit) homini subjiciendus est, non angelis (*Græce ἡ δόξα τοῦ ἡ μέδουτοῦ ille habitabilis, seu inhabitatus mundus ille futurus, duplici emphatico*) juxta, inquit, *Psalmum octavum*, ut con- cesserat Deus, *Genes. 1. v. 26.* quod respicit *Psalmes.* NUNC autem (*dicit Apostolus*) nequaquam HACTENUS videmus quod omnia subiecta sunt ILLI, tantum JESUM illum (*pignus rei*) gloria & honore cernimus Coronatum &c.

Omnia quæ recensuimus testimonia satis (ni fallor) suggerunt meditati viro, eminentiorem in terrâ regnandi speciem sanctis adhuc restare. Olim dominati sunt quandoque, & ex parte, tentationibus, nec non peccato, nunquam vero generi humano. Quibus omnibus dicto MILLENARIO, seu tempore terriculis adhuc futuro, penitus semperque dominabuntur victores. Vitam eorum fore oportet,

L

S. 4.

Their living must be after a RESURRECTION, as the word is twice mentioned in this 20. of *Revelation*. Though they be made but *spiritual Kings and Priests* (as the Objecters will have it) in those words *Rev. 5.10. Hec hath made us Kings and Priests to God*; yet how shall the next word be figured off from their proper sense, where the Crowne of Dignity is put upon the head of REIGNING UPON EARTH? *Hec hath made us Kings and Priests unto God.* AND (besides) *Wee shall REIGN UPON EARTH.* And as through abundance of confidence,

begetting abundance of joy, the Saints are brought in expressing it in a triumphing song. And againe they praise for the same thing in substance in a song, *Rev. 14.3.* And againe the same matter in the same manner in effect, *Rev. 19.* first six verses. And the reason given is, *because the Lord God Omnipotent reigneth*, and hath avenged the blood of his servants, and the Saints are then extant to praise for it; and all this must be yielded to be on earth by whomsoever the rest of the Chapter shall be read out curiously; for whiles the Saints are all in *Heaven* (properly so called) Christ needs not (as it is *v. 15.*) rule the NATIONS with a ROD OF IRON, or as it is *v. 18. &c.* Call the fowles to eat the flesh of Kings, Captaines, &c. and of horses, whiles he slayes men with the sword. But I transgresse, in anticipating, if not prejudicing my selfe in spending so much time, in touches, hints, and intimations, afore I come to the elaborate scanning of these and other Scriptures.

*ut vita feliciter resurgentium futura est; resurrectione ad designandum hunc statum bis repetitâ, Apocalypsis cap. 20. Si fiant spiritaliter tantum reges & Sacerdotes (ut objectores vellent) Apocalypsis. 5.10. quo tropi invento profligabitur sequentium verborum literalis sensus, ET (præter illud sacerdotium & regale) regnabunt IN TERRA? Verum ne in tedium incidamus repetitionum, nec non præjudicium subeat causa, leviusculis grandiorum anticipationibus, clausâ hâc sectione, ad ultimam transitor perstringendam.*

## SECT. IV.

Something of the space of time,  
viz. The THOUSAND  
YEERS of the Saints  
reigning with Christ  
on earth.

S. I.

THE time of the Saints reigning with Christ upon earth is so punctually and positively set downe to be A THOUSAND YEERS,

## SECT. IV.

Analeccta de TEMPORIS spacio; nimirum de MILLE ANNIS, quibus Sancti cum Christo in terris sunt regnaturi. *Apocal. cap. 20. v. 2, 3, 4, 5, 6, 7.*

Tempus sanctorum in terra regnantium toties ad eod præcisè asseritur MILLE fore annos, cæteris concurrentibus, ut me latet penitus

YEERS, that I know not how, without perverting the Scripture, to make it more or lesse: It would seeme to mee a presumptuous thing to heare the holy Spirit, to tell *John* six times over in six verses together, namely *Rev.* 20. v. 2,3,4,5,6,7. of a thousand yeers precisely, touching the same businesse, in the severall parts and appurtenances thereof never varying the phrase to a weakning, but foure times (of the six) to a strengthening of it, with mighty emphasis in the Greek) as to say **THE** or **THAT** SAME thousand yeers, if I the meane while should imagine another number:

I know no such phrase in all the Bible, of a thousand yeeres put for any other number, but really for a thousand yeeres, to encourage mee to such a boldnesse of imagination. That of *Peter* 2 Epist. Chap. 3. v. 8. in Gods account, is nothing against us.

Besides, the parts to which this number is applied, are so cemented together, as cause and effect, distinction and opposition, &c. that they mightily strengthen and prove the just account of a thousand yeeres. *Satan* is bound a thousand yeeres, that hee should not deceive the Nations, till that same thousand yeeres should bee fulfilled. Then the Saints lived and reigned with Christ **THAT** SAME thousand yeeres (so the Greeke) But the rest of the dead lived not againe, untill those thousand

penitus quomodo mihi liceat, nisi pervertenti Scripturas; plusve minusve pronunciare. Audax nimium, ne dicam, stupenda presumptione, viderer, audito Sancto Spiritu sexies (hand minus) sexque contiguis versibus distante, eundem iustissime numerum MILLE annorum, de eadem ipsissima re, nunquam variata phrase, nisi quater in maiorem emphasis, *χίλια in χίλια* MILLE Annos in mille ILLOS annos, si ego interea fixero intervallum, a MILLE alienum.

Clam me habenda est usquam Bibliorum similis phrasis, quã MILLE anni, minus mille annis revera significant, ut ipse eò presumptionis contrarie auderem. Aliud planè est quomodo Deus æstimeret 2 Pet. 3. 8. aliud est realis computationis, de quã præsens instituitur disputatio, etsi apud Petrum, MILLE anni, mente divinã contrahantur in DIEM, DIES vice versa in MILLE annos ibidem prolongatur.

Partes insuper contextus & contenta, quæ sigillatim hoc MILLENARIO enumerantur, ita coherent tanquã causa & effectus, distinctio, & oppositio, *Αἰώνια* &c. ut exactissimo numerum MILLENARIUM nobis vo lentibus nolentibus retinebunt. Primum dicit *Johannes* Satanam vinciri MILLE annos ut non seduceret amplius gentes, donec contummentur illi (emphaticè) mille anni. Deinde videt *Apostolus* sanctos lecuri percussos, bestiamque non veneratos, VIVENTES & cum Christo REGNANTES ILLOS

S. 2.

S. 3.



thousand yeers were finished. Whiles the Holy ones are made Priests of God, and of Christ, and reigne with Christ a thousand yeeres. It is worth our noting by the way, that instead of adding here Kings to Priests (as Rev. 5.10.) it is supplied with this, That they reign with Christ a thousand yeers, so that when it is said Rev. 5. 10. The Saints are made Priests and KINGS to God, their Kingly-hood is there meant in relation of that which there followes, viz. Their reigning upon earth, even as (for ought I know yet) all the Saints shall bee able to serve and worship God immediately without the helpe of any Administrator, in the old Testament called Priests, in the New, Ministers, Elders, &c.

S. 4.

Not is it of least consideration, that the thousand yeers (that we might not stretch or shrink this number, if we will observe the sealings of it at both ends) are bounded in with two most notable things, namely TWO RESURRECTIONS. The living of the Saints, (whiles the rest of the dead lived not) begins with the First-Resurrection. This saith v. 5. is the FIRST RESURRECTION as relating to the second at the end of the thousand yeers, v. 7. & c. to v. 14. And when those thousand yeers are expired, Satan shall bee loosed, hee shall seduce the Nations, and go about to disturb the REIGNING Saints, and the beloved City, and then appeared a great Throne, and one sat on it, from whose face the earth and heaven fled away, and the DEAD, small and great, stood before God, &c.

ILLOS (iterum emphaticè quasi dicat eosdem) mille annos. Postea dicit reliquos mortuorum non revivisse, donec consummentur illi (tertio emphaticè) anni mille, quibus concurrentibus prima exstat resurrectio, in qua Sancti (expresse versu 6.) facti Sacerdotes Dei & Christi, regnant cum eo Mille annis. Quibus (quarto emphaticè) Mille annis consummatis, Solvitur Satanas, post quod ultimum sequitur iudicium, seu universalis vel secunda resurrectio, v. 12. Dignum observatu arbitror, quamvis obiter, e versu sexto, Apostolum postquam dixisset Sanctos fieri Sacerdotes Dei & Christi, non addere (ut Apocal. 5. 10.) fieri etiam reges sed in locum horum verborum substituit illa [& regnabunt cum eo mille annis.] Unde quid sanius deduci queat, quam Sanctos fieri reges Deo, cap. 5. 10. in relatione ad EORUM REGNARE IN TERRA, ibidem dictum fuisse.

4. Nec minima aestimetur considerationis, ne hunc dispendamus numerum, vel decurtemus, si modo, ob signatam esse mensuram, utriusque illius extremis, libet animadvertere. Duae quippe RESURRECTIONES, tanquam ambo intervalli limites figuntur immoti. PRIMA v. 5. ab incepto sanctorum ad VIVERE & REGNARE, quam relatione ad SECUNDAM dici necesse est; descriptam, v. 7. ad 14. quoad rem, quamvis non nominatam, ut omnibus ex charactere notissimam. Consulite lectores benevoli locum accuratissime, ut hic loci, huic

PRIMO LIBRO FINEM  
IMPONAM.

FINIS LIBRI PRIMI.

THE

THE  
SECOND BOOK  
OF THE  
PERSONAL APPEARANCE  
OF  
CHRIST.

*At least in the Clouds,*  
TO THE  
CHURCH ON EARTH.

CHAP. I.

*The generall Position divided into two parts.*



AVING cleared it in the former Book, that our Position is an ancient Scripture-truth, and that in the judgement of the flower of godly Antiquity, and later pious learned men: Next wee must punctually distinguish how much CHRIST shall be seen, and bee sensibly interested in this glorious state of the

Church, and restitution of all things, for her use, and how much the *Saints*.

For our Position doth couchantly, containe these two parts :

1. That Christ shall *then*, at least, *appeare* visibly in person, more or lesse. 2. That the *Saints*, under him, shall sensibly, and properly reigne over the whole earth most gloriously.

The first of these it may bee will not appeare so clearly as the second. But whether not sufficiently, let the next Chapter testifie.

§. 1.

§. 2.

§. 3.

CHAP.

## CHAP. II.

Of ten severall Scriptures out of the New Testament to prove the visible appearance of Christ, Personally to the Church on earth, at the time of her Restauration.

## SECT. I.

1. Place *John* points out *Joh. 19. 37.* They shall looke on him whom they have pierced. Which Scripture is, cleerly, quoted out of *Zech. 12. 10.* And I will poure out upon the house of **DAVID**, and upon the **INHABITANTS** of **JERUSALEM** the Spirit of grace and supplication, and **THEY** shall **LOOKE** on him whom they have **PIERCED**, and they shall mourne for him (or concerning him) as one mourneth for his onely sonne, and shall be in bitterness for him, as one that is in bitterness for his first-borne.

§. 1.

**I**T is true, that there was an handfull of *First-fruits* (so called *Rom. 11. 16.*) that truly then mourned for him whom they had pierced, *Joh. 19. 37.* *Act. 2.* And there was some effusion of the Spirit, *Act. 2.* but was but *First-fruits* *Rom. 8. 23.* But as the Prophecies of the Old Testament concerning Christ and his Kingdome are exceeding comprehensive and extensive; so the fulfilling of them is (as it is *Calvins* note) progressive and successive, in all ages to the last end of all. This small number of those mourners cannot, in my eye, compleat and make up an answerable fulfilling of that which was promised to the **INHABITANTS** of **JERUSALEM** in generall, and their severall families of *David*, of *Nathan*, of *Levi*, of *Shimei*, and **ALL THE FAMILIES THAT REMAINE**, as they are expressly named in this twelfth of *Zech.* vers. 12, 13, 14. Consider it Reader withly.

§. 2.

Those that would wave the power of this Text, and shun the dint of its argument for the point of Christs Personall appearing at the great future Restauration, must of necessity make this Text either relate to the time about Christs Passion, or to the time of Christs coming to his last, and ultimate and univer all judgement. But in my judgement they cannot referre it to either of them, there to find the just and compleat and main fulfilling thereof. Therefore it must relate to the time of the **RESTITUION** of which we speak. For from *Babylon* they were already returned, and Christ was not then pierced.

§. 3.

First they cannot justly devolve it wholly, or chiefly on the time of Christs **PASSION** for these reasons: 1. This *looking on Christ whom they pierced*, is to be at **THAT DAY**, at some notable day, some most eminent famous great magnificent day, marked out in the Context with three eminent Characters; 1. is in v. 6, 7. *In THAT DAY I will make the Governour of Judah like an hearth of fire among the wood, and like a torch of fire in a sheafe, and they shall devour all the people round about, &c. and Jerusalem shall bee inhabited againe, in her owne place, &c. The Lord also shall save the tents of Judah*



to a Glory, &c. But it was not so with *Jerusalem* at the time of Christs Passion, when the *ROMANS* possessed it, and *THEY*, and the *JEWES* crucified Christ. The second Character is vers. 8: *In THAT DAY shall the Lord defend the Inhabitants of Jerusalem; and bee that is feeble among them, AT THAT DAY shall bee as DAVID, and the House of David shall bee as ELOHIM, Potentates, and as the ANGEL of God.* Or (so as still to keep the increment, and graduall rising by steps, according to the true intent of the Prophet) *The house of David shall bee as ELOHIM, that is, as Angels, and as that Angel or Messenger of God, Christ, as he is called, Malach. 3. v. 1.* latter part of the verse, and elsewhere severall times. Now this was not the excellent state of *Jerusalem* at the time of Christs Passion as the Reader can easily understand by the foure Evangelists, without my amplifying of words. The third Character is vers. 9. *And it shall come to passe at THAT DAY, that I will seek to destroy ALL the Nations that come against Jerusalem.* But the Lord did not doe this at the time of Christs Passion, nor in many hundreds of yeers after, nor to this day. The struggling of the *Maccabees* came to little; sure enough not to so much as this Text imports; but notwithstanding (as after wee shall heare more of the *Maccabees*) *Jerusalem* was more and more destroyed by the Nations that came against her. *THE ROMANS* now at Christs Passion possessed it, as the foure Evangelists, and the *Acts* plainly tell us. About forty yeers after (as Christ prophesied) *TITUS* the *Roman Emperour* destroyed the *Temple*. Some yeers after that, *ADRIAN* the *Roman Emperour* destroyed the *City*. And since that, the *TURKES* have miserably possessed it, and subdued and defiled it unto this very day. Therefore the day, or time of Christs Passion, or then about, cannot bee *THE DAY* here spoken of as the principall time wherein the *Jewes* shall looke on him whom they have pierced. *St. John* speaks of the thing, not of the principall time wherein this was to be fulfilled. But when they doe looke on him, &c. according to the maine meaning of this Text, it must be *AT THAT DAY* so made glorious with those Characters; for so it follows v. 10. with an *AND, viz. AND I will pour, &c. AND they shall look upon mee.* This is the first reason why this Text cannot looke mainly at Christs Passion or then about. The second reason is, because we read not that then they had any such humiliations, of families mourning apart, or joyntly, as they did at *Huldadrimmon* in the valley of *Megiddon*, for good King *Josiahs* death, 2 *Chron. 35*. For those are the platformes of their mourning, v. 11, 12, 13, 14. of this 12. of *Zechary*.

Nor can our opposites cast the meaning of this Text of looking on Christ whom they have pierced upon the time of the ultimate generall judgement, for these reasons; 1. That were a late and unlikely time of repentance; Then is not a time of pouring out of grace, no time of gracious supplications. 2. Then is no time of mourning, but of joy to the Saints. 3. Then the mourning of the wicked is a gracelesse, horrid, despairing mourning, full of slavish feare. But the mourning here mentioned is a mourning out of much love to Christ,

as

S. 4.

as is intimated in the describing it to bee like one mourning for his onely sonne, yea for his first-borne, yea as good people mourned for Josiah slaine at Megiddo, or Megiddon, as it follows in v. 10. and v. 11. and 12. And therefore the likeliest maine time to make out the true meaning of this Text is the time of the generall Call, and conversion of the Jewes yet to come, at the beginning of the *Restitution of all things* (of which wee treat.) Then as sensibly to see him, as the other things in the Context shall bee sensibly performed. 5. This place of Zechary the 12. v. 10. &c. will appeare much more evident for the *personal appearance* of Christ, by the second place in the next Section, being a parallel, yea a quotation of this.

## SECT. II.

Of the second place of Scripture for Christs Personall Appearance at the great Restauration, viz. Rev. 1.7. *Behold hee cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall waille because of him; even so Amen.*

§. 1.

**T**He Context adjoyning to this Text evinceth that this is spoken of Christ, and as adorned with such Titles and exploits as are most congruous to our Position, v. 4, 5, 6. *Grace be to the seven Churches from him which was, and is, &c. and from the seven Spirits, &c. and from Jesus Christ, who is the faithful witness, and the first begotten of THE DEAD, and the PRINCE of the KINGS of THE EARTH, unto him that LOVED US, &c. and hath made us KINGS and PRIESTS unto God, and his FATHER, to him be glory and DOMINION for ever and ever, Amen. Behold HEE cometh with Clouds, &c.* Hee must yet come, so as to make good all these things to the Saints, and to manifest yet more his owne GLORY and DOMINION.

§. 2.

What can bee plainer then that this v. 7. is a quotation of Zechary 12. 10. in the very same maine phrase and words, with addition of more for explanation, and illustration?

§. 3.

Which cannot be meant of Christs first coming in the flesh, because it is prophesied now so many years since Christs ascension; but must relate to that coming, Act. 1. 11. (of which more largely after) *This same Jesus which is taken up from you into heaven, shall so come, in like manner as yee have seen him goe into heaven; spoken when the Cloud (v. 9.) received him; after that (v. 6.) they had asked of him whether at that time he would restore the Kingdome to Israel; Leaving his Angels to give them this answer, as he left them at his sepulchre to informe the commers to. seeke him concerning his Resurrection Joh. 20. 12. &c.* Every word almost of this 1. Revel. v. 7. intimates that this coming is meant of a coming after his Ascension, and yet before the ultimate day of doome. **HEE COMETH** implics a future thing now after his Ascension; **HE COMETH** in the present tense

tenle or time, fairly intimates that it is not intended of his last Act that ever hee will doe, which is the ultimate judgement. **BEHOLD** implies some eminent coming, and none more eminent then this, for **RESTITUTION OF ALL THINGS.** A note above **THE DISSOLUTION OF ALL THINGS.** It is better saith Christ himself (in the Gospel) *to save life, then to destroy it.* **HEE** cometh **WITH CLOUDS,** That is, **IN the Clouds.** As the *Greeks* in the same phrase say, *A man with Armor,* meaning, *A man in Armor.* The meaning is out of doubt, that this coming of Christ shall not bee so obscure, as his Incarnation, or as his coming among the Disciples after his Resurrection; but he shall come conspicuous and glorious visibly to all upon the earth, which phrase must needs import a proper ocular sight of him with proper sense; For by faith wee see him, though not visible in the Clouds; **1 Pet. 1.8.** **EVERY EYE** shall see him, must needs signifie more then a sight by faith. Faith and sight are so distinct, as that the Apostle makes them opposite, **2 Cor. 5.7. Heb. 11. oft.** Therefore every eye seeing him, cannot signifie a sight of faith only. There needed not any expression of **EYE,** or of his being in the Clouds to signifie a sight by faith. Wee can now see him in Heaven by faith. It is a question whether every eye that is said here to see him, shall at first sight see him by faith. For **EVERY EYE** must see him, and **ALL KINDREDS** of the **EARTH** shall mourne. Sure his Antichristian enemies generally shall not see him by faith, whom he destroyes at his coming, **Rev. 19. last; 2 Thess. 2.** to make way for the reigning of the Saints, **Rev. 20. EVEN SO AMEN.** *John* did believe, saw Christ by faith, but for that sight of him in the Clouds, to be visible to him, and all the Kindreds of the earth he prayes, and raiseth up his faith with an hearty *Amen,* that so it shall bee. So that by all these things it is most evident, that of a time and state following Christs Ascension, *John* speakes here. Nor on the other side can this **Revel. 1.7.** bee understood of the ultimate day of judgement: 1. Because it is the same with **Zech. 1.10.** and so for the same reasons cannot bee meant of that day of judgement. 2. Because this is set here, as the maine and generall Proposition to the Book of the Revelation, in which the Master-peece is, to set forth Christ to come, and set up his Church into a most glorious estate on earth, before the day of judgement (as wee shall see abundantly afterwards) and to make her reigne with him on earth. 3. It were very incongruous for *John* in the last clause of verse 6, to applaud Christs **DOMINION** as to continue **FOR EVER,** that is, while times and ages last (as the Greek imports) and in the next breath in the first clause of the seventh verse, to say he cometh to make an *end of his Dominion.* For the ultimate day of judgement is the last act of Christs *Dominion,* which done, Christ layes downe all his Dominion, that God may bee all in all, **1 Cor. 15.24.28.** Wee may not imagine such incoherencies in *Johns* expression, now most eminently filled with the Spirit. Therefore I must needs conclude that there is no such likely time of such an eminent coming of Christ, and appearing to his



S. 4.

Church as this, at the time of *Restitution of all things*. Something of this place will be more plain by that in the next Section.

But before wee come to that, let us collate, and lay together the two precedent places of *Zech. 12. 10.* and *Revel. 1. 7.* and out of both, containing the same sense, and in the same words, let us draw this argument, as the summe of both. *Zechary* the Prophet, and *John* the Apostle both prophesie in the aforesaid places of one and the same personall appearance of Christ visibly to the eyes of men on earth after his Ascension. But this cannot bee understood of his appearance at the ultimate generall judgement, because they speake of his *pouring out of grace*, and *giving repentance to the families of the Jewes*, and of his *Dominion thence to continue for many ages* to the ultimate end of the world. Therefore the said visible appearance of Christ is yet to bee before the ultimate day of judgement; Which, when should it bee but at the conversion of the Jewes, and the throwing downe of his apparent obstinate Antichristian enemies, as the circumstances of the said places before hinted, doe cleerly evince?

## SECT. III.

OF THE third PLACE OF SCRIPTURE for Christs Personall Appearance at the great Restauration of the Church, viz. *Matth. 24. v. 30.* *And then shall appeare the signe of the Sonne of man in Heaven; and then shall all the Tribes of the earth mourne; and they shall see the Sonne of man coming in the Clouds of Heaven with power, and great glory.*

S. 1.

**O**bserve distinctly every clause and word; 1. Then shall appeare the *signe of the Sonne of man*, that is, the Sonne of man shall appeare for a signe that great things are at hand (as it followes in this verse, *they shall see the Sonne of man and mourne.*) 2. The signe of the Sonne of man *in Heaven*. He was before in the *highest third Heaven*, but now in the *lowest first Heaven*, namely of the Clouds, as it followes also in this verse. 3. And then shall all the TRIBES of the EARTH (intimating Jewes as well as Gentiles) *mourne*. Why? They shall see the *Sonne of man*, that is, *as man*. How mourne? Doubtlesse Christ meanes, as *Zechary* meant, and *John* meant; namely the Jewes, with godly repentance; and his obstinate open enemies with desperation for the ruine that is coming upon them. 4. *Coming IN the Clouds, or UPON the Clouds*. See now what was *Johns* meaning, *Rev. 1. 7.* when he said Christ should come *WITH the Clouds*. To this matter *with and in* is all one. And (which is considerable) our New Translators concur with us, as by quotation in the Margin, to make this, and *Rev. 1. 7.* to be parallel places tending to the same thing.

S. 2.

Now Christ spake this, before his Ascension and *going away above the clouds*. Therefore it must needs be that this must bee fulfilled

filled after he hath ascended above the Clouds. *Then*, and not *ill then*, will it be rightly said and properly fulfilled, that he comes in the Clouds. So the Angels at Christs Ascension, *Act. 1.* After that in *v. 9. 10.* He was taken up and a Cloud received him out of their sight, the Disciples looking steadfastly towards heaven as he went up, they say unto them, *This same Jesus which is TAKEN up from you into heaven shall SO COME.* It must needs be improper to say he shall COME IN the Clouds before hee be gone above the Clouds; Before hee came at incarnation in the Virgins wombe, and in a Manger. But now after his Ascension above the Clouds hee shall come in the Clouds.

Nor can this his coming and appearance in the Clouds be here understood of his coming at the *ultimate day of judgement*, because of that, but foure verses after, namely, *v. 34.* which Christ affirmeth, with grand asseveration, namely, *Verily, I say unto you, THIS GENERATION shall not passe till ALL THESE things be fulfilled.* And then hee seales it, and binds it up in the next verse, *v. 35. Heaven and earth shall passe away but my words* (and particularly those words aforegoing) shall not passe away. A seale doth sometimes represent the Writer, as well as the words of the writing. This doth something also explaine the former passages of this Chapter; That heaven and earth shall passe at Christs coming, that is in quality, not in substance, saith *Oecumenius* on the 21 of *Revel.* there shall bee a new heaven, and a new earth, the old passing away (as *Isa. 65. 2 Pet. 3. Rev. 21.*) but Christs word for his Personal appearance to his people before the ultimate day of judgement shall not passe. For this appearance of Christ in the Clouds cannot, I say, be referred to the ultimate day of judgement, because Christ saith, *This generation shall not passe* (the Greek is *passe away*, it being the same word, as is rendred *passe away*, as referred to the passing away of the Heavens, and the Not passing away of his word.) But the maine stick is in the words, *THIS GENERATION*, and *ALL FULFILLED*; That is, the Nation of the Jewes, as a people most distinguishable from all Nations, shall not be extinguished, in Notion and Nation till *ALL THOSE things* afore spoken, by Christ, be fulfilled. But if Christ should not appeare to them personally before the ultimate day of judgement, for they must (as the Prophet intimates *Isa. 66. 8.*) be converted suddainly, at once, in a miraculous manner, ordinary meanes having not prevailed with them these sixteen hundred yeers in the general, and then so by conversion congregate them together againe, according to the tenour of all the Prophets (of which after) in all likelyhood, as man may conceive, the whole Nation of them will bee extinguished. They will lose the memory of their Genealogy (as those at their returne from *Babylon* in lesse while, *Ezra 2. 62.*) their language will be lost, their blood and persons swallowed up by mixture with other Nations; and so appeare in the common crowd at the last judgement, no more distinguished then other Peoples and Nations.

S. 3.

S. 4.

Some would faine referre this 34. verie [*This generation shall not passe till all these things be fulfilled*] to the time of the destruction of the Temple of Hierusalem of which Christ gave a touch, v. 2. of this 24. Of *Matth.* fulfilled, about forty yeers after Christs Passion. But though that of vers. 2. might in part be then fulfilled, yet little reason is there, from thence to inferre, that therefore then **ALL** things spoken by Christ, from vers. 3. to verse 34. were fulfilled. Christ in vers. 3. is put upon speaking to three distinct things, viz. 1. Of the Time, when **THOSE THINGS**, viz. the destruction of the Temple and City of Hierusalem shall be. 2. Of the sign of his COMING (marke it) AND 3. Of the END of the world (of which largely after in its proper place) so that the **ALL** Christ speakes of from vers. 3. to 34. cannot bee imagined to bee fulfilled in the **SOME** things that were fulfilled at the destruction of the Temple. Christ here assures us that at the fulfilling of all these things aforesaid hee himselfe will appeare in the Clouds. v. 30. But at the destruction of the Temple Christ did not visibly appeare in the Clouds. Nor did he then send his Angels with a great sound of a Trumpet to gather his Elect from the foure winds, as hee promisseth, vers. 31. But at his appearing at the sound of the seventh Trumpet at the beginning of the thousand yeers, of which we treat, hee will so doe, which is a thousand yeers before the last day of judgement, of which abundantly afterwards.

Therefore these words, *This generation shall not passe, or passe away*, &c. must signifie, that whereas many other Nations have passed away, and been extinguished, as those seven in Canaan, and many others since; leaving behinde neither name, nor thing to keep up their remembrance; this Nation of the Jewes shall not bee so extinguished, or annihilated, but shall continue a distinct Nation, at least in note and name, till all these things be fulfilled aforementioned from vers. 3. to vers. 34.

S. 6.

For the word here rendred *Generation* is not so proper to signifie an Age of people (to which they usually allow an hundred yeers; as that word used for it *Matth.* 1. 1. Our word here in *Matth.* 24. 34. more properly by use and derivation signifies a Nation. And further, it is not said **THIS**, as pointing to a present Generation, but **THE** Generation, indefinitely pointing at the persons and times of many Generations. All which doe much speake for this sense: That the **NATION** of the Jewes shall not *passe away*, or ceale to be a noted distinct people, till all be fulfilled. As Christ saith after, My word shall not *passe away*, that is, change, as the Heavens; and the earth shall *passe away*, that is, bee changed, when that great Reformation shall come. So the **NATION** of the Jewes shall not *passe away* to be changed into another people, or mixedly drowned, as an ingredient among many others to extinguish their name and Genealogies. But as to this day, so from hence forward, till that **GREAT TIME**; their name, kindred, and habitations shall bee distinctly knowne, at least of all them that are of their own blood. So that still (as at this day) they shall live, be extant, expect, and professe they expect



expect Christs coming, and the sight of all these things to be fulfilled before their eyes, not a *peere*, but all.

Which cannot be deferred to the utmost last generall judgement because of this reason also; that a little afore this mention of all things to bee fulfilled to the Nation of the Jewes before they passe away, Christ saith in vers. 32. and 33. *That as by the Fig-trees tender branch putting forth leaves, wee may know that Summer is nigh;* so when wee see all these things fulfilled, wee may discern that the Summer of the great Restoration of the Bless (vers. 31.) and of all things, for their use, *like the world in Summer* is at hand. For when Christ comes in the Cloudes (vers. 30.) at the time here meant, it is Summer, that is, all things are in their prime and perfection; not Winter, when is the decay and dissolution of all things. I meane Christs last coming at the ultimate judgement, is as a Winter, that destroyes all; but his SECOND coming now againe, afore that day of Doome, is a Summer. A fit similitude to expresse the Restoration of all things. That Winter ends all. But by this signe of Christs coming in the Cloudes the SUMMER is discerned, and discerned to bee NEER.

And further, that in verse 46, 47. well intimates, that the time Christ here speakes of is not the utmost last judgement, but of a glorious time afore on earth, viz. *Blessed is that servant whom his Lord, when hee COMETH, shall finde so doing (that is well-doing, as in verse 45.) Verily, I say unto you, hee shall make him Ruler over all his goods.* (Greeke is, shall set him over all that hee hath.) Which phrases, one or other, suit farre better to the Saints *reigne on Earth*, then to any thing of their condition at the last judgement. For then Christ layes downe all his owne rule and power, 1 Cor. 15. 24. 28. and therefore gives no power of rule to his people.

Upon these words, *This generation shall not passe*, let mee tell you that thus far that *Pareu*, and others are of our minde. "That though Others understand by *Generation* the whole World, yet it better pleaeth them to understand the JEWISH NATION, as upon whom these things shall bee fulfilled, *Matth. 23. 2.* Therefore the NATION shall not passe, but continue scattered, till the end of Ages, when they shall experimentally finde the truth of Christs predictions, though at present they doe not believe. Thus farre they; with which wee close this third Section.

§. 7.

§. 8.

§. 9.

SECT.

## SECT. IV.

Of the fourth Scripture for Christs Personall appearance at the great Restauration of the Church; 2 Thes. 2. 1. to 9. Now I beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him; that yee bee not soone shaken in minde, &c. as that the day of Christ is at hand; Let no man deceive you, &c. for that day shall not come, except there come a falling away first, and that MAN OF SINNE bee revealed, the SONNE OF PERDITION, who opposeth and exalteth himselfe above all that is called God, &c. so that he, as God, sitteth in the Temple of God, shewing himselfe that hee is God, &c. And now yee know what withholdeth, that hee might bee revealed in his time. For the mystery of iniquity doth already worke, only he who now letteth, will let, till he be taken out of the way. And then shall that WICKED bee revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightnesse of his coming.

S. 1.

Should seeme by this place that presently upon the Ascension of Christ, there went abroad an expectation of the coming again of Christ, afore the ultimate day of judgement (which began in the Apostles themselves, upon Christs disclosure to them forty dayes from his Resurrection to his Ascension, touching the Kingdome of God, which moved them to aske him, *Wilt thou at this time restore againe the KINGDOME TO ISRAEL?* which Kingdome Christ did not deny, but onely then put them off, touching their knowing at present the time, *Act. chap. I. v. 3. and 6. I say then,* (when the Apostle wrote this Text) there was an opinion (though a mistake in it, as touching the suddainnesse then) that Christ would come againe afore the ultimate day of judgement. For this Text speaks not of the generall destruction of the wicked world; but precisely of the destruction of Antichrist by the brightnesse of Christs coming; and so a way, and room is made for the gathering of the Jewes and Gentiles into one universall visible Church, which is to be afore the ultimate day of judgement, according to the tenour of the Texts of all the Prophets of the Old Testament, and the Commentary of the Apostles of the New.

S. 2.

\*Sergius, Monachus Constanti-  
nopolitanus,  
hereseos Nesto-  
rianæ sectator  
Mahumetum  
impostorem, &  
pseudo-Pro-  
phetam, in Al-  
corano confi-  
ciendo, & com-  
pilando juit,  
eumque omnis  
summam im-  
pietatis docuit.  
Zon. Tom. 3.  
& Car. Steph.

Wee need not I conceive prove that which is granted of all, and demonstrated here by all Characters, that Antichrist is meant in this Text. Nor is it materiall to dispute whether the Pope or Turke be The Antichrist! For Antichrist is the body, viz. the race of them that effectually oppose Christ, as Christ; and the Pope and Turke are the two maine limbs. So that in generall they are one in many respects; First in the rise of their heresie. For Mahumetisme was hatched by the counsell and advise of Sergius \* a Popish Monck which he gave to Mahomet. Secondly, in Dominion. For Dan. 7. 7, 8. *There came up a little Horne among the ten Hornes of the fourth Beast* (which fourth, was the Roman Monarchy) before which  
little

little Horne (viz. the Turke) having eyes like the eyes of a man, and a mouth that spake great things, three of the ten Hornes were plucked up by the roots, which after is explained, v. 24. viz. The ten Hornes, are ten Kingdomes that shall arise, And another shall arise after them, and hee shall be diverse from the rest; and he shall subdue three Kings. So that the Turke possesseth three of the ten Kingdomes that formerly were under the Pope. Thirdly, In their seat mentioned in this Text, viz. sitting IN or rather according to the Greeke (ἐν τῷ ναῷ) OVER the Temple of God; the Pope ceased to bee in the Church since the Council of Trent, where he execrates all the main Gospel-truths. And the Turke is said Rev. 9. 1. To be a starre fallen from the Heaven of the Church. But I say they both agree in sitting UPON or OVER the Temple of God. For as the Pope doth by his power sit over a great part of the Spiritual Temple, namely of Christendome (as they call it) in which are many believers, he there suppressing the propagation of the Gospel; so the Turke by his power sits over the Material Temple of God, viz. the place of it at Hierusalem, there impeding men from imbracing the Messiah, preferring Mahomet as one greater then Christ. Fourthly, in the number of the name 666. (Rev. 13. 18.) For as the numerall Letters either of the Greeke  $\alpha\epsilon\tau\omega\mu\epsilon\tau$  or of the Hebrew  $\alpha\epsilon\tau\omega\mu\epsilon\tau$  (both futable names of the Pope, who is a Latine and Roman) make up exactly 666.

$\alpha$	$\epsilon$	$\tau$	$\omega$	$\mu$	$\epsilon$	$\tau$
30	1	300	5	10	50	200
$\alpha$	$\epsilon$	$\tau$	$\omega$	$\mu$	$\epsilon$	$\tau$
300	6	50	70	40	200	

So the numerall Letters of Maomet, which written in Greeke (as R. M. in his A. C. writes it  $\mu\alpha\omicron\mu\epsilon\tau\epsilon\tau$  doth (as saith the said R. M.) make up juft. 666.

$\mu$	$\alpha$	$\epsilon$	$\mu$	$\epsilon$	$\tau$	$\omega$	$\epsilon$
40	1	70	40	5	300	10	200

Which number (saith the same Author) agrees to the time of Maomet's rising in the East against Christ and the Roman Empire, which was (saith he) in the sixth Century. Fifthly, In the nature of their name, and the name of their nature, mentioned also in this Text of the Thessal. For if the Pope be the Sonne of perdition, that is, actively and passively, to wit, hee doth monstrously destroy, and is at last destroyed. So also is the Turk styled Rev. 9. 11. both in Greeke and Hebrew by the Holy Ghost. His name (saith John) in the Hebrew is Abaddon, and in Greeke Apollyon, that is A Destroyer, just as the word Turca (as the said R. M. asserts to be the opinion of the Learned) is all one with Apollyon or Abaddon, a Destroyer, which I say is the style of the Turke, Rev. 9. 11. (For that Chapter cannot bee understood but of the Turke, as every verse doth shew to the observing eye.) I list not to stay the Reader with divers other agreements betweene the Turke (the Easterne Antichrist oppressing the Jewes) and the Pope (the Western Antichrist oppressing the Christians.) They are both effectually Antichrist, evacuating Christ, as Christ; though the Turke doth it more openly, and so doth more apparently merit the entire name of Antichrist, as it signifies Against Christ. For hee expressly advanceth Mahomet as a greater Prophet, above Christ, and hath made



made him a new Booke of *Scriptures*, which he calls his *Alchoran*. But the *Pope* acts it more covertly, as some how preterding in some things to be for Christ, and so may be called, upon an external consideration, *pro-Christ* (as *anti*, *Joh. 1. 16.* signifies *For*) though indeed he is against Christ in the effect of his proceſſe, viz. in his *Headſhip*, oppoſite to Christ the onely head of his Church, in his *Doctrine* of *Justification* by workes, enervating *Christs merits*, and his *Trentine Anathemas* curſing the fundamentall truths of Christ in the New Testament. But theſe things wee leave, as not the maine of our preſent buſineſſe.

Now ſaith this Text in hand, of the 2 *Theſſalon. 2.* *The Lord ſhall conſume Antichriſt with the Spirit of his mouth, and deſtroy him with the brightneſſe of his coming.* And although theſe two Maſter-limbs of Antichriſt ſhould not fall together, but that the *Pope* be firſt bowed downe (as he that by his *imagery*, *Idolatry*, and *impurity* in his worſhip of Christ, is the great ſtumbling blocke to impede the *Jewes* embracing Christ, whereby to contend with the *Turke* for freedome to owne our *Meſſiah*) and the *Turk* bee ruined after him, perhaps at the end of the five and forty yeers of the *Jewes* ſtruggle with him *Dan. 12.* two laſt verſes) yet this text (of the *Theſſalonians*) ſtands firme, that Antichriſt muſt fall by the *Spirit of Christs mouth*, and by the *brightneſſe of his coming*. The *Spirit of his mouth* is his Word (called *Iſa. 11. 4.* *The rod of his mouth*, and the *breath of his lips*, with which he ſhall ſmite the Earth and ſlay, *W* the wicked one, for the ſettlement of his glorious Kingdom of peace on earth, as the context in that *11.* of *Eſa.* gives it in) with this word Christ prefaceth and perfecteth the ruine of *Antichriſt*. That is, firſt Christ deſtroyes him *morally*, as he his *Antichriſt* (as this Text in the *Theſſalonians* calls him) that is, *exlex* (as *Zanchy* renders it) the *lawleſſe one*. For he leaves Christs word, and ſubſtitutes his owne, viz. *Alcoran*, *Legends*, *Traditions*, &c. And by them ſets up *Blasphemy*, *Idolatry*, *Hereſie*, *Impiety*, and *Tyranny*, and that over conſciences, as well as bodies. Now Christ diſcovering, and diſcarding, confuting, and confounding theſe by the *breath of his mouth*, viz. his word, he deſtroyes him *morally*. Secondly, Christ by animating men by the ſame Spirit in his Word, to a corporall War againſt *Antichriſt*, deſtroyes him *Phyſically*, that is with a corporall deſtruction. By that Spirit of his mouth he rouſeth up mens ſpirits to take up armes, and fight down *Antichriſt* with a corporal War. So it is emphatically ſet forth, *Joel 3. 9.* to *17.*) interted between two Propheſies, the firſt immediately preceding, v. 1. &c. to v. 9. the other immediately ſucceeding, touching the glorious Kingdom of Christ on Earth, v. 17. to the end of the Chapter; weighthe place, with which compare *Rev. 17. 16.* *Rev. 18.* the whole Chapter, *Rev. 19. 17.* to the end. In which places the Holy Ghoſt, with all endeavour (as we may ſay after the manner of men) by all circumſtances, fitted to humane capacity, ſets forth the corporal War, that muſt perſonally deſtroy Antichriſt. (The ſcruples of men about thoſe places of Scripture wee ſhall remove, when wee come after to the full diſcuſſe of the *Quod ſit*, viz. *That there is ſuch a glorious ſtate*

to come.) Ifay Christ shall with a corporall Warre, excited by his word, destroy Antichrist personally. For when, notwithstanding that Christ hath rendred the wickednesses afore said of Antichrist odious to the generality of the world, and hath dissected and cut them up by the roots with the sword of his mouth, that they take not with the myriads of men enlightened, yet Antichrist will act as Antichrist, like himselfe, opposing Christ in the power of his Gospel, the purity of his Saints and worship, and the glory of his Kingdome; then I say shall Christs word, the sword of his mouth, put the sword of his hand into the hands of his people; the rod of his mouth shall proceed to the use of his rod of iron in his hand, Rev. 19. 15. And then as the Prophet speaks touching the corporall destruction of the bodily enemies of the Church, Jer. 48. 9, 10. *The Cities of Moab shall bee destroyed. Cursed is he that doth the worke of the Lord negligently, and cursed is he that keepeth backe his sword from blood.* So that Christ, with this breath of his mouth, prepares, or begins the ruine of Antichrist. The Greek is *ἀναστροφή*, that is, shall waste him, as an estate is wasted; or consume him, as a body by a consumption pines away. But by the brightnesse of his coming, he shall make a full end of Antichrist (as to the preparation for his glorious Kingdome on Earth) *καταργήσας*, shall abolish (as Beza renders it) shall make him a nothing, as the Greeke word is often used. Which brightnesse of Christ coming to doe this, is more closely to the Greek (*τῇ ἐμφανείᾳ τῆς μαρτυρίας αὐτοῦ*) rendred, by the manifest appearance of his coming. And so our last Translators could finde the way to render *ἐμφανέσθαι* in relation to Christs Kingdome, by the word appearance, 2 Tim. 4. 1. *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quicke and the dead, ὡς ἂν τὸ ἐμφανέσθαι αὐτοῦ εἰς τὴν βασιλείαν αὐτοῦ, at, or according to his APPEARING, and his Kingdome.* So likewise 1 Tim. 6. 14. *Keep this Commandment, &c. ἵνα ἐπὶ τῇ ἐμφανείᾳ τοῦ κυρίου ἡμετέρου Ἰησοῦ χριστοῦ untill the APPEARANCE of our Lord Jesus Christ.* Sutablely, it is our common phrase to call the day of the appearance of the starre at Christs birth, Epiphanie. By all that we have said, it is manifest, that as the first Schene of the ruine of Antichrist is acted by the Spirit of Christs mouth; so the second is performed by the appearance of his person, or else what need that be added, [AND by the appearance of his COMING.] The breath or Spirit of his mouth doth not make an end of the worke, without the appearance of his coming. As in that of 2 Tim. 4. 1. First is his appearance, and then his Kingdome. For Antichrist must bee downe, ere Christ shall have an apparent Kingdome. And Christ must have his Kingdome, before the ultimate day of judgement, or else he will have no Kingdome; For then it is the Fathers Kingdome, not his, 1 Cor. 15. 28.

And most likely the method will be this: The Pope shall bee destroyed by the breath of Christs mouth; that will prevaile with Christendome (as they call it) that will be effectually to all the Christian world that owne Christ to bee come already in the flesh; to excite them, seeing his mystery of Abominations (afore-named) to be discovered, to pull him downe root and branch. But to the

*Jewes*, that to this day doe not owne the coming of Christ in the flesh, Christ must manifestly appeare at least in the Clouds, as *Zech. 12. Rev. 1. 7.* (of which afore) to convert them, as at once (and to are brought in as a Nation borne at once, *Ila. 66. 8.*) and thereby are stirred up as one man, to set against the *Turke*, from whence proceeds his ruine.

S. 5.

Nor may any man phantasie to himselfe, that he can put off what hath been said upon this Text of *2 Thess. 2.* with obtruding a sense upon it, and devolving it upon the ultimate day of judgement; as if then were the just time of Christs destroying Antichrist by the brightness, or appearance of his coming. For first, this were to overturne the whole tenor of Scripture, that tells us distinctly *Rev. 17. 16.* of the means of the overthrow of Antichrist, viz. That the ten Hornes, or ten powerfull Dominions, Regalities, or Imperialities, shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh (that is devour or destroy, by an Hebraisme imitating the Hebrew *לֶחֶם*, and her flesh, and not only her spirituall or moral estate) and burn her with fire: And the manner, and measure, and effect, *Rev. 18. Rev. 19. 19, 20, 21. viz.* A milstone cast into the sea, the cessation of all musicke, mils, and trades, the extinguishing of all candles, are there used as types and signes of his destruction, and the wailing of Kings and Merchants, for his desolation are used to set forth the sequel thereof. And then it is added expressly, that the Beasts, and the Kings of the earth, and their Armies are gathered together to make war against him that sate on the horse, and against his Army, and the Beast was taken, and with him the false Prophet, and were cast into a lake of fire, &c. and the remnant were slaine with the sword, &c. and all the foules were filled with their flesh. All which things shall finde neither time nor place to be acted at the ultimate day of judgement. 2 There is a weighty consideration in this Text of *2 Thess. 2.* to evince that it cannot relate to the ultimate day of judgement. For then is the destruction of all the wicked of the world (*Rev. 22. 10.*) If any of Antichrist, precisely understood, as the brood of *Turk and Pope* be then extant, they are swallowed up, and drowned (as to the enumeration) among the crowd of Hypocrites, who shall then be judged, condemned, and executed as hypocrites (as oft the day of judgement is so described, *Matth. 7. 22. Mat. 25. 41. Mat. 24. 51.*) But our Apostle in this *2 Thess. 2. 8.* speaks precisely of the distinct destruction of Antichrist as Antichrist. And therefore mentions him, and his brood, in a singular phrase, as a single man. In *vers. 3.* he is called *ὁ ἀντὶχρίστου τοῦ ἀμαρτανίου* The man of sin. And in the same verse *ὁ υἱ τοῦ ἀνομίας*, The sonne of perdition. *vers. 4.* *ὁ ἀντιμέστωρ* &c. That opposer, *vers. 8.* *ὁ ἀνομίτης*, That same lawlesse one. For if I may have leave to speake my notion, then in precise consideration wee may thus distinguish; That as lapsed Adam with all wicked men (considered in him, *Rom. 5.*) is called the one and onely first man, *1 Cor. 15.* And Christ the second Adam, with all true Christians (reckoned in him, *Rom. 6.*) is called the one and onely last man, *1 Cor. 15.* So Antichrist is one middle person, partly a Man, and partly a Beast (as it is oft in the Revelation) in whom all Antichristian men, that are neither



neither openly wicked without all shew of Religion, nor yet sincerely *Christians*, are to be reckoned as one with him (as limbs and Trunk make but one body) one *Antichrist*. So that as *Antichrist* is a distinct thing in precise notion, from the dirty open wicked, so his destruction is distinct afore the ultimate day of judgement. For *Rev.* 11. 13, 15, 18. *Antichrist* is destroyed, *WHILES Christ hath a Kingdome distinct from the Fathers ultimate Kingdome*. And *WHEN the Nations were angry at Antichrists beginning to fall*. And *Rev.* ch. 18. and c. 19. he falls, afore *New Jerusalem* is let up in *Rev.* 21. And in c. 20. it is set forth, as the cause of both, that *Christ* reignes (at least) in and by his Saints, on earth, a thousand yeeres. So that the appearance of *Christ*, destroying *Antichrist* is at the beginning of the thousand yeeres. For *Christ* appeares as well at the beginning, as the ending of the thousand yeeres. At the beginning for two maine ends; the one for the conversion of the *Jewes* (*Zech.* 12. *Rev.* 1. 7.) the other for the destruction of *Antichrist*, as we have it in this *2 Thess.* 2. 8. which, though it doth not hold forth the last and ultimate generall judgement, yet it holds forth a day of judgement, yea the beginning and preparation to that day of judgement; setting his sheep (as *Matth.* 25.) on his right hand first, speaking comfortably to them, for a thousand yeeres, to make them triumph on earth, where they have been trampled on, and after, at the end of that thousand yeeres, sets the goats on his left hand, condemning them at that time of the ultimate day of judgement.

### SECT. V.

Of the fifth Scripture for Christs personall appearance at the great Restauration of the Church.

*Matth.* 26. 29. But I say unto you, I will not drinke henceforth of this fruit of the vine, untill that day when I drinke it new with you in my Fathers Kingdome.

**T**His Scripture is alleadged by Mr. *Burroughs*, for one place, to prove the appearance of *Christ* personally, at the thousand yeeres. "It is true, saith he, this place is usually interpreted in a mysticall sense. But there is no reason why wee may not take it in a literall. And a little afore, hee said, It is a good rule, that all Scriptures are to be understood literally, unlesse it make against the coherence of the Text, or against some other Scriptures."

It may be some may thinke that commonly this place is understood of *Christs* conversing with the *Disciples*, after his Resurrection. But not so commonly, for the most renowned *Calvin*, *Marlorat*, *Grotius*, &c. are against that.

Besides, it is not said, *Luke* 24. 42, 43. that he did drinke with the *Disciples* after his resurrection; eate he did with them, to shew the verity of his Humanity, now risen; but it is not said he dranke,

§. 1.

§. 2.

§. 3.

as if he needed it either for *concoction*, or to allay some corporall *passion* of heat.

## §. 4.

It is true that it is said by *Peter*, Act. 10. 41. touching himselfe, and the rest of the Apostles, *We did eate and drinke with him after he rose from the dead*; which may signifie their more familiar society with him (as *Luk. 13. 26. We have eaten, and dranke in thy presence*) but doth not assert *Christs* drinking. It is said expressly, *We did eate and drinke*, not that *he* did drinke. *Paul* tells us, 1 *Cor. 15.* the body is raised a spirituall body; And, *Christ is the first fruites of them that sleep*; which signifies that after the resurrection of the body there is no need of drinke, though *Christ* did then eate, to shew himselfe to be true man; and therefore it is generally conceived that this cup, *Matth. 26. 29.* was his \* last parting cup that hee dranke in this present world; as never more to communicate with them in any fort of drinking, till he dranke *new* with them in the Kingdome of his Father. † See *Piscator* on *Matth. 26.*

\* Sumpto poculo, renunciat Corporali portioni. *Theophyl.* Enarrat. in *Matth. 26. 29.*

† Quare non videtur hoc

intelligendum de vino, quod una cum discipulis biberit Dominus post resurrectionem suam. Nam etsi per dies illos quadraginta, sese illis subinde ostendit, atque etiam cum iis edis, nulla tamen potus sit mentio. Nec moris erat apud Iudeos bibere vinum in prandiis ac cenis quotidianis, sed tantum in solennioribus conviviis, *Pisc. Schol.* in *Matth. 26. 29.*

## §. 5.

And if any will needs presume, that he did *drinke* after his resurrection some sort of drinke or other: Let them stay their stomacks with this, that it is spoken in this twenty sixth of *Matthew*, with a double emphasis upon both Phrases, that ἐκ τούτου καὶ ἀπὸ τοῦ νῦν I will by no means drinke from hence-forward ἐκ τούτου καὶ ἀπὸ τοῦ νῦν of this, this same fruit, or kinde of the vine, untill, &c. so that beyond all dispute, its evident, that *Christ will no more drinke of THIS KIND untill that day, when he shall drinke it new with them, in his Fathers kingdome*; which Emphasis at *THAT day*, with the distinction of his *Fathers kingdome*, cannot relate to three dayes after; *Christ* then still being in execution of his maine Mediatorship rising againe, (*Rom. 4. 25.*) for our justification, as he was delivered to death for our offences.

## §. 6.

All which is pinned faster, by the phrase in the *Adjective*, not in the *Adverb*. For he saith not, I will drinke it *newly*, but I will drinke it *new*; which could not be within three dayes after, and in the *winter* time (when there was need in *Judea* of a fire in the High-Priests Hall, *Luk. 24. 55.*) at which time, and in so short a space, there could not be made either *new wine*, or any meerer naturall creature *new*. But at the thousand yeares all things are made *new*, 1 *Pet. chap. 3. 13. Isa. 65. 17. Revel. 21. 1. 4, 5.* "The learned *Grotius* saith \* The fruit of the Vine is said to be *new*, as it is said, "New *Jerusalem* in the *Apocalyps*. Now we know that *Jerusalem* is *new* (in *St. Johns* sense) in the time of the thousand yeares, as appeares by collating *Revel. 21. 1.* with *Revel. 20. 1. &c.* † "And *Piscator* saith, That the Kingdome of his Father signifieth that *Royall*

\* Καὶ ὅτι ὁμοίως ἐστὶ καὶ τὸ ἱερὸν ἱερὸν ἐν τῇ ἀποκαλύψει. *Grot.* in Annot. in *Matth. 26. 29.*

† Ἐν τῇ βασιλείᾳ τοῦ πατρὸς ἡμῶν Nempe in regno lo Cælesti & glorioso, seu in convivio illo Nuptiali ac regio, in quo accumbent Abraham, Isaac, & Jacob, & una cum illis, omnes electi ut docet Dominus supra 8. 11. *Pisc.* in *Mat. 26. 29.* Schol.

*Nuptiall,*

"Nuptiall, whereat *Abraham, Isaac, and Jacob*, and all the *Elect* shall  
 "sit downe together with *Christ*. And it is said, *Revel. 20. 4.* the  
*Saints lived and reigned with Christ a thousand yeares.* And *Mar. 19. 28.*  
*That they that have followed Christ shall (so is the right pointing and*  
*sense) I say shall in the regeneration, when the Sonne of Man shall sit on*  
*his throne, sit also upon twelve thrones, judging the twelve Tribes of Is-*  
*rael;* \* where we have the fruit of the vine new, explained by *πάλισθενία*  
 that is, *Another Genesis*, or creation of the world (as *Genesis* is the  
 name of the Booke, containing the Story of the first Creation) which  
 other *Genesis* is, whiles *Christ sits on his throne* (saith this text) afore  
 he resigne his kingdome to his Father, *1 Cor. 15.* And (saith the A-  
 postle, *Rom. 8. 21.*) this second Creation is such as wherein the Crea-  
 ture it selfe, the whole Creation, as well as the election of Beleevers,  
 shall be delivered from the bondage of corruption, into the glorious liberty  
 of the Sons of God, &c. as it followes, vers. 22. & 23. That is, the  
 Creatures shall be delivered from the blasting curse by *Adams* fall;  
 namely both from the vexation, wrong, and abuse of them by mans  
 sinfull use of them; as also from the vanity, weaknesse, and empti-  
 nesse that is in them for fallen mans sake. Now this Nuptiall royall  
 Banquet must be at that *Wedding*, *Revel. 21.* ver. 2. ver. 9. which in  
 order falls into the thousand yeares mentioned afore, *Revel. 20.*  
 even as it is expresse, *Revel. 19. 7. 9.* that it followes the ruine of  
 Babilon, mentioned *Revel. 18.* throughout the whole Chapter.  
 The great \* *Joach. Camerarius* upon that twenty sixth of *Mathew*,  
 vers. 29, approves of *Theophylasts* sence upon this new, and thus re-  
 cites it; "New, that is saith *Theophylast* after a new manner, that is  
 "not in a vulgar or common, but in a new, and singular way. To  
 which let me adde what further *Theophylast* there adds; "† Or else  
 "(saith he) by *New*, understand a new Cup, and the revelations of  
 "the mysteries of God; that is in his second comming shall be re-  
 "vealed what things are truly new; such as we have not any when,  
 "or where heard.

\* So *Theophyl.*  
 points it, and  
 saith, *Per regem*  
*novationem au-*  
*tem resurrectionem*  
*intellige,*  
 which resur-  
 rection of all  
 the Elect de-  
 functis, is at the  
 beginning of  
 the thousand  
 yeares.

\* Et *Kαὶ* In-  
 quit *Theophyl-*  
*astus* *καὶ*  
*τὸ* id est  
 non vulgari,  
 neque commu-  
 ni, sed novo &  
 singulari modo.  
*Joach Camerar.*  
 Commentar.

in *Math.* † Vel etiam ("inquit *Theophylastus*") sic intelligas, Novum poculum, revelatio, & sacramentorum  
 Dei, hoc est in secundo adventu revelabantur quae verè sunt nova, qualia non audivimus usquam, *Theophyl.*  
*Enarrar. in Com.*

But it may be some will object, that it is said in the foresaid  
 text, he would drinke it new in his *Fathers* Kingdome; and there-  
 fore that place is not so cleare for *Christs* Kingdome. To which we  
 answer two wayes; 1. That this *Kingdome of Christ*, in this text,  
 may be called also his *Fathers* Kingdome, because the Father gave it  
 him, *Psal. 2. v. 8.* And therefore is *Christ* called there (in v. 6.) *HIS*  
*King.* And the Apostles pray to the Father, in the words of this  
*Psalme* to maintaine his Sonne in his Kingdome, *Ast. 4. 24.* &c.  
 whereof the glorious state of the Church in *Constantine* the Great  
 his time, and other short shinings forth of the splendor of the  
 Church in succeeding ages, were but types or prefaces. So *Psal.*  
*8. 4, 5.* What is man that thou art mindefull of him, or the SONNE of  
 man (the common stile of *Christ*) that thou visitest him, for THOU



\*כמעט as a little while. For מעט signifies (by the Critics) a little space of time. And so is the Greek, Heb. 2. 7. See the margine here.

## §. 2.

hast made HIM a little (time \*) lower then the Angels, AND (that is to say, after that) hast CROWNED him with glory and honour. THOU hast made him to have dominion over the workes of thy hands. THOU hast put all things under his feet. All which the Apostle Heb. 2. v. 5, 6, 7. &c. expounds of Christ, and of the inhabited world to come (as the Greek is vers. 5.) and saith, that when Christ was ascended, yet then all things were not put under his feet. For all must be so, all (saith the Apostle there, v. 8.) that nothing must be excepted, except as 1 Cor. 15. God himselfe. But of this of Heb. 2. abundantly after.

Secondly, we answer : That it is the Kingdome of God his Father, because Christ reignes over it as in unspeakable union with the God-head: That though he be but one person, yet he hath two natures ; So that the sense is the *Kingdome of my Father*, that is, the *Kingdom of God*, as it is in the Syriac (במלכותא דאלהא) that is, it is the Kingdome of a God-Christ, or a God-man Christ. For Father is ascribed in Scripture to the God-head usually in relation to Christ incarnate. So that because the two natures are joyned as Collegues in one person, over this Empire, therefore it is called the *Kingdome of CHRIST, and of GOD*. And such a phrase, and upon such an occasion, as cleerly relates to the Kingdome whereof we speak doth the Apostle use, Eph. 5. 5. The words are these ; *This know that no whoremonger, nor unclean person, nor covetous man, &c. hath any INHERITANCE in the Kingdome of CHRIST, and of GOD*. The Heathens never imagined that vicious persons should enter into their heavenly *Elysian-fields*, or the *blissfull immortality of soules*. And *Inheritance* more suits to Earth then Heaven. And lastly, after the ultimate day of judgement Christ hath *no Kingdome*, 1 Cor. 15. 28. Therefore this place of Ephes. 5. 5. relates to the Great *Restitution*, as plainlier appears by paralleling another place which fully answers to that of Ephes. 5. 5. viz. Rev. 22. 11. 15. The words are these ; *He that is filthy let him be filthy still, WITHOUT are the dogs, the whoremongers, &c.* when is this? viz. in the time when the *Throne of GOD, and of the LAMB shall be* and appear glorious in the *Holy City, the New Jerusalem*, vers. 1, 2, 3. twice expressed. There is also the like phrase of calling it the Kingdome of God, and of Christ, in effect Rev. 12. 9. 10. *And the great Dragon was cast out, that old Serpent, called the Devill and Satan, &c. And I heard a loud voyce saying in Heaven, Now is salvation, and strength, and the KINGDOME OF OUR GOD, and the POWER OF HIS CHRIST*. So that Christ as MAN joyntly with GOD doth reign in this *Millenary Kingdome*. And therefore Christ speaks of new Wine, New in the Kingdome of his Father, before the ultimate day of judgement. For after that day Christ hath no KINGDOME, nor POWER, but layes downe all (as wee have oft repeated it out of 1 Cor. 15. 28.) *God the Father is then to be all in all*. And therefore that expression so frequent in Rev. 20. *The Saints shall reign with Christ a thousand yeers*, cannot be meant of supernall eternall glory after the last judgement, because that place but now quoted

quoted of 1 Cor. 15. 28. affirms, that then *Christ himselfe* is said NOT TO REIGNE, but to lay down all, and to be subject unto him that put all things under him, that God may be all in all; so that then Christ only enjoys glory with his Saints, not reigne (as Christ) in glory.

## SECT. VI.

*Of the sixth Scripture for Christs Personall appearance at the great restoration of the Church.*

2 Tim. 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quicke and the dead at his appearing, and his Kingdome.*

**T**He Kingdome of Christ here mentioned, cannot be referred to his past Government of the Church; for it is expresse in the future tense, now so long since his Ascension, that he shall judge the quick and dead at his appearance, and his Kingdome.

Nor can this Kingdome of Christ here spoken of, signifie any Kingdome of Christ after the ultimate judgement, for then Christ hath no Kingdome; as but now, and oft before, was touched from 1 Cor. 15. 28.

But when Christ appears next, to judge the quicke and dead Saints, to reward them, and to destroy the then living incurable, and incorrigible wicked, by a particular day of Judgement, at the beginning of the thousand yeares, which is the Preface to the ultimate Judgement; Christ all that while being busied in executing that first Sentence of Judicature, (Matth. 25.) Come ye blessed of my Father, inherit a kingdome provided for you; according to Revel. 11. 15, 17, 18. (of which much after, compare Revel. 19. three last verses) I say, when Christ shall then appear, hee shall have a Kingdome.

The word appearance is the same in the Greeke, as that 2 Thes. 2. 8. so that Christ must appear to the inhabitants of the earth, where this his Kingdome is. For the present, (as it is said, Luk. 19. 11, 12. by Christ himselfe) Christ is gone into a farre Country, v. z. into Heaven, to take to him a Kingdom; that is, in the Metropolis Heaven he is to be crowned King of this his Kingdome he is to have on earth, but he is to returne, and then to take account of his servants in this his Kingdome, and to dignifie the well-doers. Christ must be the fifth Monarch, Dan. 2. 45. Dan. 7. 13, 14. I say, Christ is to be the fifth Monarch. The Jewes now have no King, but in the last dayes they shall have David, (that is, Christ the Sonne of David) to be their King, Hof. 3. ver. 4, 5. And Christ in Acts 1. ver. 3. having for forty dayes spoken of the things pertaining to the Kingdome of God, and thereupon being asked by the Disciples, ver. 6 of his restoring the Kingdome to Israel, he doth not deny the thing, but only refuseth then to tell them the Time when it should be done.

But

§. 1.

§. 2.

§. 3.

§. 4.

But after he tells us by *John* in the *Revelation*, as we shall see abundantly after.

### SECT. VII.

*Of the seventh Scripture for the Personall appearance of Christ at the great restoration of the Church.*

*Acts 3. 19, 20, 21. Repent yee therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, from the presence of the Lord. And he shall send Jesus Christ, which was before preached unto you, whom the Heaven must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began.*

S. 1.

THIS place of Scripture is the more considerable, in that it is urged by some (that looke upon things only with a cursory eye) against Christs glorious Kingdome yet to come on earth; which if well weighed, speakes most strongly for it.

S. 2.

For 1. *Time*, and especially *times* twice mentioned in the *Plurall*, cannot so well relate to a state after the last Judgement, when *time* shal be no more, *Rev. 10. 6, 7.* And the *Angels* sware by him that liveth for ever, that there should be *TIME NO LONGER*, but in the *dayes of the voyce of the seventh Angel*, the *Mystery of God* should be *FINISHED*.

S. 3.

2 This *time or times* are said to be spoken of by all the *Prophets* since the world began; they therefore that pretend to be skilled in the *Prophets* shame themselves, in denying that maine thing which is in all the *Prophets*. Now all the *Prophets* since the world began, have not spoken of the last *Day of Judgement*; but of the *Kingdome of the Messiah* they all have spoken, and so much, and so plainly, that the *Apostles* *mindes* did much run out upon it, even at the first appearance of Christ in the flesh, besides their *Doctrines* afterwards in their *Epistles*, &c. concerning it. So it seemes by *Matth. 20. ver. 20.* in the request of the Mother of *Zebedees* Children, (that is, two of the twelve *Disciples*, ver. 24. intreating Christ, that her two sons might sit the one on his right hand, the other on his left hand in *HIS KINGDOME*; and by the strife among the twelve, *Luk. 9. 46.* who of them after Christs Passion should be the greatest. The same wee have, *Luk. 22. 24.* when Christ was ready to suffer. And by the question of the *Apostles*, *Act. 1. 6.* touching Christs restoring the *Kingdome to Israel*; (in all which places Christ doth not in the least hint any negative to the thing it selfe.) And the *Jewes* yet much expect the coming of the *Messiah* to restore them, now not long after one thousand six hundred and fifty. "Infomuch that one ancient learned *Rabbin* on his *Death-bed* exhorted the *Jewes*, that if the "*Messiah* did not come about that time, they should imbrace the *Christian Messiah*, as the *true Messiah*. And you heard afore in the first



first Book the hope of the learned *Jewish Rabbins* concerning that thing, with their quotations of the Prophets, upon which they grounded that their hope. And to this day that is a stumbling block to the whole dispersed of the Jewes, that Christ is not yet come, because he yet takes no care (as they thinke) to restore and settle them according to the many Prophecies and Promises of the Old Testament. For this cause therefore Christ will appeare (at least for a time in the clouds) personally, to convince, and convert, and settle them.

4 One would wonder to see how many of the Prophecies, and Prophets of the Old Testament, godly and learned Dr. *Alsted* and others doe clearly alleadge for *this Kingdome* of which we speake. And therefore it must needs be our ignorance if we make a wonder at this point, questioning whether there be any such thing in the Prophets.

5 *Peter* also speaking to the *Jewes* in his 2 Epistle doth severall times quote the Prophets and their Prophecies for this state of the Church which we speake, chap. 1. 19. *We have a more sure word of PROPHECIE whereunto ye do well that ye take heed, as to a light that shineth in a darke place untill the day star arise in your hearts.* Now that the Lord Christ had come in the flesh, finished our redemption, the effusion of the Spirit had been abundantly fulfilled, the Gospel openly promulgated to the world, and in part they to whom *Peter* writes converted, v. 1. and Christ ascended, the Apostle calls it a *darke time*, in comparison of the rising of the *Day-star* (that is the *Sonne of righteousness* Mal. 4.) in their hearts (which cannot be meant of eternall glory after the last judgement) to which the Prophecie of Old Testament doth lead them, to wait for it, till it be fulfilled. And chap. 3. 13. *Wee according to his PROMISE looke for new Heavens and a new Earth, &c.* which promise is Isa. 65. 17. And by the context there of *inhabiting the earth*, cannot be understood of supernall glory after the last judgement.

But what is particularly here mentioned in this third of *Acts* that these Prophets speake of? There are foure notable things: 1 That there is now so long since Christs ascension, a time of refreshing to come for the *Jewes* (to whom these words were spoken) as well as for others: At which time their sins should be totally blotted out. For the state of the Church we speake of, by all we can gather from Scripture, shall bee a sinlesse time as to the Church. 2 That this time of refreshing shall be as proceeding from the PRESENCE, or (από προσώπου τῆς ὑπὸς) from the FACE of the Lord, which evidently signifies a sight of Christ. 3 That God shall send Jesus which was before preached to them. He had sent him already by Incarnation. But yet notwithstanding, God will againe send him. The Jewes had yet many sorrows, therefore he shall be sent againe for their refreshing. And they had their spirituall condition in part restored, but God will send againe for the restitution of all things. 4 It is said Christ comes for the restitution of all things. Therefore this cannot signifie Christs coming for the destitution, or dissolution of all things.

S. 4.

S. 5.

S. 6.

things. And therefore it altogether sounds of an happy time before the all-destroying last judgement. Restitution signifies restoring; Restoring signifies an attainment of that perfection that was lost, viz. in lapled *Adam*, either in *men*, or *things*, Rom. 8. 21. &c. The CREATURE it selfe ALSO shall be delivered from the bondage of corruption into the glorious liberty of the sonnes of God. For the whole CREATION GROANETH &c. untill now, and not onely they, but we our selves also, &c. that have the FIRST FRUITS of the SPIRIT waiting for the Redemption of our BODIES. Lay all together, that both *men* and *things* groan after this estate; And that the *Creatures* shall share in it, as it relates distinctly with an emphasis to the *bodies* of the *Saints*, and then meditate whether it be likely that a supernall state of glory in the *highest Heavens* is here meant! No, the *New* state of things below, the *New heavens*, and the *New earth* which *Peter* speaks of 2 Ep. Chap. 3. v. 13. quoting it out of the Prophet *Isa.* 64. 17. is the meaning of this, Rom. 8. The *Heavens* above need no making *New*; Nor have they *earth* in them. The *New Hierusalem*, to which the *Kings* shall bring their honour, comes downe from *heaven*, Rev. 21. So that it is a new state of glory below.

§. 7.

This also would be well weighed in this place of *As.* 3. that in as much as it is said, *Untill the restitution of all things*, the state of things here meant, must of necessity be before the ultimate end of the world, as our opponents conceive of the end of the world: Because at the end of the world according to their opinion shall be the dissolution of the *earth*, and no need of the *Heavens*. If then shall be the restitution of some *men* (namely the *Elect*) to supernall glory, yet that will not amount to the phrase in the Text, viz. the restitution of ALL THINGS. But the Apostle tells us (as wee touched but now) in *Rom.* 8. That all the *Elect*, and all the *Creation* expect a restitution of all things before the finall and totall end of all things.

§. 8.

Moreover it is said, That the *Heaven* must containe *Christ* untill the restitution of all things, which cleerly infers, that *Christ* must come out of *Heaven* when hee shall restore all things. At the ultimate day of judgement is the destruction of *Gog* and *Magog*, and ten thousands of the wicked, *Revel.* 20. Again after the ultimate day of judgement he is not the *Magnus Restaurator*, the *Great Restorer*, but is *Subditus*, he is himselfe subject, 1 *Cor.* 15. 28. Therefore before that, he must come out of *Heaven* to restore all things. And how? even as it is expresse in *As.* 1. 11. spoken by Angels, and attested by Saint *Luke* there: *This same Jesus which is taken up from you into Heaven, shall SO COME* in LIKE MANNER as yee have seen him GOE INTO HEAVEN.

SECT.

## SECT. VIII.

*Of the eighth Scripture for the Personall appearance of Christ, at the great restoration of the Church.*

Matth. 23. 38, 39. *Your house is left unto you desolate, for I say unto you, yee shall not see me henceforth till yee shall say, Blessed is he that cometh in the name of the Lord.*

**T**HIS cannot be meant of Christ coming after his resurrection, for it is plaine, that between the time of Christs speaking this, and his coming with that acclamation, *Blessed is he that cometh, &c.* there must be a desolation, their house, or habitation, to whom he speaks, must be left desolate.

This speech is directed point blanke to the *Jewes*, and more keenly to them inhabiting *Jerusalem*. So the connexion, *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as an Hen gathereth her Chickens under her wings, and yee would not; behold, (marke the connexion, or inference) YOUR house is left unto YOU desolate; For, I say unto YOU, YEE shall not see me, &c.* Luke inserts, (Chap. 13. 35.) Christs great asseveration, *VERILY I say unto you, yee shall not see me.* And expresseth it more fully, that this well-coming of Christ was not hard at hand, as at his resurrection, in that Luke saith, *Yee shall not see me UNTILL THE TIME COME when yee shall say, Blessed, &c.* And Luke as well as Matthew gives us, the *Jewes* not seeing of Christ till that time, with the emphasis of a double negative *οὐκ ἔσται ἵνα ἴδωμεν* that is, yee shall by no means (or manner) see me till that time; which was verified in that only the *Disciples* or *Brethren* saw him at his resurrection.

3 What this leaving of *their house desolate* is, our Saviour expounds presently; for having spoken in the last two verses of *Mat. 23. Your house is left desolate, for I say unto you, yee shall not see me henceforth, &c.* presently in the next sentence he is recorded to speake in the twenty fourth Chapter, vers. 1. 2. (Chapters being of late invention, none in the ancient bookes either in *Greek* or other Languages) is that of the buildings even of all they behold, that is, of the City, and expresse of the Temple, *there shall not be left there one stone upon another that shall not be throwne downe; so that (as Christ pursues the discourse, vers. 15.) They should see the abomination of desolation, set up in the HOLY PLACE, (expounded Luke 21. 20. to be the compassing about Jerusalem, with Heathenish Roman Armies. And Luke 19. 43. Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground)* And in the sixteenth verse of that twenty third Chapter of Matthew, *They in Judea should fly to the mountaines, and he that is in the field shall not turne backe to take his cloathes.* So that the leaving their house desolate is the destroying of the place, and face of worship in the

S. 2.

S. 3.



\* Bucholc.  
Ind. Chron.  
Ad annum 134  
ut (inquit Bucholcerus) intelligeretur,

Romanæ potestati Indæos subiacere, & politiam Mosaicam cum Metropolis suæ ruina redactam esse in nihilum, effusâ jam super eam finali perpetuâque vastitate, atque ita sciretur spem omnem Judæorum, DE MESSIÆ ADVENTU (quam Barcohebas id est stellæ filius, juxta ut simularetur prophetiam Balaami iste, Pseudo-Christus, & causa rebellionis hujus in Romanos, inducentis cladem, prius indiderat) extinctam, Hierosolymæque rudibus obrutam ac sepultam esse; Adrianus, Christianis, & aliis Gentibus urbem Jerusalem inhabitandam dedit, & mutatâ veteri appellatione, de suo nomine, Æliam nominavit.

Temple, and the grace and place of the City, for to that at last it amounted in two steps, whereof this was the first by Titus (the Roman Emperour) about seventy yeares after the birth of Christ, destroying the Temple; the second by Adrian the Roman Emperour, about the one hundred thirty fourth yeare after Christs birth, destroying the City; so that the Jewes never sacrificed there any more. \*

4 The word in Greek (*ἀπέρχου*) used here in this twenty third of Matthew, ver. 38. to signifie *left*, is in it selfe of a mild signification, as in Latine *missum facere*, and in English, *to lay aside a thing*; so that it doth not in its owne nature signifie an *utter forsaking*, but only a *leaving for a time*, as the couched Antithesis shew us, viz. *left desolate UNTILL*, and therefore the same Christ that is now going shall be *returning* & coming, and whiles hereafter he is coming, these Jewes of Jerusalem, and of Judea, that before had been angry with them that had cryed *Hosanna* to him (Mat. 21. 9. to 16.) and anon cry, *Crucifie him*, should in time to come welcome him with this acclamation, *Blessed is he coming* (so the Greek) *in the name of the Lord*.

S. 5.

Now this place of Scripture, and this performance cannot be referred either to the time between Christs Resurrection and Ascension, or to the ultimate day of Judgement, and therefore must of necessity relate to a time since his Ascension, yet to come before the generall Judgement.

S. 6.

\* Mat. 23. ult.  
Christus Judæos ingratos ita alloquitur,  
Dico enim vobis, nequaquam me videbitis ab hoc tempore usque dum dicatis, benedictus qui venit in nomine Domini. Quibus verbis Christus indicat Judæos ipsum tandem aliquando viuros, non equidem in ultimo judicio, sed ante illud, quia non in ultimo judicio acclamabunt ipsi Benedictus, &c. (tum enim trepidabunt qui non fuerint conversi ad ipsum) sed illo tempore quo se ipsis ostender ut converteret ipsos ad veram fidem. *Alfred* in locum, in Diatr. De Mil. an.

Not to the time between his Resurrection and Ascension, because this is spoken (as we have demonstrated) to the generality of the Jewes, who had killed the Prophets, and stoned them that were sent unto them (ver. 37.) whose house therefore is to be left desolate. They suffer in that destruction of the Temple, and City of Hierusalem (aforesaid) who, as to this time of Christs speech, would not be gathered under the wings of Christ; so after his Resurrection did not welcome him with this, *Blessed is he that cometh, &c.* but belyed his Resurrection, Matth. 28. refused his Doctrines, Act. 13. 45. and persecuted his Apostles, Act. 4.

Nor can this welcomming of Christ with, *Blessed is he that cometh, &c.* be referred to the ultimate generall Judgement, because then is a time for the generality of lamentation, not of acclamation; then no time of conversion of the Jewes to cause this acclamation; but of judging men according to the condition they are found in.

Upon this text of Matth. 23. 39. learned and pious Doctor Alfred hath these words; "By these expressions (saith he,) Christ shew-

"eth,

"eth, that the *Jewes* a long time after should see him, not at the ultimate judgement, but before that, for at the ultimate judgement, they shall not say with acclamation, *Blessed is he, &c.* ) for then (shall they tremble that are not converted unto him) but at that time wherein he shall shew himselfe to them, to convert them unto the true faith. Thus *Alfred*. I adde, Nor can this be meant of the *Jewes* seeing him onely by faith. For it is opposed to *their* not seeing hence forward with bodily eyes between *this speech*, and that same *untill*. So that the result of the sense is the same with *At. 1.11.* *This same Jesus which is taken up from you into heaven, shall so come in like manner, as yee have SEEN him goe up into heaven.* Or with that *Rev. 1.7.* every EYE shall see him in the CLOUDS, which now promised after Christs ascension is taken out of *Zech. 12.10. &c.* described to be a time (at first glimps) of *repentance, and pouring out of Spirit*, unfutable circumstances for the ultimate judgement, as hath been most largely afore declared.

Clearly therefore the meaning must bee, that as Christ thought it requisite to appeare visibly in the Clouds to convert so resolute an enemy to him as was *Saul*, so shall he thinke it meet to appeare yet before the ultimate judgement to convert the *Jewes* so long blinded, seeing unto this day nothing but desolation, rather then re-stauratation.

Just as it is said in *Daniel 12.1.* *Michael shall STAND UP*, that is (say some learned) visibly appear, *which standeth FOR the children of thy people* by rendred *For*, may be translated *Over*, as to say, hee should appear over them in the clouds, which is to be fulfilled faith the twelfth verse, one thousand three hundred thirty and five dayes, that is yeers, after the *ceasing of the daily sacrifice*, at which time *Daniel shall stand in his lot upon earth*, ver. 13. So that upon the result of the whole, the meaning of this 23. of *Matth.* is, that Christ shall so visibly and comfortably come to the *Jewes*, that they shall joyfully and familiarly, as it were, *speake to him*, saying, *Blessed is hee that cometh in the name of the Lord.*

So that *\*Dan. Heinsius* the great Greek Critick, I think, wel hits the nayl on the head touching these words of *Mat. 23.39.* in his Annotations upon them: "Surely, faith he, These things here handled, may seem that they are to be pronounced with no lesse joy, then when at the coming of Christ towards *Jerusalem*, the people cryed *Hosanna*. But at the day of judgement, terror is inflicted upon the wicked, upon the *Jewes* especially, of which, how largely *Chrysostome* upon this Evangelist is, who knows not? By which *Heinsius* doth plainly hint, that he understands this place of a time afore the last judgment, as he that can compare the margin, may more plainly see.

videatur Dominus, sed de eâ quâ cum ad iudicium venerit, denuo videbitur (quod non paucis placeat.) Alii de de eâ intelligunt, quâ a *Judeis*, qui in primâ agnoscere eum noluerunt, tum videbitur. Quæ opiniones cum ab aliis *resumentur* singula minori opera hic defungemur. Certè quam præcipuè hic amplectuntur, quo nitatur fundamento, nondum video; Cum præsertim ea de quibus hic agitur, non minori cum gaudio pronuntianda videantur, quàm cum Domino adveniente *Osanna* exclamavit populus. In *Iudæis* autem tribui terrorem impiis, *Iudeis* vel in primis, de quibus fusc ad hunc Evangelistam alibi *Chrysostomus*, quis nescit?

S. 9.

S. 10.

S. 11.

\*Matth. 23.39. Verba quibus caput hoc concluditur hæc sunt: *Et dicit eis* &c. de quo, ut alii quibusdam, verè dici potest, quot Theologi tot sententiar. Alii enim de visione, non per fidem, quâ hic

## SECT. IX.

*Of the ninth Scripture for the appearance of Christ at the great Restauration of the Church.*

Matth. 24. 3. *And as he sate upon the mount of Olives, the Disciples came to him privately saying, When shall THESE THINGS BEE, and what shall be the signe of THY COMING, and of the END OF THE WORLD?*

**T**hree things are here inquired into: 1 The signes of the destruction of the Temple, and City of Hierusalem (which destruction had been hinted, chap. 23. 38, &c. expressed verl. 2. of this Chapter) 2 The signes of Christs coming again, which he had intimated chap. 23. 39. 3 The signes of the end of the world, which they knew must in its time follow the other two (the first being the type, the second the preparation to the third and last.)

§. 1.

Of the signes of the first, viz. of signes of the destruction of the Temple and City of Ferusalem, Christ speaks in the last place (being of a particular and lesse concernment) in the 15, 16, &c. in these words, *When ye shall see the abomination of desolation spoken of by Daniel the Prophet stand in the holy place (let him that readeth understand) then let them which be in Judea flye into the mountaines. Of which words we spake upon the occasion of those words in Matth. 23. 38. in the former, viz. the eighth Section of this second Book.*

§. 2.

Next, as in the second place Christ speaks of the second, viz. the signes of his second coming (visibly to appear to them) from the fifth verse to the thirteenth, viz. there shall come, 1 False Christs deceiving many. 2 Wars, and rumors of warres, Nations arising against Nations. 3 Persecutions, delivering the true Christians to be afflicted, and to be killed. 4 Scandals, Christians shall be hated of all Nations for Christs sake, and many shall be offended, betraying and hating one another. 5 The arising of many false Prophets deceiving many. 6 The abounding of iniquity, and the decaying of love. All these in a great measure are already fulfilled, and much in these our dayes, and in these Nations to which we relate.

§. 3.

In the third place Christ speakes of the third, viz. of the signes of the end of the world, v. 13. 14. *But he that shall endure to the END, the same shall be saved.* Of the other signes he said they did not signifie that the END was immediately at hand, verl. 6. These signes shall be, saith Christ, BUT the END is not YET. But now hee comes to speake of the signe of the End of the world, viz. that this Gospel of the KINGDOME shall be preached in all the world. *εὐαγγελισθήσεται* published as by an Herauld. And THIS Gospel of THE KINGDOME, as pointing at this particular of the good newes of the Gospel that Christ should after all these darke clouds of the reigne of wickednesse, have a Kingdome on earth. *And then* (saith Christ) *shall the END come*, which must of necessity import one of these ENDS, and



and one of these *wayes* must be signified by the publishing of the Gospel in all the world: That either the Gospel should be published in all the world (to Jews and Gentiles) as a signe, immediately before the End of THIS present world, that is, before the thousand yeers of the great Restauration. Or that the full and effectuall manifestation of the Gospel should be in the time of that Restauration in the thousand yeers (which Paul calls *Heb. 2. 5.* *ἡμετέραν τὴν μέλλουσαν* That inhabited world that is to come, of which place, much after) as a fore-running signe of the ultimate generall end of the whole world. Let the Reader take which he pleaseth; For either of them concludes for us, that after this signe (according as we interpret the sequel) shall be the beginning or ending of Christs visible appearance to us on earth. As it follows vers. 29. Then shall appear the (signe of the Sonne of man (not for a meer short sentence of judgement, but) to gather his elect from the foure quarters of the earth. Of which place much in Sect. 3. of this 2 Book.

To gather all into an apparent argument, the summe and signes of all is this. If Christ in shewing the signes of his coming (the second time) doth clearly distinguish between *his next coming*, and visible appearing, and the end of the world, and for that end gives distinct signes of both; then Christ must come before the end of the world, and visibly appeare. But so doth Christ clearly distinguish, and distinctly signifie those two as we have shewed; Therefore there is yet a time wherein Christ will come, and visibly appeare before the end of the world. At first we know by the Gospels he came in a state of humility for salvation to sinners that should believe. The next time he comes in glory to reigne visibly to the comfort of them that doe beleeeve; *Rev. 20.* first six verses. Third and last time for terrour to the wicked, vers. 12. Of that second coming (the thing now under consideration) Christ having given signes (as hath been shewed) he concludes in verse 30. *They shall see the Sonne of man in the Clouds of heaven with great power and glory*; which cannot be meant of the finall sentence of the ultimate judgement, because of that in the 34 verse, bound with an asseveration and attestation before and behinde, *Verily I say unto you, this generation shall not passe, till all these things be fulfilled. Heaven and earth shall passe away, but my words shall not passe away.* Of which 34. vers. much afterward.

S. 4.

SECT.

## SECT. X.

*Of the tenth Scripture for Christs visible appearance at the great restoration of the Church.*

Luke 19. ver. 11. to 28. *He added, and spake a Parable, because he was nigh to Jerusalem, and because they thought that the KINGDOM OF GOD should immediately APPEARE. A certaine noble-man went into a farre Country to RECEIVE FOR HIMSELFE A KINGDOME, and TO RETURNE, and he called his ten Servants, and delivered to them ten pounds, and said unto them, occupy till I come. But his Citizens hated him, and sent a Message after him, saying, we will not have this man to reigne over us. And it came to passe when he was returned, HAVING RECEIVED THE KINGDOME, then he commanded these servants to be called unto him, to whom he gave the mony, &c. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, well, thou good servant, because thou hast been faithfull in a little, have thou authority over ten Cities, and so proportionable to the rest. But those mine enemies that would not have me reigne over them, bring them hither and slay them before me.*

S. 1.

**T**His Parable was spoken a little before Christs suffering, as appears by the order of the Story here, and in *Mat. 25.*

It is pend by *Luke*, who wrote the *Acts*, where he carefully reports Christs coming againe, just as they saw him ascend, in relation to the restoring of the Kingdome, of which Christ spake, and the Disciples enquired after, *Acts. 1. 3, 4, 5, 6, &c. to 12.* only saith *Luke, Acts 3. 21.* *The heavens must receive him for a time, and then he shall come from heaven, and cause the restitution of all things, as hath been opened.*

S. 2.

The Preface to this Parable is a golden key, to open the curious Cabinet of the meaning of this Parable, that we may not relye upon a meere Allegory; Christ spake this Parable, because he was nigh to Jerusalem, and because they thought that the Kingdome of God should IMMEDIATELY APPEARE. It doth not deny the appearing of the Kingdom, Christ is for it, only he is against the immediate (*μαχαρινος*) the suddaine appearance of it; he must afore that (as is the maine sence of the Parable) goe away into a farre country, viz. to Heaven, and leave talents in trust with his servants, giving them time to imploy them; and to be so long absent; that his enemies grow so bold as to send after him with this high affront, they would not have him to reigne over them; that is (according to the direct sence) Some seemingly professours by his long absence, should grow quite carelesse of improving the talents, or gifts of endowments to his honour; and others by his delay (as they counted it) should become professed enemies against him.

S. 3.

But whatever these mistakers dreamed, the truth was, that as the

the diligent *Talents* expected, and accordingly acted, Christ went away to Heaven, not to returne no more; but went thither to take to himselfe a *Kingdome*, which phrase, *viz.* λαβὴν αὐτῷ βασιλείαν must signifie a *Kingdome* peculiar to himselfe, as he is Christ: else how doth he take it or receive it to himselfe? And being installed into it, he is to returne. He had his *Kingdome* of *grace* before he went away, as he oft mentioneth it in his *Parables* and *Sermons*; adding that *that his Kingdome was not of this world*. And he had the *Kingdome* of *glory* as his triumph over his *Kingdome* of *grace*, having finished his conquest on the *Crosse*. So hee needed not to returne to receive either of these *Kingdomes*. It remains therefore that it is the *Kingdome* we speak of that he returnes to receive. He went to Heaven (by ascention) to possesse the *Kingdome* of *glory*, there to be installed into this on earth: That being the originall of this; or that being the *Emperiality*, to which this the *Tributary*, or *Province*: Or Heaven being the *Metropolis*, this below the *Territories*. Sure enough expresse it is, that he went away into a *far Country* (which can be no other but heaven, Christ having never travelled bodily out of his owne Country.) Secondly, that though hee were before his going a *Noble-man*, and had the *Regiment*, or *Government* over a *Royalty*, he had *servants*, he had the command of *imploying* them as he listed; And had the power of *rewarding* or *punishing* as he pleased; so that the *unprofitable servant* that improved not his *Talent*, he cast into utter darknesse, where was weeping and gnashing of teeth (*Matth. 25. 30.*) All which in that *Matth. 25. 14. &c.* is called the *Kingdome* of Heaven, that is, the *Kingdome* of *Grace*, as appears in the former *Parable* of the *Virgins*, the same in sense *v. 1. &c.* Yet thirdly, it is said, this *Noble-man* went into a *far Country* to receive for himselfe another *Kingdome*, and to returne, *vers. 12.* where, as his receiving the *Kingdome* is put before his returning: So on the other side, it is said, He returned receiving a *Kingdome*, *vers. 15.* \* (where his returning is put before his receiving the *Kingdome*;) so that both *Kingdomes* must be here meant, *viz.* Christ receiving the *Kingdome* of *glory* afore his returne; and his *Kingdome* of visible power of reigning on earth after his returne. For meerly his *Kingdome* of *glory* in Heaven cannot be here understood, because touching his reigning there, it was in vaine, impossible, and altogether unlikely for his enemies to send an *ambassage* after him, saying, *They would not have him to reigne over them*. And meerly his *Kingdome* of *grace* cannot be here understood, because that is otherwise expessed under the comparison of *Talents* (compare *Matth. 25.*) And moreover it is here distinctly set downe that he is to goe into a *far Country*, and then actually to receive another *Kingdome*, partly before he returned, and partly after he returned, even as there is a diversity of actions; In that *Kingdome* of *Grace*, there is mentioned onely the neglect of improving the *Talents*; but in this *Kingdome* of visible power received after his returne, there is an high affront offered, *they send a message that they would not have him to reigne*. Again, there is diverlity of names. The former are called *Servants*; The latter are called *Enemies*.

\*Gr. ἐν τῇ βασιλείᾳ αὐτοῦ λαβὴν αὐτῷ βασιλείαν. whi ch Arias renders in redire ipsum accipientem regnum.



*mies. Adde, that there is a different dispensation of justice. The unprofitable servant is put into a darke prison, but the enemies must be slaine AFORE HIM. Therefore of necessity here must be hinted the Kingdome of Christs visible power. That was it the Jewes expected, yea and the best of them, viz, the Disciples, as we have heard afore, and therefore so that Christ here speaks. And for that Christ did not let up this at his coming in the flesh, delivering them from the Romans, therefore his Citizens his enemies hated him, and sent a message after him. They hated him as in relation of having him to be their visible King, or King of visible Dominion, when they cryed at his arraignment, They had no King but Caesar. And they sent an embassage after him, when after his death in opposition to that kingly-hood they were angry with Pilate for writing in the Title set over him, in Hebrew, Greek, and Latine, THIS IS THE KING OF THE JEWES.*

§. 5.

There are also severall other passages in this Parable for Christs visible appearance, and setting up his visible Kingdome of power on earth, yet before the ultimate day of judgement; As first, His giving to the improvers of their Talents, to one the rule over ten Cities, to another the rule over five Cities. And the Talent of him that had improved nothing, to him that had improved much, all which, compared with the preface of the Parable, touching the appearing of the Kingdome, cannot in any thing well relate to the state of meer supernall eternall glory in the highest Heavens. 2 His causing his enemies to be slaine afore his face, suits not to Christs meer Kingdome of grace, whose Dominion precisely considered, is in the power of the Gospel. Nor doth it comport and comply with the ultimate day of judgement, when instead of slaying enemies, there is a making them alive. And instead of punishing them before Christs face, there is a sending them away from the presence of the Lord into eternal judgement. But these extremely well agree with Christs appearing to set up his visible Kingdome of power. For then Christ shall destroy his Antichristian, Jewish, and Gentilish, and mixt Turkish enemies with the brightnesse of his appearance, as hath been opened upon 2 1<sup>st</sup> Thess. 2 in Sect 4. of this second Book. And shall slay them, corporally, Revelat. 19. latter end.

§. 6.

Indeed the whole Parable appears to them that can leave the common ode of Tradition, and wisely minde, and ingeniously weigh the passages and preface thereof, to aime at Christs next coming to set up such a Kingdome, as shall not onely perfect the spirituall deliverance of the Gentiles, but also to performe the temporall deliverance of the Jewes from their dispersion, and corporall miseries. For the naturall current of the Parable runnes thus: Christ being neer Hierusalem, the Jewes thought the Kingdome of God would immediately appear. Doubtlesse it was far from their thoughts in the captive condition they were now in, to expect the appearance of the Kingdome of glory in Heaven. For the hundreds of promises of their deliverance from the corporall captivity were not fulfilled. And for the Kingdome of grace, these men little minded. And the better sort, viz. the Disciples and Beleevers had seen it appeare already

ready, therefore it is the other Kingdome of Christ, viz. that of his visible power and rule, to deliver them from their corporall enemies, that they supposed would immediately appeare. Now to this, saith Christ, *It will not immediatly appeare*, but, I must, saith he, first goe into a farre Country (viz. into Heaven) and there be instated, and Crowned King, and after that come againe, and actually and visibly reigne; the meane while, you to whom I have given Talents, that is, have endowed with gifts, must imploy them, and at my return, as a signe of my visible actuall power, *I will take account of you*, and cause mine enemies that oppose my visible reigning, to bee slaine aspre me.

Now at the ultimate day of Judgement Christ receives no Kingdome, but resignes all his Kingdome, Power, and Dominion, I Cor. 15. 28.

S. 7.

## CHAP. III.

Of five places out of the Old Testament, to prove the visible appearance of Christ to the Church on earth, at the time of her restauration.

## SECT. I.

The first place is out of Dan. 7. 11. to end of the Chapter.

**T**His place we put first, because it doth give much light to the last place afore handled out of the New Testament; this vision much enlightening that Parable in ver. 26, 27. the close expounding that Parable, as the Preface, ver. 11, 12. explaines, that it concernes the time following upon the ruine of the foure Monarchies.

S. 1.

In the eleventh and twelfth verses the foure Beasts, that is, the foure Monarchies are slaine (as it is expounded after verse 17. The foure great Beasts are foure Kings) instead of them, Daniel sees in a vision (ver. 13, 14.) *One like the Sonne of Man, come WITH THE CLOVDES of Heaven, and came to the Ancient of dayes, and they brought him neere before him*; which notably agrees with that place last spoken of (Luke 19. 11, &c.) where it is said, *Christ went into a farre Country, to receive to himselfe a Kingdome, and returne*. And that visibly (saith this of Daniel) *with the Clouds, or in the Clouds*, as Rev. 1. 7. in way of Preface to this his Kingdome, Rev. 11. Rev. 20. And (saith Daniel, ver. 14.) *There was given to him that was like the Son of Man, DOMINION, and glory, and a KINGDOME, that all People, Nations, and Languages should serve him*. Just as Luke 19. 15. (according to the Greek) *he returned receiving the kingdom*. When he visibly returned, he received a Kingdome here below, else why did he returne? Adde, that here below he exercised visible destruction upon his enemies; for it is not said, as of the unworthy Talenter, he cast them into utter darknesse, but he caused them to be slaine aspre his face.

S. 2.

## SECT. II.

*Of the second place of Scripture out of the Old Testament, for Christs visible appearance at the great restauration of the Church.*

Jer. 25. 5, 6. *Behold the dayes come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reigne and PROSPER, and shall execute JUDGEMENT AND JUSTICE in THE EARTH. In his dayes Judah shal be saved, and ISRAEL SHALL DWELL safely, and this is his name whereby hee shal be called, THE LORD OVR RIGHTE-VOVSNESSE.*

§. 1.

**F**irst, it is evident by the last clause, that the *Lord Christ* is the person here meant, it being his incommunicable name, *Act. 4. 12.*  
*2 Cor. 5. last.*

§. 2.

Nextly, It is as apparent by the whole Series of *Jeremiahs* Prophecie, that this relateth to the times after *Judahs* Captivity in *Babylon*, *Israel* having been carried away captive long afore.

§. 3.

Lastly, It is beyond all objection, that *Christ* did yet never so reigne upon earth as this Text holds forth, as may be made appeare with few words in these particulars. 1. *Christ* must *reigne and prosper*; That is, must be every way glorious and successfull, so that *Judah* and *Israel* shall owne him for their *King*, and call him, *the Lord their righteousness*. 2. He shall *execute justice and judgement in the earth*; it is not said, he shall *preach* justice or judgement, or execute it in *heavenly places*, but he shall *execute it upon, or in the earth*. 3. *In his dayes JUDAH shal be saved, and ISRAEL shal dwell safely*, viz. being gathered out of all Countries, ver. 3. But the *Lord Christ* did yet never thus reigne. Instead of reigning, and *prospering* in the eyes of *Israel* and *Judah*, he was as a branch *blasted*, a thing *accursed*, *Isa. 53.* ver. 3, 4, &c. so that the *Jewes* for the generall dis-owned him, proceeding against him as a Malefactor, guilty of many of the highest Crimes; and for matters of *Iustice and Iudgement in the earth*, he refused to meddle with the smallest matters, as to give his opinion touching the *Adulteresse*, or to *divide the inheritance*. Nor then, nor yet ever did *Israel* returne from Captivity, and *dwell safely*: if wee might say *Judah* did, at *Christs* first coming in the flesh, as we may not, because they were then under the *Heathen Roman* power as conquered, and tributaries, *Luke 3. 1.*

§. 4.

Nor may any put this off, with *Christs* Spirituall reigning, for so he did alwayes from the Creation, but this is in the future tense, hee shall *reigne*, to signifie his reigning so as never before.

SECT.



## SECT. III.

*Of the third Scripture of the Old Testament, for Christs visible appearance and the great restoration of the Church.*

Zach. 2. 10, 11, 12. compared with Zach. 14. ver. 4, 5, 6, 7, 8, 9. Sing and rejoyce, O daughter of *Jerusalem*, for loe I come, and will DWELL in the midst of thee, saith the Lord. And many NATIONS shall be joynd to the Lord in that day, and shall be my people, and I will DWELL in the midst of thee; and the Lord shall INHERIT *Judah* his portion in the holy Land, and shall CHOOSE JERUSALEM AGAINE. And his feet shall stand in that day upon the Mount of Olives, and the Lord shall bee King over ALL THE EARTH. In that day there shall be one LORD, and his name one.

**Z**echary Prophesied after their returne out of Captivity in *Babylon*, see Zech. 1. 1. compared with 2 Chron. 36. 22. & Ezra, chap. 1. ver. 1. &c. to the end. Therefore this was not fulfilled in their return, for it is spoken of a future time to come.

And Spiritually, God did alwayes dwell among his people, and therefore nor can that be the full meaning of this place.

And when Christ came, and was incarnated, this Text was not fulfilled, for then many Nations were not joynd to the Lord, to be his people; nor so much as the generality of any one Nation; the Hea-then Romans then inherited the portion of *Judah*, and filled all Countreies with their persons, or powers; and instead of Christ then choosing *Jerusalem* againe, he pronounced woe against it, and gave it up to desolation, which accordingly about forty yeares after Christs Passion was fulfilled, Mat. 23. three last, and Matth. 24. 1, 2, &c. Nor was the Lord King over all the earth, more then he had been before Christs Incarnation. Instead of one Lord over all, there were many.

## SECT. III.

*The fourth place in the Old Testament for Christs personall appearance.*

Micha 4. vers. 1, &c. to 8. In the last dayes it shall come to passe, that the Mountaine of the House of the Lord shall be established in the top of the Mountaine, and MANY NATIONS SHALL COME, AND SAY, Come, let us goe up to the Mountaine of the LORD, and HEE shall JUDGE AMONG MANY PEOPLE, and rebuke the NATIONS as farre off, and they shall BEAT THEIR SWORDS INTO PLOW-SHARES, NATION SHALL NOT LIFT UP A SWORD AGAINST NATION, neither shall they learne warre any more, but they shall sit every man under his Vine, and under his Fig-tree,

tree, and NONE SHALL MAKE THEM AFRAID. In that day I will assemble her that halteth, and will gather her that was driven out, and her that I have afflicted, and I will make her that was cast off a STRONG NATION, and the Lord shal REIGN OVER THEM IN MOVNT ZION, FROM HENCE-FORTH and FOR EVER.

**N**OW, when was ever this since the Creation? much lesse was it performed at Christs Incarnation, when the *Jewes* were under the *Roman* power, obstinate against Christ, and scattered to this day.

### SECT. V.

*The fifth place for Christs Personall appearance.*

*Zephan. 3. 14. to end of the Chapter. Sing O Daughter of Zion, shout O ISRAEL, the Lord hath taken away thy judgement, he hath cast out thine enemy, the KING OF ISRAEL, even the LORD is in the MIDST OF THEE. In that day it shal be said to Jerusalem, feare thou not, the LORD THY GOD IN THE MIDST OF THEE IS MIGHTY, he will save, he will rejoyce over thee with joy; I will gather them that are sorrowfull. Behold, at that time I will undoe all that afflict thee, I will gather her that was driven out, and I will get them praise and fame in every Land, where they have been put to shame, &c.*

**N**OW, when was Christ ever so in the midst of *Judah* and *Israel*, as to doe thus? therefore this is yet to be fulfilled.

### CHAP. VI.

*The close of the second Booke in a generall brieft Discourse of Christs visible appearance to the Saints on earth, afore the ultimate Day of Judgement.*

**S. I.**

**I** Have spoken but briefly to the last Scriptures, and shall no longer insist distinctly upon this Head, of proving by peculiar places of Scripture the Personall visible appearance of Christ, at the setting up of his Kingdome before the end of the World, because we shall have many i sprinklings of this, in the prosecution of the whole of the point, yet remaining about the Kingdome it selfe.

**S. 2.**

Only, meane while I would have the Reader observe from the Scriptures that have been alleaged, That Christ must be a King visibly, it must visibly appeare he is a King, or elle men that are only sensible will never be convinced; which is the maine intent of Christs visible appearance, so that the Kings of the earth, that of all men

men are drowned in sensuality, shall come and submit to his Kingdome, *Rev. 21.* and elsewhere, as we have heard afore.

And is there not all reason that the King of Kings, the *Sonne of Man*, should be as compleatly and apparently King, as the Kings that are under him? They have not onely *Authority* by Writs, Warrants, Proclamations, &c. to punish or encourage by their Officers, but they visibly are *crowned*, sit in the Throne, beare the Scepter, and attended upon all just occasions with a *visible power*. Then it is all equity that Christ also should not onely have *sovereigne Authority*, but also a visible power, so as he may visibly appeare to his very enemies, to be King over all the earth.

S. 2.

Yea earthly Kings have, as a providentiall care over all their subjects, even to the punishing of the rebellious; so also have they their secret way of insinuation and ingratiating towards their favourites, and their manifest glorious presence at Court in the Metropolitan and most magnificent place of the Kingdome. Therefore at least no lesse must be allowed to Christ, *viz.* a providentiall power over all the world: A spirituall efficacie over his Kingdome of grace, or visible Church, and a visible glorious reigning over all his true Saints.

S. 3.

Now Christ is not King in glory in the highest heavens *with*, and over all his Saints; for all shall not be there (according to the common Tenet) till the Lord Christ hath resigned all his power according to *1 Cor. 15. 28.*) or at least when he hath brought all the elect soules to their bodies by a resurrection, and changed them whom he findes alive at his coming, and so brought them all to ultimate glory, just then he layes downe all his authority. So that he doth not reign *with*, and over all his Saints in ultimate glory at all.

S. 4.

But he must be a visible King of visible glory over the Church, made very glorious upon earth at his next appearance afore the ultimate judgement, according to the Scriptures aforegoing. A great comfort to the bodies in the grave; that they shall not there lye so long as to the ultimate judgement, when all the wicked shall bee raised (as is evident by comparing *vers. 2. &c. of Rev. 20.* with *vers. 8. &c.*) And a great comfort to them alive at his coming, that have waited for him faithfully to the last and worst of the Tragedie of evill times.

S. 5.

I need not speake to the first two Kinglinesses of Christ, *viz.* *Providentiall of power*, and *spirituall of grace*. But a word will do well here, to the last, *viz.* his visible glorious appearance before the ultimate day of judgement making all the world sincere, or altogether seeming Saints, and reigning over them as the alone Monarch. He must as visibly succeed in government, the foure metalls (*Dan. 2.*) and the foure Beasts (*Dan. 7.*) both signifying the foure Monarchies (*viz.* the *Chalde-Babylonian* the *Medo-persian*, the *Grecian*, and the *Roman*) as these foure did visibly precede him in government, *Dan. 2. 44. 45.* The God of Heaven shall set up a Kingdome, which shall never be destroyed, and the Kingdome shall not be left to other people, but it shall breake in peeces, and consume all these Kingdomes, and it shall stand

S. 6.

for



for ever. And all this comes to passe in that the stone (Christ Jesus) cut out of the mountaine without hands brake in peeces the iron, the brasie, the clay, the silver, and the gold, Dan. 7. 13, 14. The rest of the Beasts had their Dominion taken away. The Sonne of Man comes with the Clouds, and the Ancient of dayes gave him dominion, and glory, and a Kingdome, that all people, and Nations, and languages should serve him. So that Christ at his next appearance is the fifth Monarchy.

## S. 7.

When the Lord spake but little to Eve of his dominion over the seed of the Serpent, and consequently his succour of the seed of the woman, how did he anon, and after, and all along the New Testament begin to act in Types this visible Monarchy? He appears to Moses in a burning bush, to give a visible signe of his presence to deliver Israel out of Egypt. And appears to Israel in a pillar of a Cloud, and of fire, sensibly to signifie he was their convoy. They are a Royalty (as Peter calls them) but God onely their Monarch. Moses, and after Samuel, were onely Interpreters between them and their Monarch. And therefore when they rebelled against Moses, it is reckoned as a rebellion against God. And when they refused Samuel, it is charged upon them that they refused God to be their Governour. The Arke is placed amidst the Camp, Numb. 2. as the pledge of God to be their Generall. Accordingly they carried the Arke in battell with them (1 Sam. 4.) as having that opinion of it. So verse 4. *The people sent for the Arke of the Covenant of the Lord of HOSTS, which DWELLETH between the Cherubims.* And so the Philistims conceived. For when the Israelites shouted at the coming of the Arke into the Camp of Israel, the Philistims (vers. 7.) are afraid, and they said *God is come into the Camp.* This Arke led them through Jordan, as it did (as it is conceived by the most learned) through the Red Sea. So when Israel was to re-edifie the Temple, and to settle in their owne land after the captivity, Christ appears as a Commander of an Army on horse back with troops behinde him, Zech. 1. And as the Sonne of man sitting in judgement, as a King. Dan. 7. Some will perhaps say these were types of his incarnation. If that so, in some generall semblance; yet these did more distinctly set forth his visible Monarchy to come. And therefore his incarnation is made a type or platforme of his coming as a Monarch, Act. 1. 11. And therefore as the Prologue to his visible appearance againe as a Monarch to reigne as Revel. 20. he appears as a glorious King, Rev. 1. with all circumstances to set forth the glory of his Royalty: much more therefore in consideration of all that Christ hath said and done in relation to that in the New Testament, may we expect him to come, and visibly appeare at the setting up of his Monarchy. He tells Pilate he was borne to be a King; and therefore must be a King: But he would not set it up yet, afore his ascention, Act. 1. Hee must first goe into a far Country, and after that receive his Kingdome, as wee heard afore out of Luke 19. Chap. 1. Sect. 7. of this second Booke; Hee must first ascend up on high, and then hee leads Captivity captive, spiritually, as a Preface to his visible appearance to make

make the Church spiritually and *Corporally* glorious, which the Apostle immediately hints in that fourth of *Ephes.* *Untill wee come to a perfect MAN unto the measure of the stature of the fulnesse of Christ*, which by and by after that, in the same Chapter hee calls **THE NEW MAN WHICH AFTER GOD IS CREATED IN RIGHTEOUSNESSE and HOLINESSE**: As alluding to the state of innocent *Adam*. And therefore as the first *Adam* did visibly appeare as a glorious Monarch over the visible world, so shall the second *Adam*, according to the Prophets and Apostles Doctrine in *Psal.* 8. *Hebr.* 2. being divine Commentaries on *Adams* Monarchy, *Gen.* 1. vers. 26, 27, 28. Of which place, God assisting, you shall heare abundantly in the next B O O K.

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THIRD BOOK  
PROVING

*That there shall be a most glorious state of the Church, and of all things in relation to the Church, and that on earth, yet, before the ultimate day of Judgement.*

## CHAP. I.

*The partition of the ensuing Discourse.*



Aving cleared the visible appearing of Christ personally; In the second place we proceed to the proof of his reigning in this visible Kingdome on earth by his mysticall body, his members, the Saints.

Wherein we have two things to doe :

1 To prove, *That there is such a Kingdom yet to be on earth, as aforesaid, in the generall Proposition.*

2 *What that Kingdome will be in the particulars.*

We shall manage the first by foure meanes.

1 By *Texts of Scripture.*

2 By *Arguments*, drawne from Scripture.

3 By the *common consent* of all sorts of men, as if a law of nature.

4 By *solution* of all the maine objections against it.

## CHAP. II.

*Containing the Scriptures to prove, That there shall be yet on earth before the last Judgement such a Reigning, such a visible Kingdome of Christ, such a glorious state of the Saints, and of all things as is before propounded.*

THE drift, scope, and sinues of strength, of all which places, fall into this demonstrative Syllogisme. Those things which are prophesied in the word of God, and are not yet come to

passé, must bee fulfilled. But the great sensible and visible happinesse of the Church on earth before the ultimate day of judgement is prophesied in the word of God, both in the Old and New Testament; Therefore it must be fulfilled that such a state be extant upon earth before the ultimate day of judgement. The *major* is granted by all that beleve the word of God. The *minor* is proved by the ensuing Scriptures.

### SECT. I.

*The twentieth Chapter of the Revelation fully discussed, with a demonstration of the true meaning of the one and twentieth Chapter, being the exposition of the twentieth.*

§. 1.

**B**Efore we take all the choice places of the whole Scriptures in Order as they lye in our English Bibles, I shall pitch the foot of my Compasse (to draw a right and clear circle) upon the twentieth Chapter of the Revelation: It being the manner and method of the Holy Spirit to declare things, especially of this nature, gradually, as the Church is meet to heare, the state thereof requires, and the time of fulfilling it drawes neerer, and so speaks *most* and *plainliest* at last. Many other instances might be given, but that the subject under hand is vast enough of it selfe. All these advantages falling to the share of this twentieth Chapter of Revel. touching the point in hand, as the Catastrophe, result, and designe of all that God hath spoken before in the Old and New Testament, it makes this twentieth of Revel. no lesse then a golden key to unlocke the Bible, especially the Old Testament, that we may look further into other places of Scripture then meerly to make morall observations out of them, and mean while doe over-look the Prophetical intent of God in them.

§. 2.

In this twentieth Chapter of the Revel. vers. 1. it is said, *AND I saw an Angel come downe, &c.* which *AND*, or (as the Translator of the *Arab.*) *furthermore*, or as in sense it oft signifies, *then*, imports that *John* saw immediately afore something in order to this: what was that? even that which our late invented distinction of Chapters and verses, puts in Revel. 19. v. 19. *I saw* (saith *John*) *the Beast, and the Kings of the earth, and their Armies*, gathered together to make warre against him that sate on the horse, and against his Army (namely against Christ and his members, or Saints, vers. 11, 12, 13, 14.) And what was the issue of the War? That *John* goes on to tell us in the twentieth verse of this nineteenth Chapter. *And the Beast was taken, and with him the false Prophet* (that is the Antichrist either under the notion of humane Imperialty, or of Ecclesiasticall Prophecie, or Teaching) *were cast alive into the lake, &c.* And the remnant were slaine with the sword of him that sate upon the horse. *AND* (saith *John* in this twentieth Chap. vers. 1.) after this, *I saw an Angel come downe from heaven, having the key of the bottomlesse pit, and a great chaine in his*

his hand, and he laid hold on the Dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand yeares, &c. which can meane no other thing, but Christ and his Saints conquest over the Beast, and the false Prophet, and their Armies on earth, notwithstanding all the power and policy of their seducing Generalissimo, the Devil. Here then in all, is Christ and his Army, and Anti-christ and his Army conflicting, and they conflict with the sword, and Antichrists Army is slaine with the sword, and so slaine with the sword, that the Fowles were filled with the flesh of them that were slaine, (chap. 19. verse 20.) A strange thing to me if any should dreame these things to be done only Spiritually, or in the world to come. There proceeded indeed the sword out of his mouth, that is, Christ bid his Saints to slay them (which afore and after yee have explained) but they were materially, or corporally slaine, as the time, weapon, and their buriall in the bowels of Birds challenge that sence; yea, marke further, the Armies ruine is put in Counter-destruction, or opposition to the ruine of their Chieftain, or Chieftaines, whose destruction was to be cast ALIVE into the Lake, therefore the slaying of the Army with the sword, to be devoured by the Fowles, must signifie a Corporall destruction.

Now this destruction, Chap. 19. 20. cannot be at the ultimate Day of Judgement, for that day is not till after the destruction of Gog and Magog, (which is long after the destruction of Antichrist) ver. 8, 9, 10, 11, 12, &c. of this twentieth Chapter, clearly distinguished from that destruction of Antichrist by two notable circumstances, including many other particulars of order, time, place, &c.

¶ The first Circumstance is, That Gog and Magog warre against the Saints, whiles they are in their enjoyment of their glorious peace, after the said Saints had reigned a thousand yeares, ver. 7. 8. when they had been partakers long afore, viz. at the beginning of the thousand yeares of the first resurrection, as a pledge that they should not dye the second death at the second Resurrection, ver. 6. after that they had reigned, and as Kings and Priests, and too with Christ a thousand years, in the same sixt verse none of which particulars can consist with supernal ultimate glory, when Christ himselfe layes downe all his power (1 Cor. 15. 28.) And after they have enjoyed this condition a thousand yeares, then, and not till then begins the Gogicall-Magogicall warre, upon which comes the destruction on Gogmagog, ver. 7, 8, 9. but the warre of Antichrist in the nineteenth Chapter is, when the Saints are in great trouble; their blood had been poured out unavenged till then, ver. 2. the earth corrupted, ibid. The Nations are till now to be smitten, and to be RULLED with a ROD of Iron, ver. 15. The wine-presse of the fiercenesse and wrath of God Almighty to be trodden, ibid. with many the like intimations throughout the Chapter, of the different state of the Church now a thousand yeeres before Christ came to destroy Gogmagog, as the sequell of the twentieth Chapter makes the compute.

¶ The second Circumstance is, That after the thousand  
yeares

S. 3.



yeares of Satans binding, and Antichrists destruction, Satan is againe let loose, he seduceth *Gog and Magog*, and then the Devill himselfe (Chap. 20. 10.) is cast into the Lake of fire, WHERE WERE the BEAST, and the FALSE PROPHET, which had been cast in there formerly, Chap. 19. ver. 20. evidently pointing at the destruction of *Antichrist*, as finished long afore; the fore-being there of the *Beast*, and *false Prophet*, being made the description of Hell, as sometimes the *portion of Hypocrites* is the description thereof.

S. 4.

The next passage in this twentieth Chapter of Revelation is, what he saw, in ver. 4. *John saw Thrones, and they that sate upon them, and judgement was given to them, and he saw the soules of them that were beheaded for the witnesse of Jesus, and for the Word of God, and which had not worshipped the Beast, nor his Image, neither had received his mark upon their fore-heads, or in their hands;* the meaning of all which you have in the next Chapter, viz. the 21. for ver. 1. it is said, *And I saw a new heaven, and a new earth;* little reason to mention *earth*, if it had been to describe a state in *heaven above*. The place is taken out of *Isa. 65. 17.* (as *Peter* hints, 2 *Pet. 3. 13.* *We according to his PROMISE looke for new heavens, and a new earth*) I say, out of *Isa. 65. 17.* where God promisethto the *Jewes* to build new Heavens, and a new earth, but withall mentions their injoying of houses and vineyards. In the second Verse of the one and twentieth Chapter it is said, *John saw new Hierusalem*, indeed that on earth is old; but nothing is old in the highest Heavens, so that nothing there can be said to be new, therefore this cannot be meant of that heaven. It is expresse, *It comes downe from heaven*, therefore it cannot expresse a state in that supernall heaven, even as it followes, *PREPARED as a Bride;* which plainly evinceth that it is not meant of ultimate glory, where the Church is not *prepared* (that is done in this world) but *perfected*; as ver. 3. it is said, *I heard a voyce OUT of heaven, to import, that it was of things not in the supream Heaven, viz. That the tabernacle of God is with men, where God WILL dwell with them;* which if meant of the supernall Heaven, would have been exprest in a contrary phrase, viz. *The tabernacle of men is with God;* for there is no need of a promise to assure us, that in the highest Heavens God will dwell with us. Agreeable to which the fourth verse promisethto, that all teares shall be wiped away; of which promise, as in relation to the supream Heaven there was not the least need, since God made it but knowne to the Sonnes of men that they shall inherit that place: all sorts, Christians, Heathens, &c. easily know, and believe, that there in that place are no teares, nor cause of teares; as appears in the Christians Creed, and the Heathens Doctrines of *Eden*, and their *Elysian fields*. Every thing in that Heaven is so good that it cannot be made, (as in verse 5.) *new*, that is, better. No need there, of that in the sixth verse (either promise or performance) to give unto him that is athirst of the fountaine of the water of life. It is enough for God to promise that Heaven, as *Paul* thought it enough to say, *Phil. 1. I desire to be dissolved, and to be with Christ;* if

if we be once there, we shall not thirst. Even as there ( according to ver. 7. ) shall be no striving to *overcome*, much lesse to overcome that in ver. 8. *Feare and unbeliefe, &c.* They in the supernall Heaven have overcome all things, therefore all these demonstrate that this Chapter is of a state on earth, not of one in supream glory; of such a state on earth it is proper to say, as v. 7. He that possesseth it shall *inherit all things*; not only Gods presence, but also *all things*, though as yet all things are not subject to Christ himselfe, *Heb. 2. 8.* and he shall be Gods Sonne. For if we beleewe, we now are the Sons of God, afore we come to ultimate glory, then this promised with a shall be, must signifie a future estate; and on earth, because of other circumstances ( as we are now enumerating ) that are inconsistent with glory in the highest Heaven. In like manner the residue of this one and twentieth Chapter shewes, that the meaning is not of supernall, eternall glory ( according to former common opinion of divines ) as ver. 9, 10. *An Angel shewes John the Bride, the Lambes wife, viz. the great City, holy Jerusalem, descending out of Heaven from God,* which cannot possibly be meant of a state in the highest Heaven; no Angel need tell John, or he us, that the Church shall bee seen in that Heaven when there, it shall be seen without shewing, by all the inhabitants there. Nor is this a direct, but a crosse phrale, to expresse the state of the Church *ascended*, by its *descending out of heaven from God*. The soules of the elect must *descend*, to be united to their bodies on earth, there for a time to *inherit all things* ( as said afore ) before their ultimate glory. And for that description of *New Hierusalem* by measures, &c. from ver. 11. 22. can it meane the spanning of Heaven, or the measures of the place of ultimate glory? The parts and particulars are all too short, and to no purpose; wee beleewe more then all in this Text, without this Text; doubtlesse this Geometricall, and Architectonicall Iconisme, or description is taken out of *Ezekiel*, from Chap. 39. to the end of the Book, in all the Prophet importing thus much, that *Gog* the enemy of *Israel* shall be destroyed, and they themselves shall bee gathered from their captivity and measures out to them their New Testament estate, that it shall be more goodly, and glorious, then all their Old Testament state; and therefore when *John* hath this given to him, in *Rev. 21.* as an exposition of *Ezech. 39. 40. 41. 42, &c.* Chapters, it would be but a darke dreame to apply it to supernall eternall glory, which many circumstances forbid; for if it be meant of that glory, why ( ver. 14. ) are only the names of the twelve *Apostles* to be inserted in the twelve foundations, and not the names also of the twelve *Patriarchs* of the twelve Tribes? What need was there to tell us ( ver. 11. ) that the place spoken of here hath in it the glory of God, and a light like a *Iasper*, cleare as *Chrystall*? or to minde us, ( ver. 17. ) that the cubits were according to the measure of a man? or to warn us, ( ver. 22. ) that *John* saw there no Temple? and for that in ver. 23, 24. That God and the Lambe are the light of *New Hierusalem*, and they that are sazed shall walke in it, and Kings shall bring their glory and honour unto it. I aske any ingenuous man, whether he can ( keeping his reason

reason with him) apply these things to ultimate happinesse in the highest Heaven? Is there a *walking, or conversation of life in spirituall light*? Is it not a quiet injoying, and beholding the unspeakeable manifestation of Gods speciall presence? Doe *Kings and Princes* there goe and come, and *bring their honour and glory to heaven*? Or doe they bring (as ver. 26.) the glory and honour of *Nations* unto it? Thus take altogether, quarrell not peecely with this or that fragment, but take the whole entirely; and then tell me ingenuously, whether this one and twentieth Chapter can meane any thing but a *glorious state on earth* before the ultimate Judgement, at which time is rather a destruction, then an extruction, or building? and therefore this Chapter clearly contains the admirable state of the Church of *Jewes and Gentiles* for the space of that thousand yeares in the twentieth Chapter, the exposition whereof is the work now in hand, to which we returne.

S. 5.

The third passage in this twentieth Chapter of *Revelations* is, that the Saints reigne with Christ a *thousand yeares, or the thousand yeares*. This number of yeares is expresseed six times in the first seven verses, twice *χίλια ἔτη* and foure times with an emphaticall Article *καὶ χίλια ἔτη*. Can any judicious man take this meerly Allegorically, and not Historically, and litterally? Can he upon good grounds make it to signifie lesse then a thousand yeares? It is true, a thousand yeares in Gods account (2 Pet. 3.) in regard of his present knowledge of all things, or knowledge of all things as present, and his eternall entity before, and beyond all things, are but as one day, but still a thousand yeares are a thousand yeares in themselves, how ever they be as nothing in comparison of God. But can man make a long time and a short time all one? Are a thousand yeares to him but as one naturall day, or to the Saints here reigning? surely then the Saints priviledge of reigning, or the binding of Satan for their sakes, will amount to a very small matter. Then on the morrow, *Gog and Magog* shall rise against the Saints, for at the end of the thousand yeares they shall rise against them. Or can any considering man make these thousand yeares to signifie more then a thousand yeares, viz. eternity? the Scriptures have no such phrase (that I know) And divers of the Fathers afore the Floud, though in a worse lifecherishing state, lived within a few yeares of a thousand. Is there not a notorious eminent *punctum*, or point of the beginning, and period of the ending of these thousand yeares? They begin with the *fall of Antichrist*, the destruction of his Army (Rev. 19. 19, 20.) and the wonderfull *binding of Satan*, chap. 20. ver. 2. And they end with the *loosing of Satan*, and the warre with *Gog-Magog*. Is it possible now that any should referre this to the eternity of supream glory? therefore as ver. 4. it must needs be meant of *reigning with Christ on earth* at least a thousand yeares, properly understood, as it is expounded, *Revel. 5. 10.* for all the Saints that are found on earth at Christs next coming, never reigned with Christ in heaven; and after the last Judgement, Christ doth not reigne as Christ, but layes downe all, 1 Cor. 15. 28.

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Let us in the next place take some maine particulars of this twentieth Chapter, and compare the mystery of the things, with the history of times; *Johns science* with our *experience*, and see whether we can make these all hold together, unlesse wee understand them of a glorious Kingdome of Christ on earth, before the ultimate day of judgement. We will cull out but three particulars:

1. *The resurrection of the Saints*, vers. 4, 5. They must so live, as the dead wicked that while did not live: But the dead wicked did live that while in soule; therefore the Saints must live more then so, viz. must live that while in soule and body too. Again the Saints must so live at this first resurrection, as the dead wicked shall at the second resurrection. But the dead wicked shall live in soule and body at the second resurrection; therefore the Saints at this first resurrection live in soule and body. Let the Reader piercingly weigh the Text, and he shall finde these syllogismes little lesse then demonstrations. As for the difference of grace and non-grace, that difference was made before death in the life time of the Saints and wicked. The second particular is, the casting of the *Devill into the bottomlesse pit*, and shutting and sealing him in it, that he may not seduce the Nations till the thousand yeers be finished, vers. 3. The third particular is, the letting loose of *Satan at the end of the thousand yeers*, to seduce all the Nations on the foure corners of the earth, till he gather together an innumerable Army to encompassse the camp of the Saints; the event whereof is, that that Army is consumed with fire from heaven. After which immediately begins the last judgement, vers. 7, 8, 9. Now wee shall challenge *litteras omnes, & literatos*, all learned books, and men, when in all the one thousand six hundred and fifty yeers of the New Testament by past, were these three particulars fulfilled. When did the Saints or Martyrs so rise? For still they have been, and are under persecution, or sore afflictions, in one or other, or severall Nations more or lesse? When was Satan so bound, and imprisoned, as that he did not seduce the Nations? For to this day *Lutherans, Protestants, Papists, Turkes, Indians, Jewes, &c.* are seduced by him in matters of *Errour and War*. And when was there such an innumerable Army encompassing the camp of the Saints, consumed with fire from Heaven, upon which immediately followed that day of judgement, when the *Devill is cast into the lake of fire*, a *Throne is set*, and the *bookes are opened, &c.* as it is v. 10, 11, 12?

It is true, some learned men doe say, that the time of Satans binding, that he could not seduce the Nations for a thousand yeers (to the making of an happy time for the Church so long) began three hundred yeers after Christ, and so ended one thousand and three hundred yeers after Christ. For say they, at the end of three hundred yeers after Christ the ten persecutions ceased, in which persecution (say they) Satan was loose to seduce the world. But those persecutions being ceased, the thousand yeers of the Churches comfortable condition began. So Mr. *Brightman* (on Revel.) and Mr. *Fox* (in his book of Martyrs) onely with this difference, That one of them inserts within the said thousand, by them laid out, the five

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months

S. 6.

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months mentioned, *Revel. 9.5.* as a so long interruption of their described quiet in those thousand yeers; understanding by those five months certaine yeers, that is, that every day of those five months signifies a yeer, which, according to solary months makes the thousand yeers end an hundred and thirty yeers lower, or according to lunary months, one hundred and twenty yeers later. *Pareus* begins the thousand yeers of the binding of Satan, &c. at the destruction of *Jerusalem* by *Titus* sixty nine yeers (as he accounts) after the birth of Christ; At which time (saith he) the Jewish Temple and Worship ceasing, the great impediment of the Gentiles imbracing the Gospel, was removed: So that this while Satan was bound from seducing the Gentiles, or Nation.

§. 8.

Whence first let the Reader observe by the way, that all these three godly and greatly learned men doe concur and fully agree with us in this, that the meaning of the thousand yeers is literall: That it signifies a thousand yeers properly taken; yea and to include sensible events, though they differ from us, and from one another in other particulars.

§. 9.

But for the opinions themselves, we cannot agree with them in the beginning of these thousand yeers, and consequently not in their ending.

1 ¶ Not with Mr. *Fox*, and Mr. *Brightmans* computation; First, because they include the ten Persecutions (which lasted three hundred yeers) within the time of Satans beng loose and seducing the Nations, preceding the beginning of their account of the thousand yeers, which ten Persecutions include the Apostles time and the Primitive purest times; And so by consequence, Mr. *Fox*, and Mr. *Brightman* make those primitive times more corrupt, and more seduced then the ages following the ten Persecutions, which is contrary to *Rev. 11.1.* and *Revel. 12.1.* And contrary to experience out of all antiquity; that in those times the Church was far more pure generally then ever since. Secondly, because this compute of Mr. *Fox*, and Mr. *Brightman* makes the times following the ten Persecutions to begin an happy thousand yeers for the Church, and so to continue to one thousand three hundred yeers after Christ. But this is contrary to experience from all approved antiquity, who doth give us a particular account, that after that little time in the life of *Constantine the Great*, wherein the Church had some outward peace and prosperity, anon began the *black-heresie*, and bloody persecution by the *Arians*, upon the necke of which followed *Pelagianisme*, and many other grosse and grievous errors and heresies.

2 ¶ For the computation of *Pareus*, that cannot stand, for many strong reasons that batter it downe: For first, the Jewish worship did not cease (as *Pareus* affirms) at the destruction of the Temple by *Titus*, but doth continue to this day. And instead of the exercise thereof in that one Nation of the Jewes, it is practised by them in their Synagogues in most Nations in Europe, if not elsewhere also, as our Country-Merchants and Travellers are

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eare and eye-witnesses. If by *Jewish* worship *Pareus* doth mean that particular of it, of *sacrificing*, as if that at least ended at *Titus* destruction of the Temple, therein also is *Pareus* mistaken, as most Ecclesiastical Histories, and Chronologies abet us to affirme. For, say these Records when *Titus* had overthrown the Temple, the Jews sacrificed in the City as neer the ruines of their Temple as they could. Yea when *Hadrian*, or *Adrian* the Roman Emperour had destroyed the City, they sacrificed at *Mamre*, where God appeared formerly to *Abraham*. Nor was their zeale to sacrificing so extinguished, when *Constantine* the Great beat them from *Mamre*: For anon after *Constantine*, *Julian* the Apostate the Romane Emperour encouraged the *Jewes* to returne to *Jerusalem*, there to re-build the ruines, and offer sacrifice, till fire from heaven discomfited them, which falls far lower then sixty nine yeers after Christ, namely to about three hundred and sixty yeers after Christ: So that this Jewish worship lasted all the time of the ten Persecutions, in which Mr. Fox, and Mr. Brightman say, Satan was let loose, and not bound up as *Pareus* affirms. 2 Within this thousand yeers (of binding Satan) computed by *Pareus* to begin at sixty nine yeers after Christ, is found nothing for the *Jewes*, nor their new *Jerusalem*, contrary to the scope of all the Scripture (as we shall hear abundantly after) which cleerly drives at this, that the call of the *Jewes* must be a great part of the glory of that state we speake of, and they the principall partakers thereof. 3 In all that thousand yeers which *Pareus* makes up, beginning at sixty nine yeers after Christ, and consequently ending at one thousand sixty nine yeers after Christ, all things are found to be in a quite contrary estate to *Satans* binding from seducing. For in those ages were infinite monstrous Heresies and Apostasies (so well knowne to the learned that I spend not time to quote Historians.) For beside the Heresies afore touched, there arose within the said thousand yeers (*viz.* about six hundred and odd after Christ) horrid *Mahumetisme*, spread to this day over a great part of the world. About which time the mystery of Papal iniquity had wrought to a great height: Both increasing for the generall to this day. Both, the one by their *Turkish* wars, the other by their *massacres*, having poured out a sea of Saints blood. Now how can wee say with any shew of reason that Satan was bound this while from seducing the world, when he did so potently prevaile? 4 Where are the Learned, or the Libraries to tell us of the rising, or of the reigning of the Saints, or Martyrs from sixty nine, to one thousand sixty nine after Christ? 6 If the thousand yeers begin at sixty nine, yeers after Christ, and consequently end at one thousand sixty nine there hath been since that a thousand sixty nine to this yeer one thousand six hundred fifty two, above five hundred and eighty yeers, which five hundred and eighty yeers cannot be counted a little season. It is said *Rev. 20. 3.* After the thousand yeers are expired, Satan shall be let loote a little season: But by *Pareus* his account of the expiration of the thousand yeers at the thousand sixty nine yeers, Satan since that hath been let loose five hundred and eighty yeers (as wee have



(said) which cannot be reckoned for a little season in comparison of the thousand yeers of Satans binding (as is Saint *Johns* sense) for it is above halfe as much as a thousand yeers. Seventhly, and lastly, If the thousand yeers are so long since expired, where, and when since that expiration hath appeared that *after a little season* was gathered together *Gog and Magog* encompassing the Camp of the Saints (upon a new seducement by the Devil) and were consumed by fire from heaven, upon which the day of judgement began?

### SECT. III.

*The usefulness of the Old Testament to the point in hand, touching the glorious state of the Church yet to come.*

§. 1.

**H**AVING laid the foundation of the prooffe of our Thesis (touching the glorious state of All things upon earth, yet to come) in the twentieth Chapter of the *Revelation*; Now let us take all the Bible afore us, both *Old and New Testament* in order, and hear what harmony they make as an Anthem, or Prelude before that glorious Scene begins. The *Old Testament* laid downe the ground of our hope. The *New Testament* now so long since Christs coming in the flesh carries on our expectation to look for such a thing. Wee shall cull out of the *Old Testament* those places that (to our best light) are most cleer, and have some touches of explanations out of the *New Testament*.

§. 2.

And great reason there is to take before us the *Old Testament*, because the *New Testament* in speaking of this visible glorious Kingdome of Christ to be on earth, refers us to the *Old*. As *Peter* in 2 Ep. Chap. 3. v. 13. refers us to *Esa. 65. 17.* Wee (saith *Peter*) look for new Heavens, and a new Earth according to his PROMISE, wherein dwells righteousness, which promise is that of *Esa. 65.* Not to repeat things spoken afore, Here is mention of *Heavens* in the plurall. The one *Empyrean* Heaven is unchangeable: Therefore Heavens of pure manifestation of Doctrine, of pure practise of Gospel order, of a new state of the Church, of new peoples added to it, of a renovation of all things on earth must be understood. It must be meant of such heavens as God will shake, *Heb. 12. 26.* spoken by a Jew (*Paul*) to the *Jewes* (the *Hebrews*) after Christs coming, and ascending. At which time of his presence in the flesh, though he shooke down the vaile, viz. at his passion, and gave the Temple a shake by Prophecie *Matth. 24. 1. 2.* &c. which tumbled it downe about forty yeers after his ascension, yet he had not to that time shaken downe the vaile off the *Jewes* heart, 2 *Cor. 3.* Nor hath he to this day, as sad experience testifies. No nor the *Jewish worship* in their Synagogues practised to this very time. Nor hath he set up things so as they must remaine, instead of the things that are shaken. Therefore *Peters* promise of new Heavens, wherein dwells righteousness, is yet unfulfilled. A phrased too short to reach so high as to advance the commendation of the

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*Empyrean Heaven*, as it is impertinent to tell us, that *there shall dwell righteousness*, where, we well know, was never any the least unrighteousness. We expect, and must expect by all circumstances upon that place, such a fulfilling of that Promise as shall *create*, or make new Heavens on Earth, wherein dwells righteousness here below, where formerly hath been unrighteousness. That place onely can be said to be made *new with the inhabitation of righteousness*, that formerly had no righteousness, or little left, it being worne out.

In like manner the same *Peter*, in 2 Ep. chap. 1. ver. 19. speaking of Christs Kingdome, referres us to the Old Testament, viz. *Numb. 24. 17. We have* (saith he) *a more sure word of PROPHECIE, whereunto yee doe well that yee take heed, as unto a light that shineth in a darke place, untill the day dawne, and the Day-star arise in your hearts*; which is taken out of that of *Numbers 24. 17. There shall come a starre out of Jacob, &c. out of Jacob shall come he that shall have dominion, &c.* At Christs Incarnation this *Star Christ* did arise on some of their hearts, when the *Starre* guided the *Wise men* to goe to the place of Christs birth, and there to worship him, and after, some few gleanings of people beleevd on him. But this while he was but as an *evening Star*; *Peter* saith now after his Ascention, that the time was yet to come that he should be a *morning Star*, a *Sunne* upon the hearts of the generality of the *Jewes*. And it were strange if any wise man should dreame, that at the same instant Christ should call the *Jewes*, and come to the last Judgement: That in the same moment the *black cloud* of the day of *Doom* should cover the world, and the *Day-star* of the *Sonne* of *righteousness* should arise on the numerous peoples of the *Jewes*, scattered in all Nations. Thus in *Mat. 3. 20, 21.* we are referred to the *PROPHETS* since the *WORLD BEGAN* to know, and hope for the visible Kingdome of Christ on earth, of which we speake. One of which Prophets (to speake nothing of *Mat. 3.* having spoken so much in the second Booke) is *Enoch*, to whom *Jude* also referres us, ver. 14, 15. and quotes his words to supply the losse of his Booke. *Enoch* the seventh from *Adam* prophesied, *Behold, the LORD COMETH with ten thousands of his Saints, to execute judgement, and convince all that are ungodly of all their ungodly deeds, and of all their HARD SPEECHES.* Something is in that, that he is numbred a seventh from *Adam*, a type at least in that, that Christ should come in the seventh Millenary, or thousandth of the whole Age of the world, at furthest. Which seven thousandth is farre nearer then generally we account (as after, God assisting, shall be demonstrated) at which time, according to the common consent of the *Jewish Talmud*, and *Rabbins*, viz. *R. Ketina*, *R. Schelomo*, *R. Kimchi*, &c. "He shall bring a destruction upon sinne, so as the world shall be refined from the curse, as Gold from the drosse, and the Lord alone shall be exalted, Isa. 2. And he shall shake the earth as at a day of Judgement, as Hag. 2. 6, 7. and the Lord shall be for a King, or instead of a King, to, or over all the earth. Then according to *Psal. 90.* shall be a Sabbath of rest, for a thousand yeares. I give you their owne very words,

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words, phrases, and quotations; a sufficient Commentary on *Enoch*, who saith, the Lord shall come with *Myriads of his Saints*. Now after his Ascension *Iude* alledgeth *Enoch*, that the Lord shall come; he doth not say he shall goe away to Heaven, but he shall come from Heaven; And how? As a Iudge, to convince and punish all that have persisted to utter hard speeches against Christ, viz. against him himself, or against him in his Saints; and this must be before the ultimate Day of Judgement, or else what priviledge is it to the Saints ) or, how is Christs power vindicated afore hee lay downe his power?

§. 3.

So that you may perceive, that this matter in hand is an ancient Tenet, no new thing, as many ignorant of the *Prophets* make it, and wonder and talke against it. But we in obedience to Christ, do search into the *Prophets*, and as we are enlightned, and led, as overcome with the truth, so we have, and shall follow.

§. 4.

There is a second reason, leading us into the enquiry of the *Prophets*, viz. that thereby we may search out the grounds upon which the *Jewes* build their expectation of the coming of the *Messiah*, and in what manner they expect his coming, that so we may joyne issue with them in knowledge, hope, and prayer, or otherwise, within our sphere, to help them forward, and the businesse it selfe, against all the opposers thereof. We all, both *Jewes* and *Gentiles*, that have been candid enquirers into the Scriptures have from the beginning looked for his further coming, *Heb. 11*; oft. By faith they saw the promise afar off, and saluted them (so the Greek.) And by faith they saw him that was invisible, &c. when he came in the flesh, the generality of the *Jewes* saw him corporally, but not spiritually, viz. as a man, not as the *Messiah*. But the generality of the beleiving *Gentiles* saw him spiritually, nor corporally. The *Jewes* therefore still expect his coming, that they may see him both corporally and spiritually. And it will be no grieve for the *Gentiles*, that have seen him spiritually, to see him also corporally. And though he will not come againe to the *Jewes* to be made flesh, yet hee will come againe to them in the flesh. And this later will be more glorious then the former, the greater containing the lesser, radiating more effectually upon the *Jewes*, to a greater effusion of teares from them, and infusion of the spirit of Christs grace into them, *Zech. 12*. which *John* prefixeth to his *Revelation*, Chap. 1. v. 7. as the end, Catastrophe, and upshot in a great part of that *Revelation*, as the fitting of them to entertaine Christs appearance, and to enter into the New Jerusalem.

But this is not all. There is a third reason why we should looke into the *Prophets* of the *Old Testament*, there being the maine, and most Types, and Visions used in this Booke of the *Revelation*: I will at present give but one instance, but a most apt one to our businesse in hand, viz. that in *Revel. 20. 4*. And I saw Thrones, and they that sate upon them, and judgement was given to them, &c. and they lived and reigned with Christ, &c. which clearly is taken out of *Dan. 7. 9. &c.* I beheld till the Thrones were set (so it should be tran-



translated\*) and the Ancient of dayes did sit, and I saw, and behold one like the Son of man came with the clouds of Heaven, and came to the Ancient of dayes, and they brought him neer before him. And there was given him dominion and glory, and a KINGDOM &c. And the Kingdome and dominion, and the greatnesse of the Kingdome under the whole Heaven was given to the Saints of the most High, &c. Let us (for the advantage of the generall worke in hand, and the particular point now under consideration) weigh these two places together in the semblance of both Visions, in the circumstances of both, and in the sameness of intents in both.

narchicall and their appendices) were cast down, But they were not *at* down, till after the Judiciary sitting, v. 11. v. 21, 22. Besides כְּרִמּוֹן (as some Chalde copies write it) signifies material Thrones whereon the Potentates do sit,

whether we make the nounce to be כְּרִמּוֹ or כְּרִמּוֹ and כ to be Hemantick, signifying, *As it were* (for the Talmud useth כְּרִמּוֹ or כְּרִמּוֹ to signify a material Throne) or whether we make the nounce to be כְּרִמּוֹ taking כ for a radical, so it signifies sometimes, a material place wherein to exercise, or act a gift, faculty, or power. And כְּרִמּוֹן

(as other Chalde copies write it), also signifies material Thrones, as כְּרִמּוֹ signifies a material Throne. So that every way material Thrones to sit in, are signified by the words in the Text; even as the next word כְּרִמּוֹן plainly signifies, *were lifted up, advanced, or set up*; so plainly, that I cannot in the least imagine, nor conjecture

what shew of reason our last Translators had to render it, *The thrones were cast down*. Our old Translation hath it, *The Thrones were set up*. And most justly: For whether we suppose the root to be כְּרִמּוֹ which signifies *believed up, he exalted*, or was *made high, or exalted* (so Schindler) or whether we make the root to be כְּרִמּוֹ or כְּרִמּוֹ, as Pagnin, Arias Montanus, and Hutter affirm, which also signifies *he elevated, he exalted, or he, or it was high or elevated* (so Arias Montanus in Apparatus, viz. Di. Syro-chald.) still our old Translation is right, *The Thrones were set up*. And so runs the stream of the most learned Translators in severall languages. Pagnin, and Arias Montanus, *Throni elati sunt*. The Latine called Hieroms, *Throni positi sunt*, the Syriack, *subleuati positi esse*. The Arab. *ecce sedes posite sunt*. So the Greek Sept. *οἱ θρόνοι ἤλθον*. Tindal in his English Translation, *The seats were prepared*. The best French Translation Interpreter par Jean Diodati hath it *les Thrones furent posés*. Protestant Brucoli in his Ital Translation, *Eurono portate sede*, and in his Commentary makes his meaning more plain, *Throni suono essaltati*. The best High-Dutch, or German Translation by Luther is, *Stule gesetzt wurden*, i.e. *The stools or seats were put*. And so the last, and best Low-Dutch, *Stoelen gesetst werden*. So that by all it appears that this was a vision of material Thrones, and of them set up, set, or settled for Divine power to sit upon, which is exceedingly confirmed by verse 10. and 26. where wee have the sitting of the Judgement, or Judicature.

¶ 1. In the semblance or likenesse of both Visions in sundry particulars. 1. Semblance; *I beheld till the Thrones were set*. And why Thrones in the plurall? And for whom? These many Thrones were set (in the Vision) ONE for the Ancient of dayes, whose Throne was like a fiery flame, v. 9. ANOTHER for the SONNE OF MAN, who came to the Ancient of dayes, and they brought him neer before him, and there was given him dominion, and glory, and a Kingdome, and all people, Nations, and Languages to serve him, v. 13, 14. THE REST for the TEN THOUSAND TIMES TEN THOUSANDS THAT STOOD BEFORE HIM, verse 10. viz. The PEOPLE OF THE SAINTS to whom the Kingdome and dominion, &c. under the whole heaven was given (under Christ the aforesaid Son of Man) vers. 27. So Rev. 20. 4. *I saw Thrones*. The Second semblance is, that in Dan. 7. v. 10. where it followes, *The Judgement or Judicature was set*, (which confirms that our reading of the former verse) That is, the Judges sate as in the great Sanedrim, as after in vers. 26. and 27. *The judgement sitting, the Kingdome, and dominion, and the greatnesse of the Kingdome under the whole heaven is given to the people of the Saints of the most high*. In like manner in Rev. 20. 4. it is said by John, *I saw* (saith

\* Our last Translat. have mistaken in translating it. The Thrones were cast down. I suppose they therein took Thrones tropically or figuratively for powers, and so they would make this sense of it, the powers (viz Monarchicall and their appendices) were cast down, till after the Judiciary sitting, v. 11. v. 21. v. 22.

(saith he) those that sate on the Thrones, viz. those that had been beheaded for the witnesse of Jesus, and those which had not worshipped the beast, &c. nor received his marke, &c. Third semblance is in Dan. 7. 22. Judgement was given to the Saints of the most High, and the time came that the Saints possessed the Kingdome. In like manner, Rev. 20. 4. it is said, Judgement was given to them, viz. to the Saints aforesaid, that having opposed Antichrist, sate upon the Thrones. As Paul saith, 1 Cor. 6. 2. The Saints shall judge the world. Fourth semblance, in Dan. 7. 22. it is said, The Saints possessed the Kingdome (viz. under Christ, to whom it is first in order given, vers. 14.) which cannot be at the ultimate day of judgement, when hee resignes all, and therefore the Saints then have no Kingdome subject to them. Just so it is said, Rev. 20. 4. The Saints lived and reigned with Christ a thousand yeers; which must be before the ultimate day of Judgement, at which time Iohn saith, Time shall be no more, and Paul saith (1 Cor. 15.) there is no more reigning by any, but by God alone, that then must be all in all. Thus of the Semblance.

¶ 2 The next thing is the Circumstances, viz. 1 The signall, or note when this shall be, namely when the Sonne of man shall come in, or with the clouds, Dan. 7. 13. In like manner, the signall, or note is in the Rev. Chap. 1. 7. where it is said (as the general proposition to the whole Prophecie) Christ shall be seen in the clouds, at his coming to set up this Kingdome, which is explained according to our sense, Rev. 20. v. 1. That Christ comes down from heaven when he restraines Satan, and gives this honour to the Saints of reigning with him. 2 The time it self. The time is saith (Dan. 7. 25.) after a time, and times, and halfe a time of the powerful prevailling of Antichrist (whether ye understand one limb, viz. the Jewish Eastern, the Turk, called vers. 24. that same ANOTHER that ariseth and subdueth three of the ten Kings, or both, viz. the Western, the Christians Antichrist also, viz. the Pope, expressed in the ten hornes or Kings of his Kingdome, v. 24. it makes no matter, if we minde our large discourse afore of the identity of both.) And sutable in the Revelation 11. it is said, that after the witnesses have Prophesied in sackcloth one thousand two hundred and sixty dayes, because the Woman, the Church was persecuted by Antichrist, Rev. 12. 6. for the space of one thousand two hundred and sixty dayes, which in vers. 24. is called, A time, and times, and halfe a time, because Antichrist had power so long to prevaile, viz. two and forty months, Rev. 13. 5. which is all one with the one thousand two hundred and sixty dayes, or time, and times, and halfe a time, as here meant in the Revelation; I say after this time and times, and halfe a time, it is here said in that Rev. 11. 15. That the KINGDOMES of this WORLD were become the Kingdomes of the Lord, and of his Christ, and of the Saints sharing in this Reigning, vers. 18. The third circumstance is the order of things in this time, viz. That in Dan. 7. v. 3. &c. to v. 9. There must be foure Beasts come up from the Sea, 1 A Lyon; 2 A Bear; 3 A Leopard. 4 A terrible one with iron teeth, and ten hornes, and out of the ten, one little horne, that brake off three of the ten. The foure Beasts, saith Dan. v. 17. are the foure Kings,

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or Kingly-hoods, Royalties, Emperialties, or Monarchies of the world vers. 23. (as by severall characters they are described in that Chapter.) The *ten hornes* of the fourth Beast are, saith *Dan. v. 24. ten Kings*, that is, ten Kingdomes under him. All these *four Beasts* fall, as the maine of the first by the second, and of the second by the third, so the maine of the third, and the remainder of all the three former, by the fourth, *Dan. 7. 19. 23.* The meaning is, that as the first, the *Affyrio-Chaldean* Monarchy, whereof *Nebuchadnezzar* was the Golden-head, in *Daniels* time, *Dan. 2.* was broken by the second, the silver *Medo-Perſian*, so this second by the third, the brazen *Grecian*, and this *Grecian*, and the remainders of all the other, were utterly subdued by the fourth, the iron *Roman* Monarchy. From this *Roman* at the time when it was something weakned, by a dividing of it selfe now the third time, which was about *An. Chr. 799.* into the *Easterne* and *Westerne* Empire, *Constantinople* being the Royall Seat or Metropolis of that, and *Rome* of this, the little horne that sprang out of the ten, and became diverse from the rest, brake off three of the ten, *Dan. 7. v. 20. 24.* that is, about the yeer one thousand,\* after Christ, the *Saracens* tooke *Hierusalem*, and have held it to this day. And about the yeer after Christ one thousand foure hundred and fifty, *Mahomet*, alias *Mahumet* took *Constantinople*, where *Constantinus Palaeologus*, the last of the *Grecian* Emperours was utterly overthrown\*\*. So that the *Turke* plucked up by the roots (that is wholly subdued to him) three of the ten *Roman* hornes or Kingdomes, to wit, *Asia*, *Grecia*, and *Syria* (of which *Jury* was a part) and became absolute Emperour of all the *Easterne* Empire \* \*. But as for the rest of the ten hornes of the fourth Beast, the *Roman* Empire, being the fourth Kingdome upon the earth, and diverse also from all the Kingdomes, it is said it devours the residue of the whole earth (v. 23.) and shall tread it downe, and break it in peeces. And thus the seven *Roman* hornes, and the one *Turkish* Horn subduing three of the ten, shall go on in their dominions, to enslave the generality of the whole earth; blaspheming God, and making war with the Saints, untill a time, and times, and halfe a time be finished, v. 24, 25. And then (v. 26.) the Iudgement shall sit, and they, i.e. the aforesaid judgement, Iudicature, or Sessions, shall take away the said dominion, and shall give it (v. 27.) to the people of the Saints of the most High. Surable to this Circumstance of order in *Rev. 13. 1. &c.* There is a Beast rising out of the Sea, that is the *Roman* Emperiality, or Empire, *Antichristed* or *Papized*, that answers to all those four Beasts in *Daniel 7.* For this Beast is like a *Lyon* in his mouth, like a *Beare* in his feet, like a *Leopard* in his adorned shining skin, or faire outside: And for his head it is sevenfold, with ten hornes: which ten hornes (say the learned) grew all on one head, viz. the last of the seven heads, said to have ten hornes, because so at first, as we said but now (upon *Dan. 7.*) but it hath for continuance but seven hornes, because the *Turk* (the King of the bottomlesse pit, *Rev. 9. 1. to 12.*) brake off three. Again, as the Beast aforesaid in *Dan. 7.* must hurt but for a time, and times, and halfe a time, or dividing of times: So this Beast in this 13 of the *Revelation* that contains all

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\* *Bucholz. Ind. Chron* ad an. 1009. *Periodus Judaica inquit Helvic.* ad an. 950. circiter.

\*\* *Bucholz. Ind. Chron.* ad an. 1453. & inde (inquit) orientis imperium penes *Turcas* fuit. Sic *Helvic. in Chro. Acque hinc* (inquit) imperium orientis prorsus ad *Turcas* transit.

\*. \* *Vid. Huet* in *Dan. 7. v. 8.*



four Beasts in *Dan.* 7. (because it hath the evill qualities, and Tyrannicall power of all those four; And from this one, ariseth the other with one horne, breaking off three of the others ten) must continue, and have power to doe (mischiefe) two and forty months (verf. 5. of this 13. of *Rev.*) which two and forty months is made all one with a *time, and times, and halfe a time*, *Rev.* 12. 14.

¶ 3 The last thing wherein the seventh of *Dan.* and *Rev.* the twentieth agrees is, in *intents*, viz. to set forth, that the Saints shall yet have a glorious *Kingdome on earth*, over which they shall (under Christ) *there* reigne. For seeing both visions agree in forme, and matter, and sense, who can doubt but they must intend the same thing. In that seventh of *Dan.* it is oft mentioned, and hinted in sundry passages, that the *SONNE OF MAN* must have the same *Kingdome*, or *dominion*, which all the four Beasts had successively, and he must give it to the Saints, ver. 13, 14. *I saw one like the Sonne of Man*, and there was given him dominion and glory, and a *Kingdome*, that all People, and Nations, and Languages should serve him: His dominion is an everlasting Dominion (על עולם saith *Arias*, and oft signifies but for a long time) expounded presently, *everlasting*, that is, shall not be destroyed, that is, by any other earthly Monarch; as the other four destroyed one another, ver. 17, 18. *The four great Beasts are four Kings* (expounded here, and verse 24. *Kingdomes*) which shall arise out of the earth: But the Saints of the most High shall take the *Kingdome*, and possesse the *Kingdome* (which the other four Beasts had successively v. 19, 20, 21.) the same is repeated againe with applications of the type or vision, v. 23, 24, 25, 26, 27. All which was never yet fulfilled; nor can the ultimate judgement be a time for it. In like manner, *Rev.* 20. Christ comes DOWN from heaven, v. 1. and chaines up the Devil, and for a thousand yeers. To what end? Not for a state of glory in the highest heavens above, as all those passages testifie: But that the Saints may rise and reigne with Christ a thousand yeers (on earth, as it is expresse, *Rev.* 5. 10. as a part of the proposition to the whole Revelation; that, and Chapter 1. 7. making up the whole) I say to reigne in New Jerusalem, which to that end also comes down from heaven, Chapter 21. 1. and so long to reigne, as till Satan bee let loose againe to seduce the Nations, that the ultimate judgement begins, verse 7. to the end of the Chapter. So that what dominion the King of the bottomlesse pit had *Rev.* 9. 1. &c. to hurt for five months; and what dominion the Beast had for two and forty months *Rev.* 13. and both under Satan, while he was loose, that very same in pure substance, though not in the evill quality, the Saints must have under Christ. So that where the Saints were hurt, beheaded and persecuted, even there they must rise, and reigne under Christ a thousand yeers, v. 4. of this 20. of *Rev.*

S. 6.

Thus you see there is great reason why we should looke into the *Old Testament*, as well as into the *New*, for this glorious estate of the Church yet to be on earth. Where note for conclusion of this third Section, That as God gave the Church in the *Old Testament* a glorious temporal estate on earth, as well as a spirituall, viz. That in Pa-  
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radise on earth, so by the like reason he will give both to the Church of the New Testament on earth, described in *Revel. 21*, &c. as a *second Paradise on earth*. For the New Testament must not be inferior, but rather better then the Old, only with this difference, The Old Testament Church (being then but in its infancie, had the temporall first, as a type of the Spirituall. The New Testament Church must have the Spirituall first, and the Temporall last, being then made compleatly up, and unto a *perfect man according to the stature of Christ*, Ephes. 4.

#### SECT. IV.

Wherein the Promise to Adam, *Gen. 1. 26, 27, 28.* paralleled with *Psalmes the eighth*, as the eighth *Psalm*, with *Heb. 2. 5.* fully opened, to prove our maine Position, that there is yet to be on earth a glorious state of all things.

*Gen. 1. 26.* And God said, Let us make man in our Image, after our likeness, and let them have dominion over the fish of the Sea, and over the fowle of the Aire, and over the Cattell, and over all the earth, and over every creeping thing that creepeth on the earth, 27. So God created man in his owne Image, &c. 28. And God blessed them, and God said unto them, be fruitfull, and multiply, and replenish the earth, and **SVBDVE IT**, and have **DOMINION** over the fish of the sea, and over the fowle of the aire, and over **EVERY LIVING THING** that moveth on the earth, *Psalm. 8. 1.* **O LORD our LORD**, how excellent is thy name **IN ALL THE EARTH**, who hast set thy glory above the heavens. 2. Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy, and the avenger. 3. When I consider thy Heavens, the worke of thy fingers, the Moone and the Stars which thou hast ordained. 4. What is man that thou art mindfull of him, and the Sonne of Man that thou visitest him. 5. For thou hast made him a little lower then the Angels, and hast crowned him with glory and honour. 6. Thou madest him to have **DOMINION OVER THE WORKES OF THY HANDS**, thou hast put **ALL THINGS UNDER HIS FEET**, &c. *Heb. 2. 5.* For unto the Angels he hath not put in subjection the **WORLD TO COME**, whereof we speake. 6. But one in a certaine place testified, saying, what is man that thou art mindfull of him, or the sonne of man that thou visitest him? 7. Thou madest him a little lower then the Angels, thou crownest him with glory and honour, and didst set him **OVER** the workes of thy hands. 8. Thou hast put **ALL THINGS** in subjection **UNDER HIS FEET**; for in that hee hath put **ALL** in subjection under him, he left **NOTHING** that is not put under him. 9. But now **WEE SEE NOT YET ALL THINGS** put under him; but we see Jesus, who was made a little

the lower then the Angels, for the suffering of death, crowned with glory, and honour, that he by the grace of God should taste of death for every man.

S. 1.

**A**S Saint John fetcheth in the Notions of the terrestriall Paradise to describe New Hierusalem, ( of which Revel. 21. ) or ( which is all one ) the glorious state of the Church that it shal have on earth before the last Judgement, Revel. 22. or else we shall make John to speake impertinently, for in supream glory is no need of a river of water, or of streets, or of a tree of Life, or of twelve sorts of fruit, one for each month, or of leaves to heale the Nations, or to make him speake untruly, if any would turne it to an Allegory, of a fountaine of Doctrine, or of more and fresh effusions of the Spirit, or of Christ, to beare any further fruit, he there laying downe all, 1 Cor. 15. 28. ) even so the Prophet David falls upon a divine meditation of the estate of Adam in innocency, to compose a Propheticall Psalm of praise, for what God would doe for his people on earth before the ultimate end of the world, as the Apostle Paul expounds him in the place aforesaid.

S. 2.

Should seem, that though some things by Adams fall were irrecoverably lost, *in specie*, in their proper kind ( though not vertually and equivalently ) as mans freedome from corporall death, yet other things, as this dominion of man over all things was not so forfeited, but that in Christ first or last it is recovered. And therefore though David knew full well Adams fall, as appeares by Psal. 51. 5. yet looking upon the SONNE OF MAN Christ in this Psalm, he holds up his head and heart, and sings out shrilly this praise, in this Psalm of hope, that this dominion shall be made good to man on earth to the utmost.

S. 3.

For surely there is no imagining of this state to be of Saints in the highest Heavens, that there they should have dominion over the Beasts, Fishes, and Fowls, or over wicked men properly that are then in the infernal Lake, wholly under the sole power of the Prince of Darknesse; and this was not performed on earth unto Davids time, who from his youth, to his end, was ever and anon in danger of Beasts, or beastiall men, of the Lion, and the Beare, of Goliath, of Saul, of Absalom, of forreigne enemies, &c. Nor was it ever since fulfilled, but that the Saints ( the Members of the SONNE OF MAN ) have been at the same passe, for the generall, with David, or worse, as we have, and shall heare abundantly.

S. 4.

Yet this must be fulfilled visibly on earth, as saith the Psalmist in this eighth Psalm, so as the enemy and avenger among men must be killed, ver. 2. And all the Creatures subdued, as it is in the rest of the Psalm, and both so as that the Saints mouthes may be full of praise, according to the forme of this Psalm, and this must be fulfilled too, visibly on earth, saith the Apostle in the said second of Hebrewes, Unto the Angels saith he, ver. 5. God hath not subjected THE WORLD TO COME, of which WE SPEAKE. No, for they are charged to be in subjection to Christ, chap. 1. ver. 6. Nor hath God said to any of the



the Angels, sit thou at my right hand, untill I make thine enemies thy foot-stool, ver. 13. but this must be fulfilled on earth, to men in Christ through him. For the Apostles first phrase in that fifth verse of the second Chapter, *τὸν ὀρχηστῆρα τῶν παίδων*, is spoken with great emphasis, with a double emphaticall Article, sounding as we speake in English, **THAT SAME** world, even **THAT** that is **TO COME**, and yet still meaning a *state on earth*: for the word *ὀρχηστῆρα* (rendered world) in propriety of signification, signifies the inhabited world, as men inhabit their dwelling houses (*ὀρχη* an house being of the Kindred of the world) and in common use, it is put to signifie the world on earth; yea so used by the Holy Ghost in the New Testament at least fifteen times, \* and sometimes in those places earth is adjoynd, for plainer expression, yea used so to signifie the world on earth in most of the said places, as thereby to meane the Roman Monarchy; the Romans then ruling the whole earth, when the Apostles wrote, as in two of those places (viz. Luke 2. 1. Act. 11. 28.) the Roman Emperour is expressed by name. Yea lastly, so constantly used in the New Testament by the Apostles, so to signifie as hath been said, that it is never used to signifie the *supreamest Heaven*, even as it would have been most unapt for such a signification. So that put all the Apostles first phrase in Heb. 2. 5. together, and the inhabited world to come can signifie no other, but that the Monarchy on earth in the Apostles time under the Romans should be hereafter, before the last Judgement, the Monarchy of Christ, or of the Saints under him. Which the second phrase of our Apostle; viz. of **WHICH WEE SPEAKE**, doth more explaine and demonstrate. For where did the Apostle speake afore of that world to come, as he intimates in this relative speech, but in Heb. 1. ver. 6. which being read ingenuously, and with an honest plainnesse of interpretation, according to the Greek \* runs thus; *But when AGAINE he bringeth in, or shall bring in the first begotten sonne into the WORLD, he saith*; Whence they that will grant us least, will yeeld thus much, that world in Heb. 2. 5. must signifie the world on earth, or else they utterly overthrow the Apostles reference there, *The world to come OF WHICH WE SPEAKE*. But we must by their favour inferre more, viz. that in this, Heb. 1. 6. is mention of the same world to come on earth, else how doth the Apostle, chap. 2. 5. speake all that [ *For unto the Angels hath he not put in subjection the world to come* ] in forme of a repetition of what he had said afore of the selfe-same matter, which hee no where afore mentions, unlesse in chap. 1. ver. 6. viz. **BUT when AGAINE he bringeth in the first begotten into the WORLD, he saith ALSO, or in LIKE MANNER, or LIKEWISE, Let all the Angels of God worship him**; For our Translators have very untowardly, and incongruously put and placed, **AND**, between *saith*, and *let*; † as for us, about to tell the words of another man, then to make *And* the first word of the recitall. In a History of the Old or New Testament, it is a common thing to bring in a party with *And he said*, but in a quotation it is not tolerable. And tis against the contexture of the Greek, wch plainly runs thus; *ὅταν δὲ πάλιν εἰσαγάγῃ τὸ ἀερόπτερον εἰς τὸν ὀρχηστῆρα, λέγει τοῦ ἀερόπτερου αὐτὸς πᾶσι ἀγαθὰ Θεοῦ*, which as rendered afore, runs smoothly; but as our Translators render, and place the order of words of the whole verse, they do with a vaine tautologie, as it were joyne to *saith* two ENDS, for it runs thus, **AND againe he saith, AND**; Lastly, our Translators intimate, as if the latter **AND** were in the Hebrew, whereas there is no such thing. For the whole place in P<sup>s</sup>al. 97. 7. is to

\* Mat. 24. 14  
 Luke 2. 1  
 Luke 4. 5  
 Luk. 21. 26  
 Acts 11. 28  
 Act. 17. 6  
 Act. 17. 31  
 Act. 19. 27  
 Act. 24. 5  
 Rom. 10. 18  
 Heb. 1. 6  
 Heb. 2. 5  
 Rev. 3. 10  
 Rev. 12. 9  
 Rev. 16. 14  
 \* The Greek is, *ὅταν δὲ πάλιν εἰσαγάγῃ τὸ ἀερόπτερον εἰς τὸν ὀρχηστῆρα*, λέγει &c. The word *εἰσαγάγῃ* being the first Aor. of (subj. mood, (as I conceive) hath the signification of a future. Of this place of Scripture see more in this third Book, chap. 2. Sect. 10.  
 \* Our Translators in putting **AND** after the word *saith*, doe goe against common sense, against the propriety of our English, against the contexture of the Greek, and against the Hebrew text; whence it is quoted. Is it not against common sense, and the idiom of our English to speake thus in a recitall of anothers words, *He saith, or he said AND so and so?* What more ridiculous then

they

to a word thus:  
 Confounded be  
 all they that serve  
 graven Images,  
 that boast them-  
 selves of Idols,  
 WORSHIP  
 HIM ALL  
 THE GODS.

they have needlessly, if not prejudiciously to the genuine sense of the ver<sup>e</sup>, put *And* at the beginning, and altered the order of words of the Greek, which if kept, as we have followed it in our translating, runs exceeding smoothly. Some dictate to us, that *A* gaine must be referred to *saith*, not to *bringing in*; I would, if possible, they had also demonstrated it, to have saved our labour of demonstrating the contrary. The first *AND* (seeing they translate it *And*) would serve one would thinke to signifie *againe he saith*. For more surety they have put two *And*s, but it is safest for us to keep close to the Originall (having chap. 2. ver. 5. with many other texts to hold analogie) which fluently runs (as we said) *But when againe he bringeth in the first begotten into the world, he saith likewise, Let all the Angels of God worship him; As to signifie Christs coming againe into the world to come on earth, after the ruine of Antichrist, and all his adherents, as we say, the Old and New world, which was distinguished by the Flood ruining the ungodly, whiles the race of visible Saints still lived. And if all that I have spoken in the Text and Margine doe sufficiently evince, with ponderating unprejudicated men, that so (as aforesaid) the Text is rightlier read; then the Quere will be, when did God ever to this day bring his first begotten Sonne into the world *Againe*? when the ninety seventh Psalm was pend, Christ had not been brought in at all in the flesh into the world (even as *εισαγαγειν* signifies, as led by the hand.) And when the Epistle to the *Hebrewes* was pend, Christ had been brought into the world but *once*, never since, *againe*. And for the heavenly *Angels of God*, they did worship him at his first coming, attending, serving, and admiring his *Incarnation* (Luke 2.) *Temptation* (Mark 1. 13.) *Resurrection* (Mat. 28.) *Dispensation of the Gospel* (1 Pet. 1. 12,) and *Ascension* (Acts 1.) Christ said, *he could have twelve Legions of Angels at his command*; but *'Asha* Angel in the *Revelation* signifies also *Men-Angels*, that is, *Magistrates* (as well as *Ministers*) so viz. the *Angelicall Potentates*, Kings, Emperours, Judges, and Powers over men, as the word *אלהים Elohim* (Psal. 97. 7. quoted by the Apostle †) signifies the same (Psal. 82. 1.) so that according to the latitude of the words, and the designe of God, all human Principalities, Powers, and Dominions, must submit to Christ, and his Saints under his conduct, command, or government, as well as the Angels then shall give him a more visible and fuller honour; the Saints being made *אנשים* are made able to see it.*

† See more,  
 Sect. 10. S. 2.  
 ¶ 2.

\* Some weekes  
 after I had  
 pend these  
 things upon  
 Heb. 2. 5. com-  
 pared with  
 Heb. 1. 6. &c. I  
 met with Ma-  
 ster *Modes*  
*Opuscula* (new-  
 ly set forth)  
 concurring  
 with me in  
 the Gram-  
 mer, and sense

But (that we may returne to *Heb. 2.*) this was never yet since *Adams* fall performed, viz. man so to be over all visibly on earth, as *Adam* was over all; which is *Dauids* application in *Psal. 8.* of *Gen. 1. 26*, &c. and *Pauls* explication in this second of *Hebrewes*, of *Psalme 8.* \*

¶ 1. This was never fulfilled to the Saints since *Adams* fall, they in the generall were never thus crowned, *Psal. 8. ver. 5. with glory and honour. Their enemies and avengers were never thus stilled*, *Psal. 8. v. 2.* They could never yet sing this eighth *Psalme* as a praise for the things done, but only in hope it shall be done. It is too too apparent be-  
 fore

fore our eyes to this day in the generall state of the universe, that the weeds are ready to eat up, or choak the corn.

sense of those places, with his learned reasons, which I have

therefore here inserted in the Margin. *Ὁικουμενὴν* enim (inquit) *Γαῖα* ἐστὶν, non cælum. At ubi (inquires) de hac *ὀικουμενῇ* in præcedentibus locutus est Apostolus, ut dicat *πρὸς ἡμᾶς*? Aio ab istis verbis v. 6 cap. 1. *ὅταν δὲ πάλιν ἐπιστρέψω τὸν πνεῦμα μου εἰς τὴν ὀικουμενὴν ταύτην*, &c. id est, cum verò ITERUM introierit primogenitum [suum] in orbem terrarum, dicit, &c. Quæ enim ex inde ex libro Psalmorum ad finem usque capitis citantur [de adoratione Angelorum, de scripto rectitudinis Dei, de novatione mundi, de hostium sub pedibus conculcatione] omnia si Apostolo credimus, ad secundum Christi adventum referenda sunt. Admonitio autem, quæ 4 primis versiculis cap. 2. hæc excipit, per parenthesis est legenda; versu demum quinto ad propositum redit Apostolus, & prolixius exequitur quæ de humane nature supra Angelos prerogativa differuerat. *Non Angelis* (inquit) *subiecit τὴν ὀικουμενὴν τὴν μελλομένην* de qua loquimur, sed [ & de quo] *alicubi restat* est, Psalmographus dicens, *Domine, quid est homo quod memores ejus; aut filius hominis, quod visitas?* Modico minorem Angelis fecisti eum, gloria & honore coronasti eum, &c. Et paulò post, *Qui verò modico minor Angelis factus est Jesus* (id est, factus homo, qui natura angelica modico interior est) *videmus propter mortis perpositionem gloria & honore coronatum*. Censet Phil. 2. v. 7, 8, 9. *Atque hæc ni fallor, mens Apostoli*. Mirabiliter autem nostri versum illum sextum capitis primi transferunt, ut primo Christi adventui accommodent; trahendo nimirum particulam *πάλιν* ac si scriptum esset *πάλιν ὅταν ἐπιστρέψω* cum scriptum sit *ὅταν δὲ πάλιν ἐπιστρέψω*, cuiusmodi trahendionis exemplum nusquam usquam ostendi potest. Et præterea verbum *ἐπιστρέψω* (præterquam quod cum *πάλιν* conjungatur) futuri significationem habeat, cum sit Aoristus secundus subjunctivi: porro notandum Pl. 97. (unde testimonium illud de Angelis Christum in secundo adventu adoraturis desumptum est) tam apud Septuaginta quam vulgatum Interpretem hujusmodi Epigraphæ prænotatum esse, *Ψαλμὸς Δαβὶδ ὅτι ἡ γῆ ἀπὸ τοῦ Θεοῦ*, *Psalmus David quando terra ei restituta est*. Quid hoc rei esse dicemus? An Psalmus quo David Messiam in resurrectione celebrabit? An quem cecinit postquam ab Absolomo filio pulsus, Regno restitutus est? In Hebræo hodierno Psalmus *ἀνέστη* est. Sed LXX. aut in suis exemplaribus reperisse, aut ex traditione mutuatos addidisse vix dubitandum est; ut aliorum alicubi Psalmorum titulos, qui nunc in Hebræo non extant. In versione igitur Anglicana v. 6 pro [ *And AGAIN, when he bringeth in the first begotten into the world* ] Corrigere [ *And when he bringeth AGAIN the first-begotten into the world* ] or shall bring, &c. Sic v. 8. pro [ *unto the Sonne* ] Malim [ *of the Sonne* ] or ante v. 7. [ *of the Angels* ] nam eadem sunt verba, *ὅταν πνεῦμα μου εἰς τὴν γῆν* v. 11. ut & apud LXX, sunt qui legendam existiment *ἀναστρέψω*, facili mutatione. Et ita habet Textus Hebraicus in Psal. 103. 27. *יְהוָה יוֹשֵׁב הַכֶּשֶׁת* & Latina vulgata versio utrobique mutabit eos, Ita quoque in Psalmo legit Irenæus lib. 4. cap. 6. Ita & Tertullianus adv. Hermog. c. 34.

¶ 2 And this was not periodically, that is totally and finally fulfilled on Adam in innocency. For first, David pens this Psalme above two thousand eight hundred yeers after, as a Psalme of praise for the Saints. 2 In Adams innocency there was no enemy and avenger stilled, as Psal. 8. v. 2. makes mention. 3 Adam, should seem, was a type of things to come, in that the Apostle makes the eighth Psalme a Prophecie of future events. 4 To Adam in innocency the then present world of the whole universe was not actually subjected; his actual dominion was yet within the Territories of Paradise. 5 Much lesse was the inhabitable world to come, subjected to him: For he soon fell, and lost his dominion, which is not yet to actually recovered to the Saints, but that their enemies are more, and mightier then themselves to this day.

¶ 3 Therefore the great knot is, whether this hath been fulfilled to Christ! The Apostle in this second of Hebrews seems to mee to say, that the things aforesaid were not in his time fully fulfilled to Christ himselfe. For, the things to be put under Christs feet is the WORLD, yea *ὀικουμενὴν* the INHABITED World, yea and *μελλομένην* the inhabited World TO COME, viz. that was to come after Paul wrote that. And the Apostle doth strongly (as Pareus observes) urge out of Psal. 8. v. 8. the universal particle *πάντα* ALL, Thou hast put all things in subjection under his feet for, saith he, in that he put ALL in subjection under him, he left NOTHING that is not put under him. But NOW (saith the Apostle) wee SEE NOT ALL THINGS put under

der



der him. He appeals (saith *Pareus*) to sense, *Nun dē igitur hōmō*. But NOW we doe not YET SEE all things put under him. viz. NOW that Christ is ascended, we see not all things put under him. He is to ascend into Heaven, and there sit at Gods right hand, UNTILL his enemies be made his footstool, *Psal. 110. 1.* which our Apostle clearly applies to his ascension after his Passion, *Heb. 10. 11.* Which untill, plainly signifies, that after his ascension, when Paul wrote, *All things were not put under Christs feet; All his enemies were not made his footstool;* but the Jewes and Romans still triumphed over his cause all along the story of the *AAs*, and throughout the ten persecutions; after that the *Arrian*, and since the *Papal* and *Turkish* persecution and Tyranny, triumph over it. What was fulfilled, the Apostle freely and fully expresseth, *viz. τὸ δὲ βραχὺ πρὸς ἁγίους ἡλιατῶν ἐξουσίαν ἔχοντων, ἰσχυρὸν δὲ τὸ πρὸς πάντα τὰ σαρκὰ, &c.* That is (exactly to the words and order of them) But him that was made a little while, \* a little lower then the Angels, we see even Jesus in regard of his suffering of death to be crowned with glory and honour, that he by the free grace of God might taste of death for every man: As if the Apostle should in length of words have spoken out thus much.

\* So βραχὺν & ἡλιατῶν in v. 7. & ἡλιατῶν must be distinguished; see the margin of your Bibles.

‘The world to come is not to be put in subjection to Angels, but unto Christ (that is the sense of verse 5.) but unto Christ the world to come is to bee put in subjection according to the eight Psalme (as in the application of it in verse 9. the Apostle expounds it of Christ) But this, saith he, is not yet totally fulfilled; all things are not yet put under him, onely we see him, for the suffering of death, crowned with glory and honour, which is not a subjection of the INHABITABLE WORLD TO COME unto him; much lesse of ALL THINGS therein. The Angels are in Heaven as well as he, and so in place, they as well as hee are above the things below. But Christ must have the inhabited world, and All things so subject to him, and under him as they shall not be to Angels. So that if we heed the Text, and that which followes, the Apostle tells us, that in one way and sense, Christ is exalted above all, viz. in his possession of the highest Heaven, through sufferings. But withall this is in another place then the inhabited world to come, viz. the world on earth yet to succeed, and upon another account then the precise formall dominion over it, viz. to taste of death for every man. And it was in prosecution of a designe, verse 10. viz. to bring many sonnes to glory, not a perfecting of a thing finished, viz. of the atchievement and attainment of his absolute dominion on earth, over *Turkes, Jewes, Papists, and Heathens, &c.* But this must be, Christ and his members must have absolute dominion over the world below, in that estate of it that is yet to come. *Ὁνομαζόμενον* the habitation of the world is not to be subjected to the Angels (*Heb. 2. v. 5.*) They are but the Churches servants. It is an estate that is μέλλουσα to come after Pauls time, though Christ had before ascended, But it must be subject to MAN, and the SONNE OF MAN, v. 6. God, ἡλιατῶν, made him a little lower; and βραχὺν, for a little time. Christ, or Christians were not lower at all then Angels in nature or spiritaall condition; but onely in outward do-

minion and state of life (Phil. 2. Heb. 2. ) and that but for a little time, till the time of that world to come on earth, which must be before the last day of judgement, for then is not any subjection of any thing to Saints, or Christ; but he, and so they to lay down all dominion, 1 Cor. 15. 28.

### SECT. V.

wherein the Promises God made to Abraham, Gen. 12. 1, 2, 3. Gen. 15. 4, 5, 6. Gen. 17. 1, 2, 3, 4, 5, 6, 7. Gen. 18. 18. Gen. 22. 18. paralleled with other promises to his posterity, Gen. 26. 4. Gen. 48. 19. v. 26. and with the Apostles explications and applications of those Promises, Rom. 4. v. 3. to v. 25. Gal. 3. v. 6. to 17. Heb. 11. v. 8. to 17. are discussed, for the clearing of the said generall Position.

Gen. 12. v. 1. Now the Lord had said unto Abram, Get thee out of thy Country, &c. Verse 2. And I will make of thee a great Nation, and I will blesse thee, and make thy name great, and thou shalt be a blessing. Verse 3. And I will blesse them that blesse thee, and curse him that curseth thee, and in thee all families of the earth shall be blessed.

Gen. 15. v. 4. Behold the word of the Lord came to Abram saying, This shall not be thine heire, but he that shall come forth out of thine owne bowels shall be thine heire. And he brought him forth abroad, and said, Look now toward heaven, and tell the Starres, if thou be able to number them: And he said unto him, so shall thy seed be. Vers. 6 And he beleaved in the Lord, and he counted it to him for righteousness.

Gen. 17. v. 1. The Lord appeared to Abram, and said unto him, I am the Almighty God, &c. Verse 2. And I will make my Covenant between me and thee, and will multiply thee exceedingly. Verse 3. And God talked with Abram saying, Verse 4. As for me, behold my Covenant is with thee, and thou shalt be a Father of many Nations. \* Neither shall thy name be called any more Abram, but thy name shall be Abraham; for a Father of many Nations have I made thee. \* Verse 6. And I will make thee exceeding fruitfull, and I will make Nations of thee, and KINGS shall come of thee. V. 7. And I will establish my Covenant between mee and thee, and thy seed after thee, in their Generations, for an everlasting Covenant. Verse 8. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an EVERLASTING possession, and I will bee THEIR GOD.

Gen 18. 18. Abraham shall surely become a great, and a mighty Nation, and all the Nations of the earth shall be blessed in him.

Gen. 22. v. 15, 16. The Angel of the Lord called to Abraham, &c. by my selfe have I sworne that in blessing, I will blesse thee, and in multiplying

\* In the Heb. it is both in the 4. v. & 5. vers.  
אברהם  
אב  
that is, A Father of a MULTITUDE of Nations.

plying I will multiply thy seed as the starres of Heaven, and as the sand which is upon the Sea-shore, and thy seed shall possesse the gates of his enemies. ver. 18. In thy seed all the Nations of the earth shal be blessed.

Gen. 26. 4. The Lord appeared to Isaac, and said, I wil make thy seed to multiply as the Stars of Heaven, and wil give unto thy seed all these Countreys, and in thy seed shal all the Nations of the earth bee blessed.

Gen. 48. ver. 19. And his father ( Jacob ) refused, and said, I know it my Sonne, I know it ( that Manasseh is the first borne ) he also shal become a People, and he also shall be great, but truly his younger brother ( Ephraim ) shall be greater then he, and his seed shal become a *MLTITUDE* of *NATIONS*\*. ver. 20. And he blessed them in that day, saying, In thee shal Israel blesse, saying, God make thee as Ephraim, and as Manasseh, and he set Ephraim before Manasseh.

Gen. 49. ver. 26. The blessings of thy Father have prevailed above the blessings of my Progenitors, unto the utmost bounds of the everlasting hills, they shal be on the head of Joseph, and upon the crowne of the head, &c.

Rom. 4. ver. 11. And Abraham received the signe of Circumcision, a seale of the righteousness of the faith which he had, yet being uncircumcised, that he might be the Father of all them that beleerve, though they be not circumcised, ver. 13. For the promise that hee should be the Heire of the world was not to Abraham, and his seed through the Law, but through the righteousness of faith. ver. 16. Therefore it is of faith, that it might be by grace, to the end the Promise might be sure to all the the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the *FATHER OF US ALL*. ver. 17. ( As it is written, I have made thee a father of many Nations, before him ( or like him, as it is in the Margin ) whom he beleerved, even God who quickneth the dead, and calleth those things which be not as though they were ) ver. 18. Who against hope, beleerved in hope, that he might become the Father of many Nations, according to that which was spoken, so shal thy seed be, &c. ver. 22. And therefore it was imputed to him for righteousness.

Galat. 3. ver. 5. He that ministrerh to you the Spirit, &c. doth he it by the workes of the Law, or by the hearing of faith? ver. 6. Even as Abraham beleerved God, and it was accounted to him for righteousness, ver. 7. Know yee therefore, that they which are of faith, the same are the children of Abraham, ver. 8. And the Scripture fore-seeing that God would justifie the *HEATHEN* through faith, preached before the *GOSPELL* unto Abraham, saying, In thee all Nations shal be blessed. ver. 9. So then they which be of faith, are blessed with faithfull Abraham. ver. 13. Christ hath redeemed us from the curse of the Law. ver. 14. That the blessing of Abraham might come upon the *GENTILES*. ver. 15. Brethren, I speake after the manner of men, though it be but a mans

Cove.

\* Heb. יְהוָה  
סְלֵחַ חַטֹּיִים  
that is, THE  
FULNESSE  
OF THE  
GENTILES,  
whence the A-  
postles phrase,  
Rom: 11. 25.  
The fulnesse of  
the Gentiles  
shall come.



covenant, yet if it be confirmed, no man disannulleth, or addeth therunto. ver. 16. Now to Abraham and his seed were the Promises made. He saith not, and to SEEDS as of many, but as of one, and to thy SEED, which is Christ.

Heb. 11. ver. 8. By faith Abraham, when he was called to goe out into a place, which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. ver. 9. By faith hee sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles, with Isaac and Jacob, the Heires with him of the same Promise. ver. 10. For he looked for a City which hath foundations, whose Builder and Maker is God. ver. 11. Through faith also Sarah her selfe received strength to conceive seed, and was delivered of a childe, &c. ver. 12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the skie in multitude, and the sand which is by the sea shore innumerable. ver. 13. These all dyed in faith, not having received the Promises, but having seen them as farre off, and were perswaded of them, and embraced them, and confessed that they were strangers, and pilgrims on earth. 14. For they that say such things, declare plainly, that they seek a COUNTRY,\* ver. 15. And truly if they had been mindfull of that Country (viz. Melopotamia) from whence they came out, they might have had opportunity to have returned. ver. 16. But now they desire a better Country, that is, an HEAVENLY: wherefore God is not ashamed to be called their God, for he hath prepared for them a CITY.

\* marg. Their fathers Country, a country on earth.

**N**OTE first in the generall, That that treasure of Promises of the Old Testament afore recited, how narrow soever they may look to short-sighted men, as if their eye were intent only upon Jewes, Canaan, and men under the Law; the Divine Apostles, the absolute interpreters of the Old Testament, doe in the places of the New Testament annex, extend their intent, sense, and meaning, unto all Nations of the world, in all Countries on earth, and under the Gospel, and so, as that they were not (in their judgement) then compleatly fulfilled, when they wrote; nor yet are, according to their sense, as the experience of all Generations since doth beare witness. The quick-sighted eye, by bare reading over all the places afore collated will soon yeeld this first assertion without any more words of debate on our part.

More particularly, we may evidently see before our eyes the said Old Testament places extended, and intended according to the sense aforesaid by those of the New; as Gen. 12. 1, 2, 3, &c. by Gal. 3. 8. & Heb. 11. 8, &c. Gen. 15. 4. by Rom. 4. ver. 3. ver. 9. ver. 18. ver. 22. Gen. 17. 1, 2, &c. by Rom. 4. ver. 11, &c.

And with great justice doth the Apostle to explaine and apply the fore-quoted places to an Evangelicall state under the New Testament, in that those Old-Testament Scriptures have in them so many Evangelicall straines, all harmoniously agreeing to that glorious state we yet expect under the New Testament; viz.

S. 2.

S. 3.

1 ¶ Spiritual, yet visible salvation, delivered in the expresse terme, forme and tenor of a Covenant, and of the Covenant of Grace, that God will establish his Covenant with Abraham between himself, and him, and his seed after him in their generations; for an everlasting Covenant, to be A GOD UNTO HIM AND TO HIS SEED AFTER HIM, often above repeated; and illustrated and amplified with the plaine expression of Faith, and of righteousness of faith, and of Gods accounting faith to the believer for righteousness, and of blessing and with such a blessing as comes only through the one, and onely one of the seed of Abraham.

2 ¶ An happy and blessed possession upon the face of the whole earth, in spite of all their enemies, yea to the ruine of them that should rise up against them, saying, that Abraham in his seed should be Heire of the whole world. And that he would give them Countries, and Nations, and blesse those that blessed them, and curse those that cursed them.

3 ¶ A numerous multiplication of the seed of Abraham both of Jewes and Gentiles, who through that salvation should attaine to that possession, A multiplication of them as the sands of the Sea (that washeth through all the quarters and Countries of the world) a multiplication of them as the stars of heaven (that surround the whole universe) both of them being innumerable. A multiplication of them into a multitude of Nations, &c. Accordingly of Abraham by Hagar came Ishmael, of whom came the Ishmaelites, Agarens, Hagarens or Hagarites, Itureans and Nabaeans, &c. Ps. 83. 6. 1 Chro. 5. 19.

\* There came of Ishmael in all twelve PRINCES according to their NATIONS. And they dwelt from Havilah to Shur that is before Egypt, Gen. 25. 16. 19. Of Abraham by Sarah, first, came Esau, who is also called Edom, and dwelt in mount Seir, from whom came the Edomites, Idumeans, inhabitants of mount Seir. The fourteen Dukes that came of Esau by his severall wives are particularly named by Moses. Gen. 36. 15. to 20. Secondly, From Abraham by Sarah came Jacob, of whom came the twelve Patriarchs, of whom came the twelve Tribes, ten (as we usually number) making the Kingdome of Israel, the other the Kingdome of Judah. Of Abraham by Keturah came (Gen. 25. 1, 2, 3, 4.) First, Zimran, who gave the name to Zamrans in the Region of Cinedocapites in Arabia Felix. Secondly, Jokshan, of whom was named Camasa in Syria Palmyrina, alias Palmerene (Jun. ex Ptolom. Geograph.) Thirdly, Medan, of whom was named the Town Madiana in Arabia Felix (Jun.) and the Country of Madianea on the South of Arabia (Hieron.) Fourthly, Midian, of whom came the Midianites (those arch enemies of the Jews, for which God commanded to vex them) of whom was Balaam, (which gave that wicked counsell against Israel.) Their maine Country also had from them the name of Madianitis, in the borders of Arabia petraea. But because also some of them dwelt in the Countries adjoyning to the Ishmaelites, therefore they are sometimes called Ishmaelites, though of so different an original, as aforesaid, Gen. 37. 25. 28 Judg. 7. 33. and 8. 24. Fifthly, There came of Keturah Ishbak, who was the founder

\* See Iunius  
upon that  
1 Chro. 5. 19.

founder of *Laodicea Scabiosa* in *Syria*. Sixthly, *Shuah*, of whom came the *Saccai*, inhabiting the East part of *Syria* by *Batanea* (Jun.) Seventhly *Sheba*, whose posterity dwelt in *Arabia deserta* (Prerer. Jun.) Eightly, *Dedan*, of whom came the *Dedaneans*, who inhabited (as *Hieron* supposeth) in *Ethiopia*; or in the Country next to the *Idumeans*, as it seems to be hinted, *Jer.* 49. 7, 8. or in *Adadi* in *Syria Palmyrene* (Jun.) Ninthly, *Epha*, whose Country is named in *Isa.* 60. 6. and is situated beyond *Arabia*, called *Saba* (*Hieron.* l. 17. in *Isa.*) Tenthly *Epher*, of whom, saith *Josephus*, *Africa* had its name. Of the rest named in that of *Gen.* 25. the Countries are not knowne, only they are said in verse 6. to dwell East-ward in the East-Country, that is *Arabia*, or *Syria*. So that we see many Kingdomes and Nations, both of *Jews* and *Gentiles*, thus far as we have computed, came out of *Abrahams* loynes, according to the aforesaid promises: and how many Nations since, who is able to reckon? Now say the above-mentioned Scriptures out of the Old Testament, the multitude of Nations to come of *Abraham* are to partake of the Covenant as an everlasting Covenant, God to be their God; Yea ALL the Nations of the earth to be blessed in *ABRAHAM*, and to be blessed IN HIS SEED, often there repeated.

4 ¶ The Lord addes in the laid Old-Testament quotations, an obligation, or sealing (if I mistake not) of all the three particulars afore mentioned, viz. Of spirituall salvation; Of an happy possession of the earth; and of a numerous multiplication in *Jews* and *Gentiles*, over the face of whole earth, accompanied with that salvation, in that their enjoyment of that universal possession. 1 Of salvation, he gave them the seale of Circumcision, which was a signe and seal of the Covenant of grace, viz. of the righteousness of faith, *Rom.* 4. 11. And it is said afore in that *Gen.* 17. that this Covenant, or token of the Covenant should be in their flesh for an everlasting Covenant; because, as in the substance, God would continue a seal of his Covenant for ever (till the Restoration of all things) as the Covenant it selfe should bee for ever; still the same salvation should be sealed; still the same use of the seale, to confirme the assurance of faith; still upon the same ground of the tenor of the Covenant of grace (as we shall see after) onely the matter of the seale to bee changed, viz. the Green waxe of water to be put in the room of the Red waxe of bloody Circumcision. Secondly, Of that happy possession upon the face of the whole earth, he gave them the seale of the seven Kingdomes of the whole Country of *Canaan*, and that for an everlasting possession, to as still (as it is annexed) to be their God. For from the time they first entred *Canaan*, according to the promise, they were never universally and absolutely expelled out of it; and shall there keep possession till they be most gloriously restored to the possession of it, the seed of *Abraham*, the beleiving *Jews*, and *Gentiles* ruling there, and over the whole earth, as long as ever there shall be any habitation on earth, as the *Repe* of testimonies, yet to march up, shall abundantly testify. And if any enemies shall rise up against the Nations of *Jews* and *Gentiles* (the seed of *Abraham* by faith) they shall as surely conquer them, as they did the land of *Canaan*.

Thirdly,



Thirdly, Of their numerous blessed multiplication, God gives the seal of changing *Abrams* name to *Abraham*. He should not be onely *Ab-rom*, that is, an *High-father*, but *Ab-Rom-Hamon* an *High-father* of a multitude; even as he changed *Sarais* name to the same intent from *Sarai*, my *Mistresse*, to *Sarah*, A, or the *Mistresse*.

S. 4.

Sutably, how are the said promises to *Abraham* extended in their utmost breadth to his posterity, viz. *Isaac*, *Jacob*, *Joseph*, *Ephraim*, and *Manasseh*, Gen. 26. 4. Gen. 48, 19. Gen. 49. 26. quoted afore at large, all founding of an universall happy dominion over the face of the whole earth.

S. 5.

Consonant to this *Old-Testament* Plat-forme, doe the excellent Master-builders the Apostles in the New Testament reare the super-structure, with distinct reference to the places and particulars of the *Old*.

¶ 1. For *Salvation*, they often expresse it under the notion of the *righteousnesse* of faith, and of *imputing* faith for *righteousnesse*, and of being *blessed through* faith.

¶ 2. For *Possession*, it is afore expressed by the Apostle, that their leaving of *Mesopotamia*, their owne native Country, and never returning, though they might, and after that their *sojourning in Canaan* so long, as *strangers and pilgrims* in Tents, and Tabernacles, though it was promised them for an *inheritance*, and doing all this by faith, not seeing the Promise fulfilled by sence, did argue, that they sought a Country, an heavenly one, a City that hath foundations prepared of God, made and built by God. All which, how can we better and safelier expound then by the Scriptures; which having told us, *Rev.* 20. we shall reigne with Christ on earth (as the meaning hath been proved, even where *Gog and Magog* shall after make opposition) a thousand yeares; In the next chapter, viz. 21. they shew us the place and state where, and how, viz. in the *New Heaven, and New EARTH*, in the holy City, new *Hierusalem*, coming downe from Heaven, where God himselfe will be with them, and be their God, and all teares shall be wiped away, with many other Characters, and Circumstances (fully answering to that afore, of *Heb.* 11.) Which as we have before demonstrated, cannot be meant of the Highest Heaven, but of a state on earth. The like wherof we have in *2 Pet.* 3. 13. that the Saints shall enjoy a new earth, according to Gods promise; which Promise, extant *Esa.* 65. 17. will not indure to be interpreted, but of a state on earth, as the branches of it evince.

¶ 3. For *Multiplication*, As the generality of the world, *Jews* and *Gentiles*, have according to the flesh come out of the loynes of *Abraham*; so the Apostles exposition of the Promises holds forth, that the generality of the world shall be the *children* of *Abraham* by faith, and blessed in THAT SEED of him, viz. Christ. That they that are of the faith of *Abraham*, are the children of *Abraham*; That God would justify the *HEATHEN* through faith, according to the *GOSPEL* be preached to *Abraham*; That the sence of that Promise, In thee *Abraham* all the Nations of the earth shall be blessed, is, that they that be of faith, shall be blessed with faithful *Abraham*; That the blessing of *Abraham*

Abraham shall come upon the Gentiles; That the promise to Abraham, that he should be **THE HEIRE OF THE WORLD** was not to Abraham, and his seed through the Law, but through the righteousness of faith, that it might be by Grace, to the end the Promise might be sure **TO ALL THE SEED**, not to that only which is of the Law, but to that also which is of the faith of Abraham, **WHO IS THE FATHER OF US ALL.**

¶ 4. For the sealing of all these three likewise in the New Testament, Christ as incarnated, is called the *Mystery*, or *Sacrament* (as some Translate) of godliness, 1 Tim. 3. 16. because in his flesh is the glorious representation of God (Heb. 1. 2.) and the effectual communication of the excellencies of God to us, by union with him and us (Joh. 17. 2. Joh. 1. 16.) Christ, as testified unto from Heaven, (Mat. 3. 17. Mat. 17. 5.) is the sealed one, or the sealing to us, Joh. 6 27. viz. That he is the *only name under Heaven whereby we must be saved* (Acts 4. 12.) and he, as the meaning of all types, Joh. 1. 17. is the *impletion, or fulfilling of all the Promises to us*, take him and take all, 2 Cor. 1. 20. And to the end that we might be more sure of all these, he hath *change of names*, as a seale, interpreted to that fence, Matth. 1. *Immanuel*, that is, *God with us* (which the Apostle notably applies to our Salvation, Rom. 8. 31.) and *Jesus* (ibid. Mat. 1.) for he shall save his people from their sins. And thus Christ is a seale of our Salvation. 2 ¶. Againe, as Christ the true, or Antitypical Abraham, or Isaac, is the *everlasting Father* of all to be saved, Isa. 9. 6. took our nature on him (Heb. 2.) suffered, and ascended, (Mat. Chap. 27. Chap. 28.) to he is a seale, interest, or assurance that there shall be a *multiplication* of them that shall be saved by him, 1. By his **FATHER-HOOD, PATERNITY, or Father-ship**, Isa. 53. ver. 10. *He shall see his SEED.* ver. 11. *he shall see the TRAVELL of his Ioule; He shall iustifie many.* Heb. 2. 11. &c. *He that sanctifieth, and they that are sanctified are ALL ONE: Behold, I and the CHILDREN which God hath given me, the Children partaking of flesh and blood, he partook of the same, that through death he might destroy him that had the power of death, that is, the Devil.* ver. 16. *For he took not upon him the nature of Angels, but the seed of Abraham, for it behooved him in all things to be made like unto his brethren, that he might be a mercifull and faithfull High-priest, to make reconciliation for the sinnes of the people.* verse 10. *For it became him* **FOR WHOM ARE ALL THINGS, and BY WHOM ARE ALL THINGS** in bringing **MANY SONNES** unto glory, to make the *Captaine* of their salvation perfect through **SUFFERING**. And that we might know that Christ is the seale, or interest, by his *taking our nature*, not onely to save the Jews (as in this second to the Hebrews) but also the Gentiles; the Apostle discusseth that his taking our nature in another root (universall to all mankinde) viz. *Adam*, called the second *Adam*, 1 Cor. 15. and mightily extends it as wide as the ruine that came by *Adam*, Rom. 5. v. 15. *If through the offence of one, MANY be dead, much more the grace of God, and the gift by grace by one man: Jesus Christ hath abounded to MANY.* verse 18. *As by the offence of ONE judgement came upon* **ALL**

ALL MEN to condemnation, even so by the righteousness of ONE, the free gift came upon ALL MEN unto justification of life. 2 He is a scale, or interest of the multiplication of believers, by his suffering, Heb. 2.9. We see Jesus made a little lower then Angels, for, or by (as it is in the margin) the suffering of death, crowned with glory and honour, that he by the grace of God, should taste death FOR EVERY MAN. And Joh. 12. 32, 33. And I, if I be lifted up from the earth, will draw ALL MEN unto me (this he said signifying what death he should dye.) 3 By his ascension, Act. 1. 11. compared with Act. 3. 21. This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him goe into Heaven, whom the Heavens must receive UNTILL the TIMES of restitution of ALL THINGS, &c.

3 ¶ Christ, by reason of relation and union, is the scale or assurance of the possession, Rom. 8. Coheires with him, Eph. 2. 6. Set in heavenly places with him.

4 ¶ As Christ is the scale, or sealed one of all those three, so also the Holy Spirit, Baptisme, and the Lords Supper, are seals of all those.

The Spirit, Eph. 1. 13, 14. first in generall, is a scale of all the promises, therefore called there, the Spirit of promise, saying, ye were sealed with the Spirit of promise. For as the promise promisseth the Spirit, so the Spirit dictated to the Penmen of the Scriptures to leave us those promises, and the Spirit brings home and applies those promises to every mans particular heart (2 Cor. 3. 3. 1 Thess. 1. 5.) Secondly, In particular, 1 The Spirit is a scale of salvation, in the same Ephes. 1. 13, 14. After ye heard the word of truth, the Gospel of your SALVATION, after ye believed, ye were sealed with the holy Spirit of promise. 2 A scale of multiplication of Believers. For in that respect it is also there called (as we hinted but now) the Spirit of promise, in that it is promised. And how? Thus, that it shall be (Joel 2. 28.) poured upon all flesh. A large promise of innumerable effusions. 3 A scale of the possession. So in the same Ephes. 1. 13, 14. ye were sealed with the holy Spirit of promise, which is the earnest of your INHERITANCE, untill the redemption of the purchased possession. The redemption of the soules of the Ephesians was past already; therefore the redemption of the body (of which the Apostle speaks, Rom. 8. 22, 23. saying, That all the creation, as well as all believers, groan after it) must be meant. The Apostle calls it in the Greek, *ἀπολύτρωσις*, The redemption of much businesse, which more sounds of a state on earth, then in the highest Heavens. And that our Coheirship with Christ, Rom. 8. the Apostle Paul there saith, verse 21, 22, 23. it must begin on earth. And the Apostle John saith, We must reigne with Christ on earth, Rev. 5. 10. a thousand ycers, Rev. 20. 4. Till Satan be there let loose, and Gog and Magog thereupon make opposition, verse 7. 8, 9.

Next, Baptisme is a scale, as of salvation, (as all know) so of the possession, which that innumerable company of Jewes and Gentiles, Exod. 12. 37, 38. passing through the Red sea, Exod. 14. should have, if there baptized believed, 1 Cor. 10. 1. &c. wherein God sealed to them



them among other things, that his power should be Omnipotent, and his mercy indure for ever (Psal. 136. v. 4. v. 13, 14, 15) in bringing them to the land of promise.

Lastly, *The Lords Supper* doth not onely in the elements typifie our spirituall nourishment and cherishment by Christ, but in the posture of sitting signifies our reigning, and judging with Christ, the whole earth, as ruling and judging is oft expressed in Scripture by sitting, Mat. 19. 28. Rev. 4. 4. Rev. 20. 4. even as in Luke 22. 29, 30. *Eating and drinking at a table with Christ*, is put as a signe of a Kingdome, and sitting on seats or thrones, a signe of judicature.

The summe of this Section is, that there shall come to many out of the loynes of *Abraham*, both of *Jewes* and *Gentiles*, to whom God will be their God, and blesse them over the face of the whole earth, in the seed of *Abraham*, making them partakers of the righteousness of faith, &c. (as is afore more largely enumerated) that the generality of the whole world shall become beleivers, and be the governours of the entire universe. All which must be fulfilled as sure as God cannot lie.

But these things in all those promises afore said have never yet been fulfilled. The ten Tribes carried away by *Salmanazar* remaine still scattered among the Heathen, not having received, if ever they heard of the word of faith, the Gospel of Christ. And the two Tribes of *Juda* and *Benjamin*, do not to this day acknowledge the New Testament. The *Turkes*, *Arabians*, *Hagarens*, *Tartarians*, *Persians*, *Indians*, &c. have no acquaintance with Christ and salvation. We see not yet all Nations under the Stars, numerous as the sands of the sea, blessed in the seed of *Abraham*, viz. in Christ, converted to the faith. Some inhabitants of a few spots of ground are called *Christians*; but the most, and mightiest Imperialties or dominions know not Christ. Wee see not yet *Ephraims* posterity (according to Gen. 48. 19. afore quoted), to become מלא הגוים the fulnesse of the Gentiles, or to come in as the fulnesse of the Gentiles, which phrase the Apostle exactly keeping Rom. 11. 25. ἀπὸ τοῦ τῶν Ἰδραὴν εἰσόδου, untill the fulnesse of the Gentiles come in, and so all Israel to be saved, interprets it of the conversion of the world of Jewes and Gentiles to faith in Christ. But alas, for the posterity of *Ephraim*, they are not delivered from their captivity temporall or spiritual to this day. Nor is one Kingdome of ten, over the whole world converted unto the faith. Nor is *Iosephs* posterity blessed (according to Gen. 49. 26.) to the utmost bounds of the everlasting Hills, that is (faith learned Ainsworth) over the face of the whole earth. Nor have the *Hebrews*, since the Apostle wrote to them that Epistle, so named, attained any Country, or City, that is heavenly, or built by God, being not converted to this day, as fit for any better condition on earth, or in heaven. And they must be in a better spiritual condition on Earth (according to the tenour of all the Scriptures) afore they can be received into Heaven. Of which more after, especially when we come to discusse the 4. Chap. of this Epistle to the Hebrews.

Nor can these things be fulfilled at the last general judgement, being every way inconsistent with that time, being no time then of conversion, or dominion of men, but of confusion of the wicked, and

S. 6.

S. 7.

S. 8.

the subjection of all the good, yea of Christ himfelfe, as *Christ* to God, who then is to be *all in all*, as we have oft minded out of 1 Cor. 15.28.

# SECT. VI.

Wherein the Propheſie in Numb. 24. 16. to 25 is diſcuſſed as proof of the generall Poſition.

Numb. 24. v. 16. *He hath ſaid* (or he aſſuredly ſaith) *which heard the words* (or oracles) of God, and *knew the knowledge* of the moſt High, which ſaw the viſion of the Almighty, falling into a trance, but having his eyes open. Verſe 17. *I ſhall ſee him, but not now, I ſhall behold him, but not nigh*; There ſhall come a STAR out of Iacob, and a Scepter ſhall ariſe out of Iſrael, and ſhall ſmite (or ſmite thorow) the corners (or Princes) of Moab, and ſhall deſtroy (Heb. \* ſhall unwall) all the children of Sheth. Verſe 18. *And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall doe valiantly.* Verſe 19. *Out of Iacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the City.* Verſe 20. *And when he looked on Amalek, he took up his parable and ſaid, Amalek was the firſt of the Nations, † but his latter end ſhall be, that hee periſh for ever.* Verſe 21. *And he looked on the Kenites, and tooke up his parable, and ſaid, Strong is thy dwelling place, and thou putteſt thy neſt in a rock.* Verſe 22. *Nevertheleſſe the Kenite (Heb. Kain \*) ſhall be waſted, untill Aſhur ſhall carry thee away captive.* Verſe 23. *And he took up his parable and ſaid, Alas, who ſhall live when God doth this \*\*!* Verſe 24. *And ſhips ſhall come from the coaſts of Chitim, and ſhall afflict Aſhur, and ſhall afflict Eber, and he ſhall periſh for ever.*

\* וקרב  
כל בני שם

† That is, the  
firſt of the Na-  
tion warred a-  
gainſt Iſrael,  
Exod. 17.

\* קין

\*\* The Geneva  
Notes ſay,  
Some read,  
Oh who ſhall not  
periſh when the  
enemy, that is  
ANTI-  
CHRIST ſhall  
ſet himſelf up as  
God.

§. 1.

IT will be a faire Preface to what we are to infer from theſe words to our purpoſe, if in the firſt place wee give you the expoſition of the Verſes above quoted in the words of the Hebrews, Targum, Talmud, and Rabbins, and of the Greek Septuagint. The man that ſpake this was Balaam, but ſet downe by Moſes as a moſt ſure Propheſie, and therefore ſhews us what a full manifeſtation he had from God of this Propheſie, verſe 16. It is not unuſuall with God ſometimes for extraordinary ends to reveale ſome particular Propheſies to ſome men at ſome certaine juncture of time for a preſent occaſion whiles ſuch men are unregenerate. So to Caiphas, Joh. 11. 49, 50, 51. So to the Sibyls (of whom afore in the firſt Book, in the large quotations of Laſſantius.) I ſay not, that God gives them the ſpirit of Propheſie, but that God dictated to them ſome particular Propheſies; as of this Balaam, it is ſaid the Lord met him, and gave him a charge what he ſhould ſay; and to he was enforced by the power of divine providence to bleſſe inſtead of curſing. And of this Propheſie

phesie we have some touches and phraſes repeated in the New Teſtament, 2 Pet. 1. 19. *Until the day ſtar ariſe*, Rev. 22. 16. *I Jeſus, &c. am the root of David, &c. and the bright and morning ſtar*; yea, and ſome of this Propheſie is punctually fulfilled in the Old Teſtament ſo long ſince as *David's* time, as wee ſhall ſee after.

The matter of the Prophecie is very considerable to our businesse, if we understand it aright, wherein the *Hebrews* admirably assist (for of them there cannot be an apter Proverb, *ubi bene nemo melius.*) Let us touch with their pen, a little on every clause: *I shall see him* or see it\*, that is the person and thing he prophesies of following, which *Sol. Farchi* expoundeth, *I see the praise of Jacob, and their greatnesse, but it is not now, but after a time.* Chaskuni addeth *He prophesieth of David*, that is of him in his ultimate generation, *Christ*, as you shall see the Rabbins by and by, in their *Targum*, *Talmud*, and Treatises harmoniously content. But not nigh] that is as *Farchi* said afore, *It is not now, but after a time.* And as the *Targum* or Chalde Paraphrase expounds it, *It is not neer, when a King shall arise out of the house of Jacob, and CHRIST shall be anointed of the house of Israel, and shall RULE OVER ALL THE SONNES OF MEN*: Marke that expression. It follows, *There shall come a star out of Jacob.*] The Greek translate, *shall arise, or shine forth*, which is applied to *Christ* by *Peter* in the said 2 Pet. 1. 19. afore-quoted, and by *Christ* himself to himselfe in the above cited Rev. 22. 16. Both places being penned since *Christs* ascension, and therefore can import no lesse then that it is yet to bee fulfilled, and that before the ultimate day of judgement, at which time it is too late for *Christ* to shine as a day star to the *Fewes*, if he shine not to them afore; or for the consideration of *Christs* relation to *David*, when hee layes downe all relations. But of these things by and by, in the inferences from the said place of Numbers. Of which it follows, *And a Scepter shall rise out of Israel*] that is (saith the Chalde Paraphrase) *A King shall arise, the Messiah or Christ shall be anointed; that shall RULE ALL THE SONS OF MEN.* So that *Christ* must have his Scepter as well as *David*, and other Kings. And as his gracious Scepter of righteousness over his people, Psal. 45. 7. Heb. 1. 8. So his powerful constraining destroying Rod, or Scepter of Iron over his enemies, Psal. 2. 9. Rev. 12. 5. which two last mentioned places are propheticall of future times, not fulfilled (should seeme) in the time of *Johns* penning the Revelation, though that was long after *Christs* ascension. And he shal smite the corners of Moab, or through the corners of Moab.] The Greek is, *He shall break to peeces the Dukes of Moab* †; The Chalde is, *He shall kill the Princes of Moab* †, and shal unmal the children of Seth] which the Chalde excellently expounds, *That Christ shall have dominion over all the children of men.* For *Seth* being the sonne of *Adam*, given to him in the room of *Abel*, slaine; and *Kaines* posterity being drowned in the flood, onely *Seths* posterity remaining in *Noah*, all the world since that may be truly said to be the children of *Seth*, as of a secondary *Adam*, which dominion of *Christ* over all Kings and Nations is prophesied in Psal. 72. 11. *All Kings shall fall downe before him, and all*

§. 2.

**\*ארצנו**

[ וְגַדְתֶּם אֵת  
 אֶת־חֶמְדַּת  
 מִצְרָיִם  
 לְיוֹקֵט  
 רַבְרָבִי מֹאב



\* *נאמר*  
*נאמר*

† R. Maimony  
 in Misn. Tom.  
 4. Treat. of  
 King. c. 11.  
 sect. 1.

Nation shall serve him. And in Phil. 2. 10. 'tis spoken in the future tense  
 \* (after Christs ascention) and of all persons and things, not onely  
 of heavenly or spiritual, but of earthly, &c. To this exposition Sol.  
 Jarchi subscribes. All the sonnes of Seth, that is (saith he) ALL  
 PEOPLES, which doe ALL come of SETH the sonne of ADAM THE  
 FIRST. We have one Rabbin behinde, viz. Maimony, who in their  
 Talmud † notably explaines the whole Prophecie of Balaam briefly  
 thus: 'I shall see him, but not NOW, that is, DAVID, I shal behold  
 ' him, but not NIGH, this is THE KING CHRIST. There shall pro-  
 ' ceed a star out of Jacob, this is DAVID, and a Scepter shall rise out of  
 ' Israel, this is the KING CHRIST, and shall smite through the corners  
 ' of Moab, this is DAVID, as it is written (2 Sam. 2. 8.) And he smote  
 ' Moab, &c. And he shall unwal all the sonnes of Seth, this is the KING  
 ' CHRIST, of whom it is written (Psal. 72. 8.) he shall have DOMI-  
 ' NION FROM SEA TO SEA. And Edom shal be a possession to  
 ' David, as it is said, and all they of Edom became Davids servants,  
 ' 2 Sam. 8. 14. And Seir shall be a possession, this is unto THE KING  
 ' CHRIST, as it is said, AND SAVIOURS shall come up on mount  
 ' Sion, to judge the mount of Esau, and THE KINGDOME SHALL  
 ' BEE THE LORDS. Hobad. v. 21. Thus Maimony, who hath  
 spoken so fully, that I need not but give a light touch on the rest.  
 Verse 18. EDOM shal be a possession. These Edomites (the posterity  
 of Esau) became a possession to David, 1 Chron. 18. 13. After that  
 they are to be a possession to Christ, Isa. 63. 1. who is this that cometh  
 up from Edom, with died garments from Bozrah? Red with blood  
 sprinkled on his garments, intimating a corporall destruction of the  
 Edomites by Christ. SEIR also shal be a possession. Seir, that is Esau,  
 for there Esau dwelt, Gen. 36. Therefore the Greek render Seir by  
 Esau. So that this clause is all one with the former. Against whom  
 and the rest of the enemies of the Church, the Israelites (as it fol-  
 lows) shall doe valiantnesse (as it is in the Hebrew) that is valiant acts,  
 valiantly, which in effect sometimes signifies victories in War (1 Sam.  
 14. 48. sometimes getting wealth and riches (Ezek. 28. 4.) Both  
 here meant, as both goe together, in the case of victory in War (though  
 the Chaldee expresseth rather the later) which double sense well an-  
 swers to the name Israel that signifies a prevailing as a Prince with  
 God and men (Gen. 32. 28.) And to Psal. 60. 14. Through God we shal  
 do valiantnesse, and he will tread down our enemies. And Heb. 2. 8. God  
 will put all things in subjection under Christs feet, who was the sonne of  
 David, of the seed of Israel. And he shall have dominion] that is, one  
 of the house of Jacob, as the Chaldee expresseth it. So Targum Jonathan  
 saith, And a Ruler shal rise up out of the house of Jacob, which Sol. Jarchi o-  
 peneth thus: And yet there shal be another Ruler out of Iacob, and he shall  
 destroy him that remaineth out of the City. Of the KING CHRIST he  
 speaketh thus, of whom it is said (Psal. 72.) HE SHALL HAVE DO-  
 MINION FROM SEA TO SEA: And shall destroy him that re-  
 maineth out of the City; that is of all Cities, as the Chaldee expound-  
 eth it, viz. The Citie of the peoples. Verse 20, 21, 22. are plain of them-  
 selves. verse 23, Alas, who shall live when God doth this? The Chaldee

explaineth it, *Woe to the sinners that shal live when God doth this.* Targum Jonathan explaines it thus; *when the word of the Lord shal be revealed to give a good reward unto the just, and take vengeance on the wicked.* verſe 24, *And Ships shal come from the coast of Chittim, and shal afflicke Ashur, and shal afflicke Eber, and he shal also perishe for ever.* The Chaldee expoundeth Chittim to signifie the Romans. The old Latine explaines it by *Italy* (which is all one in effect, onely the Roman Monarchy was larger then the Imperial Seat of it in the Kingdome of Italy.) Chittim, or Kitim was one of the sonnes of Javan, the sonne of Japhet, the son of Noah, Gen. 10. 4. His posterity inhabited partly Greece (viz. Macedonia) partly (as Josephus affirmes) Italy among the Romans, as also Cyprus, and Cilicia. All which places also by turnes were sometime of the Greek Empire, sometime of the Roman Empire. By which reasons Chittim, alias Kitim is sometime taken for the Greeks, sometimes for the Romans, both which took their turnes to afflict the Assyrians, and Eber, that is the Hebrews, or people of Israel. But the Catastrophe and fatall period is, that Chittim shal perishe for ever.

Now these promises in their full latitude and extent were never yet fulfilled upon the earth (as they all import a fulfilling there) as it easily appears to a quicke eye reviewing the Premises. This same Star CHRIST hath not yet shined upon the hearts of the generality of the sonnes of Jacob, as it is expounded, 2 Pet. 1. 19. Hee hath not yet as CHRIST, ruled as a King over ALL THE SONNES OF MEN, as the Chaldee before expounds the Scepter out of Israel, as the Scriptures Psal. 2. 9. backe it. CHRIST hath not yet unvalled ALL THE CHILDREN OF SETH, that is all the children of Adam (as before made plaine.) He hath not, that is, brought them off their owne confidences to submit to him; or he hath not had (as the Chaldee expounds before) dominion over all the children of men; according as Psal. 72. verſe 11. and Phil. 2. 10. confirme it, viz. *That all Kings shal fall before Christ, and all Nations serve him, and every knee bow and crouch to him.* We see to this day for the generall, rather the contrary. CHRIST as KING hath not yet (as Maimony excellently out of Psal. 72. 8.) had dominion from sea to sea, no, nor so much as delivered Israel and Judah to this day, from their disperſion and captivity under Turk, Pope, Indians, &c. Exempt from the account but six or seven Nations (and those petty ones) of one fourth part of the world, Europe; with a spot or two of late Plantations in America; and the whole world of men are not yet so much as Professours of Christ. Nor hath Christ taken vengeance on them to this day. Kitim, alias Chittim, i.e. the Roman Empire, is not yet perished for ever, but to this day partly under the Turk, and partly under the Pope doth mischievously, and mightily oppose Christ.

Nor can a wise man dream that these things shall be fulfilled at, or after the ultimate day of judgement; for then is a late time for Christ to have dominion over all the sonnes of men. Then Christs Dominion doth utterly cease. And this Text saith, that when God doth this, who shall live? plainly signifying, that when Christ doth thus as King,

and

S. 3.

S. 4.

and Ruler over all the sonnes of men, advancing his Church, and among them as his great designe, his *Israel*, there shall be a great corporall destruction of the obstinate enemies of him and them. But the ultimate day of judgement is not the *killing*, but the *making alive* corporally all the wicked that ever were since the Creation.

### SECT. VII.

wherein is produced and explained, Deut. 30. vers. 1. to the 10. as another proof of our generall Position.

Deut. 30. (verse 1.) *And it shall come to passe when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to minde among all the Nations whither the Lord thy God hath driven thee. (V. 2.) And thou shalt returne unto the Lord thy God, and shalt obey his voyce, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soule. (Verse 3.) That then the Lord thy God will turne thy captivity, and have compassion upon thee, and will returne, and gather thee FROM ALL THE NATIONS WHITHER THE LORD THY GOD HATH SCATTERED THEE. (Verse 4.) IF ANY OF THINE be driven out unto the OUTMOST PARTS OF HEAVEN, from THENCE will the Lord thy God gather thee, and from THENCE will he fetch thee. (Verse 5.) And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it; and he will doe thee good, and multiply thee above thy fathers. (Verse 6.) And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soule, that thou mayest live. (Verse 7.) And the Lord thy God wil put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. (Verse 8.) And thou shalt returne, and obey the voice of the Lord, and doe all his Commandements which I command thee this day. (Verse 9.) And the Lord thy God wil make thee plenteous in all the worke of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord wil againe rejoyce over thee for good, &c.*

S. 1.

**T**Hese words may seem to some of a cursory eye, to say little to our purpose; but being weighed, they are very ponderous, and wil soon turn the scales. The summe of obeying Gods voyce, and keeping his Commandements, so often here inculcated, is their keeping the Covenant they made with God, chap. 29. viz. As God to be their God, so they to be his people, and (as it is exprest) after the tenour of the covenant God made with their Father Abraham, &c. (Gen 17.) which was the Covenant of grace, as the Apostle expounds Rom. 4. even as here is mention of Gods bringing them out of Egypt, as a pledge on his part,



part, and an engagement on their part, relating to their redemption by Christ, *Hof. 11. 1. Matth. 2. 15.* And here amplified by loving the Lord their God with all their hearts, so that it is upon Gospel termes the Lord treates with them; even as *Moses* application of them to the Israelites, ver. 11, 12, 13, 14. That the commandement that was given them was not hid from them, nor farre off, neither in the Heavens, to say, who shall goe up, to take it for them, nor beyond the sea, to say, who shall goe over, &c. to take it for them, but it is nigh, even in their mouth, and in their heart; I say, *Moses* application in those very termes is by the Apostle, *Rom. 10. 8.* called the word of faith.

Now when thus the Jewes shall obey Gods voyce, and doe his Commandements, viz. beleeve the Gospel, being brought unto repentance, (hinted in the words call to minde, and returning, so expounded, *1 King. 8. 46, 47. Isa. 46. 8. Lam. 3. 21. Luke 15. 17*) partly by afflictions, partly by prosperity called blessings, and curses, then the Lord shall deliver them from all their captivities, when and where-soever they be.

For *Moses* aimes not at this or that particular captivity, among *Philistims, Egyptians, Babylonians*, or, &c. that had been to little advantage, to deliver them from one captivity, to let them fall into another; and there to stick for ever. The words of the Promise are of a very comprehensive latitude, viz. if they be driven among all the Nations, ver. 1. or any of them be driven out to the utmost parts of Heaven, ver. 4. The Lord will gather them from all Nations, ver. 3. and will fetch them from the utmost parts of Heaven, ver. 4.

And as the Promise is of a great latitude, so of a great length; for this gathering of them is promised after the *Babylonian* captivity, *Jer. 29. 1. Jer. 31. 10.* and after Christ was come in the flesh, it is delivered as a Prophecie by Saint *Johns* Exposition, *Joh. 11. 51, 52.* That Christ should gather together in one the children of God that were scattered abroad; Of a thing to be done in after times, in the fulnesse thereof, compare *Rom. 11.*

Adde to all the fulnesse of the Promise; they should be so delivered from all captivities, that all the curses should be on their enemies, and all blessings temporall and spirituall should be on them; for so it followes, that upon their deliverance out of captivity, If any of them be driven out (ver. 4.) unto the utmost part of Heaven, from THENCE will the Lord thy God gather thee, and from THENCE will he take thee. And (ver. 5.) the Lord thy God will bring thee into the Land WHICH THY FATHERS POSSESSED, and he will DOE THEE GOOD, and MULTIPLY thee above thy fathers; and (ver. 6.) The Lord thy God will CIRCUMCISE THINE heart, and the HEART OF THY SEED, to love the Lord thy God with all thine heart, and with all thy soule, &c. And (ver. 7.) The Lord thy God will put all these CURSES ON THINE ENEMIES. And (ver. 8.) thou SHALT RETURN and HEARKEN TO THE VOYCE OF THE LORD, AND DOE ALL HIS COMMANDMENTS. And (ver. 9.) The Lord thy God will make thee plentiful, or fruitfull IN ALL THE WORKES OF THY HANDS,

S. 2.

S. 3.

S. 4.

S. 5.

HANDS, IN THE FRUIT OF THY BODY, *in the fruit of thy CATTELL, in the fruit of thy LAND :* (and marke) FOR THY GOOD. And the Lord will REJOYCE over thee for good.

§. 6.

\* Josephus in his Antiq. asserteth thus much.

Now let the ingenuous Reader confesse, whether ever these promises were thus fulfilled ! For we know not either by Scripture, or History, that ever the *Ten Tribes* returned from their captivity. And we doe know by the Scriptures, that many of the *two Tribes* returned not with the rest, *1 Chron. 4. 21, 22, 23.* (read the place exactly) \* And we are sure by experience to this day, that thousands of them are in *Captivity* (as we may say) under the *Turkish* and *Romane* Empire, and ten thousands of them *dispersed* among the *Indians*, and *Protestant Christians* in *Poland*, *Holland*, &c. as *Rab. Ben Israel* hath given us an account in his Book *Spes Israelis*, so that the *Jewes* themselves, not only the *unconverted*, but some that are *converted to Christianity*, confesse these things never yet to have been fulfilled, as I my selfe have been an eye witness from *M. Melos*, a *Jew of Portugal*, converted to the faith.

§. 7.

Much lesse are the *Jewes* so delivered, as to have their hearts *circumcised*, to love the Lord their God with all their heart, and to obey his voice in the Gospel, as the Apostle before expounded ; or to be *blessed with all temporall blessings*, or to have all the *curses* put upon their enemies.

§. 8.

Therefore these things are yet to be fulfilled ; for God must be true, (as the Apostle saith) *though all men* (that deny it) *be liars*. The *Jewes* must be called, and the *fulnesse* of them, and the *Gentiles* must be brought in (*Rom. 11. 26.*) by a deliverer that comes out of *Sion*, turning away *ungodliness* from *Jacob*, to the performance of Gods Covenant with them, which the *Targum* (called *Jonathans*) saith, *must be performed by the hand of ELIAS, and by the hand of KING CHRIST*; And indeed a few were converted by *John Baptist*, and *Christ*, but the generality of the *Jewes* were in blindness after that, in *Pauls* time, *Rom. 21.* Besides, what was the *conversion* of a few, to the fulfilling of the *all* of these promises in their severall particulars to the *all* of the *Jewes* ? As it is said afore, If ANY of thine be driven out unto the utmost part of the heavens, from thence will the Lord thy God gather thee ; and the Lord will make thee fruitful in ALL THINGS, and for thy good.

§. 9.

And these things must be fulfilled before the ultimate generall Judgement, or else there will be nor time nor place for these things, as to *circumcise hearts*, to keep *Commandements*, to inherit *Canaan*, to be blessed with *outward blessings*, &c. as is before expressed.

SECT.

## SECT. VIII.

wherein is alledged, Deut. 32. ver. 15, &c. to ver. 44. for the prooffe of the maine generall Proposition.

In Deut. 32. ver. 15. to ver. 19. are set downe the *sins* of the Iewes; But Ierusalem waxed fat, and kicked, &c. Then he forsook God, &c. they provoked him to jealousy with strange gods, and they sacrificed to Devils, not to God, &c. In ver. 19. &c. to ver. 35. is set downe the *wrath* and *revenge* that God would exercise upon them for those *sins*; When the Lord saw it, he abhorred it, or despised them, because of the provoking of his sonnes and daughters. And he said, I will hide my face from them, &c. They have moved me to jealousy, &c. and a fire is kindled in my anger, and it shal burne, &c. I wil heap mischiefe upon them, &c. I said I would scatter them into corners, &c. In ver. 35. &c. to 44. is set downe Gods comforting of the Iewes, and his terror to their enemies, ver. 35. To me belongeth vengeance and recompence; their (enemies) foot shal slide in due time, for the day of their calamity is at hand; and the things that shal come upon them make haste, ver. 36. For the Lord shal judge his people, (or shal plead the cause of his people) \* and **REPENT HIMSELFE** for his **SERVANTS**, when he seeth that their **POWER IS GONE**, and there is none shut up, or left. Ver. 37. And he shal say, where are their gods, their rock in whom they trusted? &c. ver. 38. Let them rise up and help you, and be your protection. ver. 39. See now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heale; neither is there any that can deliver out of my hand. ver. 40. For I lift up my hand to Heaven, and say, I live for ever. ver. 41. If I whet my glittering sword, and mine hand take hold on judgement, I will render vengeance to mine enemies, and I will reward them that hate me. Ver. 42. I will make mine arrowes drunke with blood (and my sword shal devour flesh) and that with the blood of the slaine, and of the captives, from the beginning of revenges upon the enemy. Ver. 43. Rejoyce O yee Nations (or **GENTILES**, as the Apostle renders it, Rom. 15. 10.) with his people; for he wil avenge the blood of his Servants, and will render vengeance to his adversaries, and will be merciful to **HIS LAND**, and to **HIS PEOPLE**.

\* So Piscator,  
Causam populi  
sui ager.

**T**Hele *sins* of the Iewes we have knowne, and those Judgements of God, viz. their power to be gone, and them to see scattered into corners, we see to this day; but we never saw or heard these Promises fulfilled, according to their Tenor here mentioned.

First, we never knew by Scripture, History, or Experience, that the Nations of the **GENTILES** rejoyced with the Iewes, as sharers in the same generall salvation, spiritual and temporall, as this Text imports,

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accor.

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S. 2.



according to the letter here, and the *spirituall* extent in *Rom. 15. 10.* For in Christs, or the Apostles time (the likeliest time) this was not effected. A few particular Jews and Proselyte Gentiles (in the *AJ's*) are as nothing, to make up Nations of Gentiles, or the generality of the Jews, to which comprehensiveness this Text amounts. The two great streams ran crosse in this manner: Whiles Christ was on earth, nor he, nor his Disciples preached in the way of the Gentiles, but kept close to the lost sheep of the house of Israel, *Matth. 10. 5.* And when the Gentiles received the Gospel, the Jews had refused it, *Act. 13. 45, 46.* The *Jewes* generally decryed their Christ with *Crucifie him, Crucifie him.* And of the *Gentiles* no Nation became Christian, till after Constantine the Great his time, which was above three hundred years after Christs incarnation, and above two hundred years after the death of the last of the Apostles. Indeed St. Paul doth in expresse quotation of the 43. verl. of this 32. of *Deut.* in his Ep. to *Rom. Chap. 15. v. 10.* asseert, this must be fulfilled, that *Jewes* and *Gentiles* must rejoyce in the common Gospel-salvation. But withall he had told you before, *Chap. 11.* that at that present the generality of the *Jewes* were under *spirituall blindness*, and were so to be, till the fulnesse of the *Gentiles* were come in, and so they continue blinde to this very day. So that instead of a reciprocall rejoycing in one anothers spirituall salvation, they conceive with great indignation us to bee in an error, and we with equall sorrow, conceive them to be in an error. And for *temporal salvation*, both *Jewes* and *Gentiles* were as equally interested in the sorrowful defect thereof, in, and after the Apostles time; both being then under the *Heathen Roman* slavery, and from thence forward were the *Gentile* Christians bloodily persecuted for three hundred yeers in the ten persecutions, and after under the Pope, as all the *Jewes* to this day are either disperfed as a despised people, by and among all Nations, or under the *Turkish* slavery, the more is the grieve of every good Christian.

These premised (being so apparent) the next promise not yet to have been performed, viz. of Gods taking a general bloody vengeance on all the enemies of the *Jewes* (according to the many, and amplified high expressions in this 32. of *Deut.* to that sence) is of it selfe most manifest. For neither the *Romans*, nor the *Turks* (both the grand oppressours of the *Jewes*, for above this sixteen hundred yeers between them) are with any signall signe, or considerable marke, destroyed with a corporall destruction. As for the destruction on the enemies of the *Jewes* in the *Macchabean* warres, it doth not in any proportion amount to the elevation and latitude of these *Deuteronomian* promises. Wee know all those Heroick attempts of the *Jewes* were soon squatted flat, under after-slavery. The Apostle mentions their sore sufferings in those times, *Heb. 11.* latter end. Of those warres we may say as in *Dan. 11. 32. to 36.* The people that knew their God did exploits, they instructed many (in War, as well as in Religion) yet they fall by the sword. And though they are holpen with a little helpe (little in time, as well as in strength) yet they fall. And for other victories, wherein the *Romans* having captivated *Jerusalem*, according to

to *Dan. 11. 36.* the King of the North and South (*Dan. 11. 40.*) that is the *Saracens* and *Turks* come and lead that Captivity captive, the *Jewes* all this while doe but shift and change their oppressours, but their oppression is not taken away. At the same rate we may value the *Holy war*, as they call it, managed by *Kings* called *Christians*, maintained by a stock gathered first by the order of *Templars*, next of *St. John of Jerusalem*, thirdly, of *Knights of Malta*, to beat the *Turke*; and to regain the *holy land*; for the *Turke* keeps his footing to this day, with enlargements. Christian Kings have been so busie in bangling with them of their owne Religion, that whiles they divide, that grand Blasphemer most insolently reignes as the greatest Monarch now on earth.

Therefore wee conclude that this place of *Deuteronomy* is not fulfilled till that come to passe, in *Rev. 19. 20, 21.* That when the Beast and the Kings of the earth, and their Armies made war against Christ: the Beast was taken, and with him the false Prophet, and cast alive into the lake, &c. And the remnant were slaine with the sword, and the fowles are filled with their flesh; So that according to the intent and termes of this Text of *Deut. 32.* there is an avenging of all the servants of God, viz. of *Jews* and *Gentiles*, and a totall corporall ruine of all their enemies yet to be performed. Of which sort of destruction there is none such at the ultimate judgement. As it can be of no use to the fulnesse of *Jewes* and *Gentiles*, if it come not afore; therefore they must have it afore, that they may, as is said afore, joyntly rejoyce together in each other.

S. 4.

## SECT. IX.

Wherein is considered the words of Nehemiah, Chap. 1. v. 8, 9, 10, 11  
For proof of the maine of the general Proposition.

*Nehemiah 1. 8.* Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgresse, I wil scatter you abroad among the Nations. Verse 9. But if ye returne unto me, and keep my Commandments, and do them, though there were of you cast out to the utmost part of Heaven, yet will I gather them from thence, and will bring them into the place that I have chosen to set my name there. Verse 10. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. Vers. 11. O Lord, I beseech thee, let now thine care be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper thy servant this day, and grant him mercy in the sight of this man. For I was the Kings Cup-bearer.

These words, we see, are spoken by *Nehemiah* to God in prayer. He plants the footing thereof upon Gods promise, quoted out of *Deut. 30. v. 1. to 10.* (discussed but now Sect. 7.) viz. That though God should for their sinne scatter the whole Nation of the *Jewes*,

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consisting intirely of twelve Tribes (for in that mighty body they were, when *Moses* wrote that of *Deuteronomy*) and disperse them among all the Nations, and cast them out unto the utmost part of Heaven, yet that God had promised hee would gather them from thence, and would bring them into the place that hee had chosen to place his name there.

§. 2.

So that this great Saint *Nehemiah*, layes the great foundation of his faith in prayer for the restoring of the Jewes upon that promise of God, delivered by *Moses*; wherein his supplication is an exact directory-application, how we should understand that place of *Moses*, as a thing not fulfilled to this day.

§. 3.

*Nehemiah* looks beyond the deliverance from the *Babylonish* Captivity set on foot by *Cyrus*, and beyond the returne of the *Two Tribes*. As whiles he was in the *Babylonish* Captivity for so many years, his soule lived by faith on this promise, that he and the rest of his brethren of the two Tribes should be delivered; so now that the *Two Tribes* are returned, he still urgeth that promise to perfect the whole worke, in what of the latitude and extent thereof, it was yet unfulfilled. *Nehemiah*, should seem, was cleer in that sense of perfecting the returne of the whole twelve Tribes, and to have a better settlement in their owne land, then this *Embryon* of imperfection in the present state of *Two Tribes* returned did represent; and according to that sense his faith is strong, and his prayer fervent.

§. 4.

In all which *Nehemiah* was very right, we our selves being judges. For as the threat was of the twelve Tribes in one entire body, *Deut.* 28. and pressed Chap. 29. So the promise Chap. 30. is to them all, and touching all Captivities, as it is cleerly held forth in severall expressions, both in *Deut.* 30, and in this first of *Nehemiah*, of scattering them among the Gentiles, or among all the Nations, or of casting them out to the utmost part or end of Heaven, and of gathering them thence, and fetching them thence. For if the Jewes in any of the Captivities that were to follow *Moses* his words, either *Philistian*, *Syrian*, *Egyptian*, or *Babylonian*, should sticke fast, and never be delivered, *Moses* his promise, and *Nehemiah's* faith and prayer should come all to nothing. And if God deliver some of them from all these Captivities, and not all of them from all, and from any other that should follow after, or continue beyond the fore-named Captivities, *Nehemiah's* faith, hope, and prayer should not be answered, nor his desires satisfied, though wrought in him by the extraordinary working of the Spirit of God.

§. 5.

But *Nehemiah* is confident upon this promise, that his faith, hope, and desires in this prayer shall be fulfilled, and therefore is he so fervent in urging the said promise now after the two Tribes had been returned out of *Babylon* at least these twelve yeers (for their return was about the 3514 yeer from the Creation. And *Nehemiah's* journey to *Hierusalem* which he began with his prayer, was not till *Anno mundi* 3527.) The good man had in his eye, not onely the building of the walls of *Hierusalem* (which was but a small matter in comparison) but the returne of the *Ten Tribes* also, which had been carried



carried away afore into Captivity into *Assyria*, and still continued, when *Nehemiah* prayed, in that Captivity in *Halab* and *Habor*, by the River *Gozan*, Cities of the *MEDES*, 2 Kings 18. 9. &c. For there still they are in *Nehemiah's* time, as appears by the Genealogies of them of the Two Tribes that returned, *Ezra*. 2. *Nehem*. 8. Among whom the Pedigree of the Ten Tribes is not found.

Indeed the *Two Tribes* in the greatest part were returned, as an earnest, or first fruits of the returne of the rest, and for assurance of Christs coming of *Judab* (where God continued them till that was done, Christ was born, for time and place, &c. according to the Prophets.) But this is short of gathering the twelve Tribes from among all Nations, and from the utmost end of Heaven. The Two Tribes were brought from *Babylon* to *Jerusalem*, which, they say, are distant the one from the other about six hundred miles. But what is this in comparison of *Media*, and *Persia* towards the North and North-East of the world, the length or ends of Heaven being counted from the North pole to the South? or what is this to the gathering of them, and since of the *Two Tribes* also, in the greatest part scattered among all Nations (as *Rab. Ben. Israel*, and our experience do shew) to fetch them from thence?

Therefore we conclude, as *Nehemiah* prayed, believed, and hoped, so we to this day see, that *Moses* his promise (urged by *Nehemiah*) is not the one halfe fulfilled. But it shall. The Saints prayers and hopes are not lost, though sometimes long sown, ere they come up. The Apostles prayer for the conversion of the Gentile Kings and Nations, *Act*. 4. was answered in *Constantine* the Great his time, though three hundred yeers after. And the prayers of the Saints under the Altar, *Rev*. 6. shall be answered, though now since above one thousand and five hundred yeers they are not fulfilled.

S. 6.

S. 7.

## SECT. X.

Wherein severall places of the *Psalmes* put together into a method, according to their aspect towards our maine Position, are taken into consideration for the confirmation thereof.

There are three maine Heads of our Position, most pathetically and emphatically prophesied, and promised in the *Psalmes*.

- 1 The UNIVERSAL power of Christ, both converse, and coercive over the whole WORLD, and correlatively, the UNIVERSAL subjection of all the WORLD to Christ, either by consent, or constraint.
- 2 The JUST TIME of fulfilling this.
- 3 That when this is done, the Saints are to INJOY a Sabbatisme on earth.

Touching the first, we have many passages of severall *Psalmes*, which, partly in their owne nature, and partly by the Apostles quotations, explications, and applications, are so curiously wreathed

S. 1.

wreathed together, that in that posture wee shall consider them.

**I** The second *Psalm*, with a touch of the eighth is the leader, which because it is so familiar to most Readers, I shall not need to write it out, but onely quote it according as occasion requires. It is all along in matter and stile notably accommodated to our worke in hand. It is spoken to *Jewes* and *Gentiles*, v. 1, 2. and v. 8. and in those lines it is carried by the *Apostles*, through *their* times, to those in after Generations, *Act. 4. 24*. The occasion whereof was, that the *Jewish* Commonwealth and Government then being mixt with the *Roman* power, so that both of them joyntly concurring, did put to death Christ, and persecute the *Apostles*, the *Apostles* thereupon convert the second *Psalm*, with a part of the eighth *Psalm* (for I suppose there is recorded but the summe) into a prayer, and doe turne the bent of that their prayer both upon *Jews* and *Gentiles*. *They lift up their voyce to God with one accord, and said, Lord, thou art God, which hast made Heaven and Earth, and the Sea, and all that in them is &c.* (as it is *Pf. 8.*) *who by the mouth of thy servant David hast said (Psalm. 2. v. 1. &c.) why did the HEATHEN rage, and the PEOPLE imagine vaine things? The Kings of the earth stood up, and the Rulers were gathered together, against the Lord, and against his Christ. For of a truth against thy holy childe Jesus, both HEROD and PONTIUS PILATE, with the GENTILES, and people of ISRAEL, were gathered together, for to do, &c. And now Lord behold their threatnings, &c.* Both which *Psalmes* are propheticall of our point. The eighth *Psalm* we opened afore, and now we shall the second, out of both which *Psalmes* (though *Luke* records the story but briefly, onely giving a touch upon the beginning of both) the *Apostles*, no doubt, urged in their prayer, whatsoever was in them pertinent to their desire of the advancing Christ, there being farre apter pertinences to that in the sequel of those *Psalmes*, then in the beginnings. The summe of their desire is, that God according to his promise in *Psal. 2. Psalm. 8.* would set up the power and glory of Christ unto a predominancy over *Jews* and *Gentiles*, notwithstanding all their fierce opposition at present. And for a testimony that God did allow their application of those *Psalmes* as right, and did accept of their prayer grounded thereon, hee fills them with the Spirit, and shakes the place where they prayed.

Now this second *Psalm* is not yet fulfilled, nor the *Apostles* prayer upon it fully answered. It is true, that about forty yeers after Christs death, came to passe that great destruction upon the *Jewes*, their Temple, City, and Country too, prophesied by Christ, *Matth. 24. 1. &c.* And within fewer yeers, *Herod* came to a miserable untimely end, *Act. 12.* as also did *Pilate*, and after him successively two and thirty *Roman* Emperours, as the Ecclesiastical story shews us \*. And about three hundred yeers after the incarnation of Christ, *Constantine* the Great, and many of his souldiers being converted unto Christianity, overthrew in battel his Antichristian Colleagues, and their Armies that opposed it. But Prophecies and Prayers, as streams, run on in a current, still growing greater and greater

\* M. Fox in his Martyr.

greater in accomplishment, till they rest in the maine Ocean, the fulfilling of the full design of God, according to the entire Plat-form God drew forth in the expresse termes of his Promises. This Psalm therefore according to that rule was not fully accomplished, when the Apostles turned it into a Prayer, notwithstanding all the great things that Christ and his Apostles did, towards the convincing of *Jewes and Romans*, and converting many. For what needed the Apostles to pray for a further fulfilling of that second Psalm, if then it had been fulfilled? No, nor is that Psalm in any full measure fulfilled to this day, the *Heathen unregenerate Gentiles*, and the obstinate *Jewish people* are of the same temper still, and tamper the same oppositions against Christ. And God hath not hitherto spoken to them in his wrath, and vexed them in his sore displeasure, as to make them know that he hath set HIS KING upon his holy hill of *Sion*; nor hath he given unto Christ the *HEATHEN* for his inheritance, and the *UTMOST PARTS OF THE EARTH* for his possession, to break them that are incorrigible with a rod of Iron, and to dash them in peeces like a Potters vessell, to the making of the Kings and Judges of the earth wise, to serve the Lord in feare, &c.

Most Kingdomes are yet meer Heathens, and the most of Kingdomes named *Christians* are Heretically, or disobedient unto Christ: and *Sion* it selfe, where Christ will mainly manifest his Kingliness, is under the *Turkish Mahometan* Blasphemers, as it was under the bloody Heathen Romans, all the time of Christ and his Apostles, and the Jewes, that are a maine part of his Kingdom, are to this day unconverted.

There must yet come a time, when Christs anger must be but kindled, and (עצב) but as a little, and yet then must ALL they be happy that trust in Christ. Marke accurately; There must be a time when Christs anger must be but kindled, in comparison of the last Judgement, and but as a little time \*, in respect of the speedy event of making All them that trust in Christ to be happy. Now if you apply this to the time past, since the Apostles made their prayer upon this Psalm, it is neare one thousand six hundred and twenty years, which you cannot call a little time, much lesse can you call it a little time from *Dauids* penning of it to this time. And if you look forward to the ultimate Judgement, then Christs anger is not only kindled, but it is totally on a flame, and for ever; the fire never goes out. So that the fulfilling of this Psalm, must be in a time between our present Age and the last Judgement. It must be at a time when Christs anger hath but a little time to be kindled, and anon the Trusters in Christ to be blessed, which must be when the generation, or succession of the wicked opposers of Christ are perished, who perishing are not said to be at their journeyes end, at the ultimate end of the world; but in the way, in some notable way, or vace they ran (in their Generation) in opposing Christ, as Revel. 19. the three last verses. These wicked ones must perish, and the trusters in Christ be blessed, at some notable time of eminent manifestation of Christ, as he is Christ, and King of *Sion* (which must be before his laying downe of his Mediatorship, and power

at

\*So the Hebr.  
עצב &  
עצב is oft  
applied to time,  
as for degree  
is in kindle.



at the end of all) I say, at some notable time of eminent manifestation of Christ. For this phrase in this Psalm, **THIS DAY HAVE I BEGOTTEN THEE**, is alwayes applied to such eminent manifestations of Christ, the latter still being greater then the former. As first in this second Psalm, at the declaring the decree, and proclaiming Christ to be King, conversively of his Church, and coercively over all the world of enemies; Secondly, at Christs resurrection, Acts 13. 23. and 33. Thirdly, in relation to Christs appearance ere long, to all the world, to set up his visible Kingdome on earth ( of which we speake.)

2 ¶. For (saith the Apostle, *Hebr. 1. 5, 6.*) unto which of the Angels said he at any time, *Thou art my SONNE*, **THIS DAY HAVE I BEGOTTEN THEE**? And againe, *I will be to him a Father, and he shall be to me a SONNE*? But when **AGAINE** ( to give it you as afore, in termes and order of words, close to the Originall \*) He **SHALL bring his first begotten Sonne into the INHABITED world**, he saith, *let all the Angels worship him*. The sense is obvious, That God never owned any one of the Angels to be his only first begotten Sonne, but when againe he shall bring his first begotten Sonne into the world, he hath given command that all the Angels shall worship him, as his only begotten Sonne. That this text speakes of Gods bringing his first begotten Sonne againe into the inhabited world, now after Christs ascension (when the Apostles wrote that) we have afore largely discussed, *Book 3. chap. 2. Sect. 4. & 5.* ( id est, *sestuncula* )

4. I only adde, be heedfully mindfull of the Apostles expresion in the future, now after Christs coming in the flesh; and that after the generall Iudgement Christ, as Christ, shall lay downe all his dominion over Angels and men, and therefore it must be of some middle time between our prelent generation that these אלהים rendered here *Angels*, must give Christ, whiles he is Mediator, a more ample and apparent homage then ever they have done, according to the glorious state of Christ, and of things at that time on earth.

3 ¶. For, this place of the Hebrewes, *Let all the Angels of God worship him*, is quoted by the Apostle out of *Psal. 97. 7.* which (word for word according to the Hebrew \*) is, *Bow downe to him all yee Gods*, which ( as we said afore ) comprehends as all Angels, so all Kings, Potentates, and Magistrates, called by God himselfe, *Gods*, *Psal. 82. ver. 1. ver. 6.* and so applied by Christ, *Joh. 10. 34.* Jesus answered them, *Is it not written in your Law, I said YEE ARE GODS (אליהם) if he called them gods to whom the Word of God came, &c.* And indeed they can properly bow, or crouch downe ( as the Hebr. שחך ( and the Greek *securia* precisely signifie ) as the Angels can doe it only *virtually*. And on the other side, *Angel* is oft used in Scripture, to signifie eminent men in Office, *Mal. 4. 1. Rev. chap. 2. 1. chap. 2. chap. 3.* But granting, that the Apostles designe being to prove Christ to be above Angels, doth render the Hebrew Text according to the Septuagint Greek ( then a common Translation in frequent use throughout the world, since the late Greek Monarchy

\* Thus Arias doth order them. When the Apostle would say, And againe, he said in verse 5. *Kai πάλιν* but in this sixth verse he saith, *ὅτι ἡ πάλιν εἰσαγγελία*, which last word is in the second *Arist* in the subj. mood, which sounds future, and so the *Syriack* *ܬܘܒ ܕܝܢ* But againe.

\* השתחוהו לו כל אלהים



righteousnesse. But **ALL PEOPLE** yet never saw that his righteousnesse and glory. **ALL** the gods (as in v. 7.) all Kings and Princes, Potentates, Magistrates, and Powers never yet worshipped him as Christ, but generally in all ages from the Creation to this day have opposed him as such, both of Jewes and Gentiles.

4 ¶ But all must ere the last judgement, either sincerely, or seemingly worship him, *Psalm. 22. 27, 28, 29.* which Psalme is concerning the whole of Christs passion, as it is plaine, First, by the Title (which is of the Canonical Hebrew Text.) *A Psalme \* concerning A jieleth Shabar,* that is, *the hind of the morning,* Christ being shut in the grave, escaped away in the morning, rising from death. Secondly, by the application of severall passages to Christs passion, by the Evangelist *Matth. 27.* As that of the **DESERTION**, *My God, My God, why hast thou forsaken me;* v. 1. That of **DERISION**, *He trusted in the Lord that he would deliver him, let him deliver him,* v. 8. That of **PIERCING**, *They pierced my hands and my feet,* v. 16. That of division of his garments, *They parted my garments among them, and upon my vesture cast lots,* v. 18. Now this Psalme touching Christ, though in the first Scene sets forth Christs humiliation, yet in the second holds forth his exaltation, *vers. 22. I will declare thy name unto my brethren,* (which the Apostle applies, *Heb. 2. 9, 10, 11, 12.*) to Christs manifestation of his sameness of nature with the sonnes of men, even as in that nature he tasted death for every man, and at last would declare that salvation to all the world (which clearly tends to our point.) And v. 27, 28, 29. we have the effect of his declaring Gods name to the world, viz. **ALL THE ENDS OF THE WORLD shall remember, and turne unto the Lord, and ALL THE KINDREDS OF THE Nations, or GENTILES \* shall worship before him:** For the Kingdome is the Lords, and he is the Governour among the Nations, or **GENTILES.** All they that be sat upon the earth shall eat and worship. In all which we see the effect, effectuell conversion. The Generality and Universality, in many **ALLS.** The time in generall, viz. It is to be after Christs suffering upon the crosse: The characters, eat, and worship, which cannot be understood of the highest heavens. And it hath not been fulfilled on earth according to that effect, universality, and character, from Christs passion to this day. Therefore it is yet to be fulfilled on earth.

5 ¶ According to *Psalm 86. 9.* **ALL NATIONS** whom thou hast made, shall come and worship before thee, O Lord, and glorifie thy name. A place mightily considerable. So that so great a promise and prophesie as this, by so great a Prophet as this, with such a shrill emphasis in the **ALL**, and in the **eat, worship**, and in the degree of the effect, to glorifie his name, must not bee ended with flams of humane glosses, but must be really, and truly, and fully accomplished, though as yet it was never compleatly fulfilled, as it will be too late to think of those things at the ultimate judgement, when Christ comes not for conversion, but destruction. Therefore yet before that finall Day of Doome, this **ALL** must bee brought

על אילן השחר

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to ALL THAT of Worshipping, and Glorifying Gods Name.

6 ¶ Just as we have it in that little Psalme the 117. but greatly Prophetical. *Praise ye the Lord. ALL NATIONS, praise him ALL YEE PEOPLES\** How shall all these do this, unless Christ convert all them, but those refractory ones whom he confounds? Surely therefore this is a Prophesie that God will in time before the ultimate day of judgement convert generally all Nations, as *Paul* extends it, *Rom. 11. 10, 11, &c.* to the coming in of the fulnesse of Jewes and Gentiles, rejoycing together as one Church. Therefore according to *Paul*, *David* had a most comprehensive, and extensive sense when he spake these things; and therefore shall be fulfilled according to its true latitude and elevation, without the mincing distinctions of mens braine. For a seale of assurance whereof the close of the Psalme hath three weighty clauses. First, *That the MERCIFULL KINDNESSE of Jehovah to the sonnes of men is great.* Secondly, *The TRUTH of the same Jehovah is for ever.* 3 *That by faith and hope in that mercy and truth to see these things fulfilled, we should PRAISE that JEHOVAH with Hallelujah:* which is the word of praise all along the Revelation.

Having done with the first head contained in the Psalmes, touching the universal power Christ shall have over the whole world, afore the last judgement, though most yet rebell against him: Next wee come to the second head, viz. *The just time when Christ shall attaine this.*

1 ¶ That place *Psal. 97. 7. Worship him all yee gods*, the Apostle tells us, *Heb. 1. 6.* shall be fulfilled, *When God shall bring again his Son Christ into the world*, which place, though our Translators render it [*And again when he bringeth &c.*] as if it were meerly a new proof of Christs superiority above Angels, is most truly rendred according to our reading, afore set downe againe and againe with reasons to justifie it: so that in words and sense it is an *Antithesis*, and *Auxesis* to the fifth verse thus, *He saith not to any Angel, thou art my Sonne, this day I have begotten thee*, but instead thereof, he speaks a thing that doth much lessen the dignity of Angels, and more dignifie Christ above them, *Let all the Angels of God worship him*; so that the first *And* must be turned into *But* (proper to the Greek  $\delta\epsilon$  as there placed) and that same *Again* is not to signifie another prooffe of Christs superiority above Angels, but to signifie the time when that [of ALL the *Elohim*, Angels and Potentates whether of the Spirits in Heaven, or men on earth (both Angels and Elohim signifying both) worshipping of Christ] shall be fulfilled. For this hath not yet beene fulfilled as to the ALL of the *Magnificents*, and *Great-ones* of the earth, who contrariwise for the generall have despised, if not opposed Christ, even as it will bee too late and an unreasonable time for them to do it at the ultimate judgement, when no adoration, or worship is then received from Christs enemies, but sentence is given by him upon, and against them. The time therefore when this shall bee fulfilled is, saith the Apostle in this first to *Heb.* (penned after Christs

(tion) *When God shall bring his first-begotten Sonne AGAINE into the INHABITED WORLD.* When he brought him into the world the first time by incarnation, ALL the Potentates, and Angels of men, The Scribes and Pharisees, Herod, and Pontius Pilate, the Roman Emperours, and Senate of Rome did not worship him, but refused him, and persecuted him, and his members, most bloodily, for neer three hundred yeers, after whom the Arians, and next to them the Papacy, took their turnes to maintaine that stream of blood running downe to our times. But when he shall bring his first-begotten Sonne againe into the world in his visible royal exaltation, then they all shall worship him; I say as the Text sayes, ALL but they that are ruined for their refractorinesse. The phrased, *When he bringeth againe* (if the Greek word were not of a future sense) imports a future thing; as the Hebrew imperative (Psal. 97.7.) *Worship ye him all ye gods*, and the Greek imperative (Heb. 1.6.) *Let all the Angels of God worship him*, in sense is future, that is, They all shall worship him, as the Epistle to the Hebrews, in the Hebrew copy expressly renders it in the future \* *they shall adore, or worship him*. As the Angels of heaven do, and ever have done, and shall more eminently, when they shall be more apparently his Ministers and servants to dispense his mercy and justice in that sudden great work (sudden in regard of the greatnesse) of setting up New Jerusalem, the great restitution of all things; so the Kings, Princes, Emperours, Potentates, Powers, and Angels of Churches SHALL WORSHIP HIM. They shall, they must doe it afore Christ layes downe his power at the ultimate day of judgement 1 Cor. 15. 28.) and afore they be condemned men (when nothing wil be accepted from them.) They must do it, as a sign, they are brought into Christ, as the intent of this Epistle is to win the Jews to him.

2 ¶. To this of the time of Christs universall visible power over the whole world, the one hundred and tenth Psalm sings excellent harmony, a Psalm so eminent, that it is quoted no lesse then seven times in the New Testament, and so apt for our purpose, that as the two and twentieth Psalm is of the Passion of Christ (so expounded, Mar. 27.) The sixteenth Psalm of Christs Resurrection (so expounded, Act. 2.) the sixty eighth Psalm of Christs Ascension, (so expounded, Eph. 4.) So this 110 Psalm is of Christs Assession, or sitting at the right hand of God till all the world be made subjeeto him. Every verse of it almost hath something in it of this, as the Chalde, Syriack, Arab. & Rabb. well expound. \* ver. 1. *The Lord said to my Lord, sit thou at my hand till I make thine enemies thy footstool, &c.* By the LORD is meant JEHOVAH, as it is expresse in the Hebrew. By my Lord (אדני) is meant Christ, who according to his humanity is Davids Sonne, but according to Deity is Davids Lord, as Christ himselfe expounds it, Matth. 22. 44. Mar. 12. 36. Luke 20. 41. Accordingly the Chalde calls Christ by the same title, John doth, Chap. 1. v. 1. *In the beginning, saith John, was the WORD:* And saith the Chalde on this Psalm, *The Lord said to his WORD.* And because Christ is Davids Lord, therefore the Psalmist (David himselfe) infers, that he must rule over Davids posterity-

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\*The Chalde on these words, *The Lord said to my Lord saith the Lord said to HIS WORD*, which is the stile of Christ in S. Job. phrase; but some Syriack thus: *It is a Psalm concerning Christ, and his victory over the Devil (who rules*

sterity, though now for present, with many others, they be *enemies*. *Sit thou at my right hand, till I make thine enemies thy footstool*. Which phrase cannot with any congruity be meerly *spiritually* understood: For how can we say *Converts* are *enemies*? or if by conversion his *friends*, how can it be said they are his *footstool*? Christ is upon other termes with men, when once made beleivers, as that they are *one with him*, *Ioh. 15. Ioh. 17*. Therefore the plain meaning is, that Christ must so rule over all, that his very enemies must corporally and visibly be subject unto his power. And this is prophesied and promised for future after his *ascension*, and after his *first sitting at the right hand of God*. But to this day, now after 1600 years since that time, Christ hath not ruled over the generality of the *Jews*, either the ten Tribes, or two Tribes either corporally or *spiritually*, besides *Indians, Turks, &c.* so as to bring them into any outward acknowledgement of him. And therefore as yet *All his enemies are not made his footstool*, but it remains to be done before the full and finall destruction at the ultimate day of judgement.

3 ¶ *Sit thou on my right hand till I make thine enemies thy footstool*, is like that *Act. 3. 21. whom the Heavens must receive untill the times of the RESTITUTION* (he saith not *DESTITUTION*) of all things. And that *Rev. 19. last, Rev. 20. 1. He shall slay his incurable Antichristian enemies, and shall descend from Heaven*.

4 ¶ The Apostle doth yet much more give us light in this thing, *Heb. 2. 8, 9. In putting all things in subjection under him*, (*ὡς ὅτι ἐν ὀνόματι αὐτοῦ πάντα ὑποτάσσονται*) he left nothing that is not put under him. Now (saith the Apostle) we see not yet all things put under him; though the Apostle there confesseth that Christ was already ascended. So that Christ must sit in Heaven, till his enemies be put in subjection under him, which cannot be at the ultimate generall judgement. For before that Christ at his next coming must receive a *Kingdome*, *Luke 19. 11. &c.* (which hath been largely cleared afore, 2 Book, Sect. 10.) hee must (in order of nature) at his next appearance first have a *Kingdome*, and then judge, *2 Tim. 4. 1.* (which also hath been abundantly opened afore, 2 Book Sect. 6.) For upon the ultimate day of judgement he layes downe all his authority, *1 Cor. 15. 28.*

thy mother, which can be said of no Prophet but Christ, of whom it is said, *Ps. 72. Thy Name is before the Sun. R. Isaac Arama in Gen. 47 apud Nebiens. & dicit, Before the morning star. that is, he was begotten before he shone in the world in the Gospel.* Suitably other Rabbins. *Ex Ab. Ezra in Ps. 110 Rabbo. exponit de Melchisedech & Abraham, sed durum est Sion de Abraham explicare.* And upon those words, *The Lord hath sworn* Iuravit Deus cum Davide & semine suo. *Ex. R. Ohad. in Ps. 110. De Christo, Sedas, quia non adhuc est tempus revelationis sue.* And upon the word Priest, *Messias filius Ioseph qui erat occisus.* Now we know the Apostles quotes this Psalm oft after Christs ascension.

5 ¶ The Apostle addes further light to this in his quotation of this of the *110. Psal. in Act. 2. 32, 33, 34, 35, 36. This Jesus hath God* (saith the Apostle Peter) *raised up, &c. therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this as you see and heare. For David is not ascended into the heavens; but he saith himself, THE LORD SAID*

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in the children of disobedience, and gathers the Nations together to oppose Christs Kingdome.) And upon those words, *v. 2. Rod of thy strength*] ooth say, *An iron rod to break the enemies of the Gospel: Moses wish the rod of God, being a type of the Messia.* Some Arab. thus, *In the day of thy power, in the beauties of holiness.*

That is, Thou (Christ) art King of thy holy and beautiful Church, and of thy Princelome over the Saints shall be no end, (that is, as Daniels phrase is oft, After Christ no Monarch on earth shall succeed. Christ in that respect also is Alpha and Omega, the first Monarch spiritually, and the last visible) And upon those words, *Womb of the morning*, thus, Thou wast before the womb of



TO MY LORD, SIT THOV ON MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL: therefore let the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both LORD, and THE CHRIST; (*Крестъ иже вознесъ*) For from hence we may boldly conclude the sence of the Apostle, that by Christs ascension not only was the spirit to be poured out (as Ephes. 4. Job. 7. 39.) but the house of Israel must know assuredly that he was there initiated, enstalled, and entitled to be LORD, and THE CHRIST, That (as before we opened it, out of Luke 19. 11.) Christ went away to heaven, to returne and receive a Kingdome. So that Christ must have, besides his anointing with his Spirituall power, another Lordship to subdue all his enemies to be his footstool; and this the house of Israel must know assuredly now after Christs ascension, as after his ascension the Apostle there made that application of the one hundred and tenth Psalme.

But sure enough to this day neither doth the house of Israel know this assuredly, nor are his enemies his footstool; but contrariwise Christ in his repute, and in his Members, and his Gospel is their footstool.

6 ¶. The Apostle carries on this yet further, in 1 Cor. 15. ver. 24. to ver. 29. Then cometh the end, when he shall have delivered up the Kingdome to God the Father, when he shall have put downe all rule, and all authority, and all power; For he must reigne till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; For he HATH (marke, here he useth the past time) put all things under his feet; but when he saith all things are put under him, it is manifested, that he is excepted which did put all things under him. And WHEN all things SHALL BE SVBDVED UNTO HIM (observe now the Apostle speaks in the future time) then also shall the Sonne himselfe be subject unto him that put all things under him. You see evidently, that in the five and twentieth verse are quoted the words of the one hundred and tenth Psalme, and in the twenty seventh verse is quoted part of the eighth Psalme, which is the reason why the Apostle speaks there in the past time. Not that the things were then fulfilled when the Apostle pend that, 1 Cor. 15. for presently in the twenty eighth verse he speaks them in the future; but because it is in the Hebrew, in Psal. 8. in the past time, alluding to the type of it in Adam, Gen. 1. 26, &c. Howbeit the sence is a Prophecie of things to come, that they shall be all subject to Christ, as they were to Adam, as this our Apostle applyes it, Heb. 2. (of which afore.) These things being premised, let us now see what the Apostle doth comment (in this 1 Cor. 15.) upon that one hundred and tenth Psalme. First, the Apostle layes it downe for a lure Position, in the twenty fourth verse, that the END OF ALL is not, till Christ hath delivered up the Kingdome to God the Father. 2. He gives us a signe in the same verse, when he will so give up the Kingdome, viz. when he hath put downe all authority, rule, and power. 3. The Apostle proves this out of this one hundred and tenth Psalme, ver. 1. FOR (saith the

the Apostle, ver. 25. ) he must reigne till he hath put all enemies under his feet; which is all one with making his enemies his footstool; and plainly holds forth to us ( by this connexion ) that, part of Christs putting downe all authority and power, is to put all his enemies under his feet; which ( saith the Apostle ) must be so universall, that all enemies ( to Christ or his Members ) as well things, as persons, must be comprehended, even *Death it selfe*, as the last of all the rest. 4. That all things were not subdued unto Christ when the Apostle wrote that, 1 Cor. 15. for in the twenty eighth verse he speaketh of them as of things to come, viz. when all things SHALL BE SUBDVED VNTO HIM. Christ had before that about eightene yeares by-past \* risen and ascended, yet notwithstanding the Apostle speakes of putting all his enemies under Christs feet, as of a thing yet to come; which doth excellently confirme that sence we give of the Apostles words, Heb. 2. viz. that Paul, and those of his time did not see all things put under Christ, or subject to him, though they saw him ascend, and to be ascended.

\* Christ ascended about Anno 34. Paul writ his first Epist. to the Corinthians about Anno 53.

Nor doe we, or have we, now about one thousand six hundred yeares since that, seen all things subject to Christ, whereof the Apostle gives us six signes of assurance; for, saith the Apostle,

1. If all things were subject to Christ, then the END cometh, ver. 24.  
 2. The full end is not till Christ resigne up all, viz. the Kingdome, and Dominion, &c. to God, ver. 24.  
 3. That before that be done, Death must be destroyed, as one of the enemies to be put under Christs feet, ver. 26. By the destroying of death is not only meant a Morall, or Spiritual destruction of it, that it shall not prejudice our Salvation, for so it hath been destroyed to all Beleevers from the beginning of the Promise of Christ, revealed to Eve; but Physically, that there shall be no more death to the godly, Revel. 21. 4.  
 4. That Death is the last enemy that shall be destroyed, ver. 26. which is fulfilled to the godly at the beginning of the thousand yeares ( of which we speake ) when all the Elect deceased, shall rise from the dead, the wicked deceased not rising till the end of the said thousand yeares, as before we have touched, and shall be after demonstrated, at which time Death shall be removed from those wicked, to the end that they with their companions, that a little afore made head against Christ in his Saints, may receive their finall Judgement. But because the Apostle here mentions Death as an enemy to Christs Kingdome ( for the death temporall, or eternall of the wicked is a friend to Christs Kingdome ) he must of necessity meane the abolishing of corporall death from the Saints, which is performed at the beginning of the thousand yeares, which placing of Death in the order and relation of the last of the enemies of Christ, and his Church, doe clearly intimate, that many enemies of Christ and his Saints must be destroyed afore that, which stood in opposition to this All-glorious, and All-peaceable visible Kingdom of Christ on earth. And as death is destroyed Physically ( as wee have shewed ) so all that submit not to Christ are destroyed Physically; that is, they cease to be on earth. 5. That Death is not destroyed

\* So according to the best Greek Copies, howbeit the common translation holds forth effectually, what we intend.

destroyed till the last Trumpet, ver. 51. & 52. in that, 1 Cor. 15. *Behold I shew you a mystery, we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last Trumpet (for it shall sound) both the dead shall be raised incorruptible, and we shall be changed.* Saint John in the Revelation tells us, that the last Trumpet is the seventh Trumpet (according to the many instances wherein God delights in the number of seven) so that six (as it is expressed in the Revelation) sounded afore this, and saith, That the last end of all is not till the last Trumpet. But there is a great intervall and space within the time of the last Trumpet, many things being to be done within that compass, so that at the first beginning of the last Trumpet the enemy so falls, that the Kingdomes of THIS world become the Kingdomes of the Lord, and of his Christ, that is ( *ἡ βασιλεία τοῦ κυρίου καὶ τοῦ χριστοῦ* ) of the Lord his Christ, in spight of all enemies and their anger, the dead Saints are raised, and a reward given to them, Revel. chap. 11. ver. 15, 16, 17, 18. ( which is a summary preface, or a prefaciatory sum, to the Catastrophe, or upshot of the Revelation, to follow unto the end, as touching the Saints ) And in Revel. 20. & first seven verses is expressed, how long this visible Kingdome of Christ on earth shall be, and consequently so long is the space of the last Trumpet, viz. a thousand yeares. But the last end of all, the ultimate period shall not be till the last end of the last Trumpet, Revel. 20. vers. 12, &c. Now let the Reader compare and consider all that Paul hath spoken in this quotation, of, and upon the one hundred and tenth Psalm, touching the subduing of all things to Christ, and the five notes of the time when it must be; together with Johns explication, and confirmation of Pauls last Trumpet, and then let him tell me:

1 Whether these things must not of necessity be fulfilled upon the earth?

2 Whether these things are not yet to come, yet to be fulfilled?

3 Whether they must not be fulfilled afore the ultimate end of all, when Christ resignes up his Kingdome to the Father?

7 ¶ But there is yet one quotation more of this hundred and tenth Psalm, insisted upon by the Apostle, which gives us further light, in Heb. 10. ver. 11, 12, 13. *Every Priest (saith he) standeth daily in ministering, and offering oftentimes the same sacrifice, which can never take away sin; but this man after he had offered one sacrifice for sinnes, SAT DOWN ON THE RIGHT HAND OF GOD, FROM HENCE-FORTH EXPECTING TILL HIS ENEMIES BE MADE HIS FOOT-STOOL, &c.*

Two things are here at first sight evident before our eyes, viz.

1. That the Apostle quotes the words of the one hundred and tenth Psalm: And 2. That the Apostle applies them to expaine the eminency of Christs Priesthood above the Leviticall, in that the Leviticall Priests offered daily, Christ but once; they oftentimes the same Sacrifice, he only once; they tooke not away sinnes, he did; they stood as Servants, he sate downe as Lord, according to Psal.

110. Ver. 1.

Now



Now observe how this suits to our purpose : For it is expresse here that Christ did effectually attaine to reigne *spiritually*, in overcoming *Sinne*, and *Satan*, witnessed, in making *perfect attonement* for the *sinnes of all that are sanctified*, and his overcoming death (the wages of sinne) And the *Diuel* the Gaoler of death by his *Resurrection*, *Ascension*, and *Assession* at the right hand of God; whereby in regard of the place, he got above all his enemies : And yet for all this, to that very houre that the Apostle wrote this, *Christs enemies were not made his footstool*. But, saith he, still there he sits from **THENCE-FORTH EXPECTING TIL** *his enemies be made his footstool* (as he doth to this day.) Plainly signifying that Christ must have another-gates Regiment, and Government, another manner or degree of subduing his enemies then that. Which can be no other, then a sensible visible subduing of them. Which as *we on earth expect*, so he *in heaven* (saith the Apostle) *sits continually expecting the same*. For his enemies on earth continuing his enemies (under that notion so to be subdued) are never subject to him *spiritually*. And further (as the Apostle minds us) Christ expects that further subduing of his enemies, upon his *Fathers promise* made to him, *Psa. 110*. Now at the ultimate day of judgment there is no more subduing of any thing to Christ, seeing then *Christ layes down all*, and he the *same, himself is subject* 1 Cor. 15. Therefore this being yet unfulfilled, must be performed afore that day, and according to the *sense* of the 110 Psalm, of which all this while we have spoken but upon the first verse. There are divers other passages more in this *Plalme*, that much concur to, and explaine our point.

8 ¶ Verse 2. *The Lord shall send the rod of thy STRENGTH out of Zion : Rule thou in the MIDST OF THINE ENEMIES.* Mr. *Ainsworth*, and our *New Annotationists* parallel this with *Psal. 2*. And withall assert that the *Jewish* Expositors generally, doe acknowledge the second *Plalme* to be concerning the *Messias*, and infer, if *that*, then there is as much reason for *this*. Now as in *Psal. 2*. it is said, *Christ shall rule his enemies with a ROD OF IRON*, and breake them (incorrigible) as a Potters vessel, even so in this *Plalme* it is said the *Rod of Christs STRENGTH* \* not of *authority* or *power*, which I should wonder if any dare to restraints to meer *spirituall* efficacy, especially if we heedfully observe that which follows, *Rule thou* (as with that Rod \*) *in the midst of thine enemies*. Now tell me, how doth Christ rule *spiritually* in the midst of his enemies? And if you grant with us, that a *sensible corporal* rule must be here admitted, then cast about, and consider, that Christ hath no rule at the ultimate day of judgement (1 Cor. 15.) And before that to this day, Christ hath not so ruled amidst his enemies in most Nations. Therefore it is yet to come, afore the ultimate day of judgement.

Verse 3. *Thy people shall be willing (or Voluntaries) in the day of thy power (or Armie, as Ainsworth asserts) Now Peter assures us that the great day of Christ is a thousand yeers (2 Pet. 3.) And wee must of necessity yeeld that this day of power, must signifie a distinct determi-*

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nated time, and then to be measured out, when Christs power shall most eminently appeare above any former appearance. Now whether we take this in a spiritual sense of acting grace after conversion, or in an Ecclesiastical (as our Annotations) that Christs people shall be assembled unto his Church, whose increase shall be (as it follows) so abundant and wonderful as the drops of the dew, falling from the womb of the morning; or in a corporal sense, that men shall bee willing to pull downe Christs Antichristian enemies in the day of his Army, raised up to that end; and whether we understand it specially of the Jewes, by speciall emphasis his people, first chosen to be a Church, and after of his blood & kindred, or generally of all sorts of Nations; when saw we, or our forefathers, since the Incarnation, that day of power wherein the generality of either sort, in either of the said senses, were a willing people? But on the contrary, in all ages, ten for one, are obstinate against Christ, and more especially the Jewes. And therefore that God may be true, this must bee fulfilled before that ultimate day of judgement, which doth not mend; but end the incurable enemies of Christ.

Verse 4. *The Lord hath sworn, and will not repent, thou art a Priest for ever after the order of Melchisedech.* The Apostle hence infers (Heb. 7.) the exceeding eminency of Christs Priesthood above that of Aaron. First, In that Christ was made so by an oath (not so the order of Aaron) which obligation by the oath of God the Apostle (Heb. 6.) urgeth upon the Jewes, as a great ground of faith, and that they should not doubt, as he will not repent. Secondly, In that as Melchisedech, so Christ must be (above the order of Aaron) a Kingly Priest, a most righteous and peace-bringing King, and that at Salem. Now seeing Christ, by the oath of God, was made King of Salem (the contract of Jerusalem) we must expect that infallibly to be fulfilled, according to Psal. 2. and v. 2. of this 110 Psal. Hee hath indeed been at Salem (alias Jerusalem) and there acted, in his offering up himselfe visibly, as well as spiritually, the Priest-hood. But he hath not since the Apostles writing of that Epistle, acted any visibility of his Royalty, or Kingly-hood there, which is cleer by that in

Verse 5. *The Lord at thy right hand shall strike through Kings in the day of his wrath.* So that when this Psalm is fulfilled, to exalt Christ according to the tenor thereof, then the Kings of the earth, that submit not to Christ, must be stricken through by the wrath of God. But since Christs Incarnation, generally, all the Kings of the earth, of all men, have been least subdued to Christ (their Nobles siding with them) and have acted most opposition against him, drawing all their peoples into confederacy with them. But saith this Psalm, there must be a day of Gods wrath, wherein he wil strike through Kings that stand out against his Sonne. And this stroke must be a corporall stroke, as it follows.

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Verse 6. *He shall judge among the Heathen, and fill the places with dead bodies. He shall wound the HEAD \** (for it is in the Heb. in the singular number, and therefore ill rendred in our English Bibles plurally

plurally *Heads*) over many *Countries*. The words are plaine for a bringing in of *Jewes* and *Gentiles* into a submission unto *Christ*, or they must *beslaine on heaps*. Now hitherto the generality of *Jewes* and *Gentiles*, both *Kings* and *peoples*, doe not yet submit to *Christ*; nor are they *stricken through*, or *slain in heaps*. And at the ultimate day of doome the iudgement is by fire, not by sword, and unto eternall death, not temporall: And therefore this yet to come before that day. In fulfilling whereof, the Lord shall wound that same *HEAD* over many *Countries*; that is (as *Dr. Alsted*, and *Mr. Ainsworths* opinion pleaseth me wel) he shall wound the head of *Antichrist*, that pretends to be *Head* over many *Countries* (or if we say the wicked Rulers of the world, who unite under an Antichristian head, it comes to one effect) This head the Lord must wound, or (to render it nearer the Hebrew \*) *pierce through*. So that the Lord will not onely wound a part of the *Head-ship*, as if it should bee healed againe (as *Rev. 13.*) But he will utterly destroy (as *Jael* did *Sisera*, when shee pierced his head through, *Judg. 4.*) the last and greatest headship of that head, as in *Rev. 19.* three last verses. And then,

Verse 7. *Christ shall lift up his head*: That is, his power shall bee visibly exalted above his Capital enemy, as visibly as his enemies were exalted against him.

Thus of two of the Heads touching Christs Kingdome yet to come, deduced out of the *Psalmes*; *Viz.*

- 1 The *Universality* of Christs power.
- 2 The *time when* to be fulfilled.
- 3 Now follows, *viz.* The *Sabbatisme* the Saints shall then enjoy.

For this third Head out of the *Psalmes*, *viz.* the *Sabbatisme* which the Saints shall enjoy in the time of Christs future visible Kingdom on earth, we have in the 95. *Psal.* from vers. the seventh to the end. (v. 7.) *To day if ye will hear his voice*, (v. 8.) *Harden not your hearts as in the provocation, and as in the day of temptation in the wilderness.* (v. 9.) *When your fathers tempted me, proved me, and saw my works.* (10.) *Forty yeers long was I grieved with this generation, and said, it is a people that doe erre in their heart, and they have not knowne my wates.* (11.) *Unto whom I sware in my wrath, that they should not enter into my rest.*

¶ This *Psalme* was penned more immediately for the *Jews* as it was penned by the *Psalmist* a *Jew*: and is first urged upon them by *Paul* a *Jew*, *Heb. 3. 7. &c.* to the end of the Chapter, by way of exhortation to heare Christs voice, whereby they may not miscarry as their forefathers did in the wilderness, and so misse of entering into Gods rest. Secondly, propounded by the same *Jewish* Apostle, to the said *Jewes* now scattered (*Heb. 4. v. 1. &c.* to v. 12.) by way of consolation, that in these words is a cleer intimation, and concession that some of the *Jewes* (though they in the wilderness did not) shall enter into Christs rest; which the Apostle collects by a strong consequence thus: The severall premices of the argument from that 95 *Psalme* he layes downe in the 5, 6, 7, and 8 verses, *viz.* 1. *For God saith, IF THEY shall enter into my rest.* Seeing therefore it remaineth



that SOME must enter therein, and THEY to whom it was first preached, entered not in because of unbelief. He limiteth a CERTAINE day, saying, so LONG A TIME, as it is said, to day if ye will heare his voyce harden not your hearts; that is, long after the Israelites were entered into Canaan under the conduct of Josua, the Psalmist in his time saith, to day if ye will heare his voyce, &c. For if *Jesus*, (that is *Josuah*, being so written in Greek viz. *Jesus*; and *Jesus* and *Josuah* are of the same signification) had given them rest, he would not afterward have spoken of another day. These two premises being laid downe, the Apostle inferres a generall conclusion serving to both, v. 9. viz. *There remaineth therefore (even to the Apostles time, and by equal reason downe to this time) a rest to the people of God.* Observe the Apostle declines the word *Jews*, or *Israelites*, and useth a more generall word, including *Jews and Gentiles* that shall beleeve, calling them the *people of God*. Observe further, that the Apostle expresseth the REST that he asserts yet to remain by *Sabbatismus*, a *Sabbatism*, as we may say a *Sabbathisme*, that is a rest answering to the *Sabbath* that God appointed to man in the state of innocency. For by the Apostles argument, God so ordered it from the beginning, that one REST should aptly typifie another.

2 ¶ These things being premised, the maine question hence is, what REST is here meant? we grant that *subordinata non sunt contraria*, things subordinate will well enough submit unto an agreement, in their descending line of order. And so no doubt but that the Apostle includes herein as the *internall spirituall rest of grace*; so also the *eternall rest in ultimate glory*. ALL the rests mentioned in Scripture, harmoniously typifying one another. The rest of the *Sabbath* should seem by the Apostles method typified the rest in *Canaan*, and that in *Canaan* another rest yet to come, &c. But the precise question is, what REST most distinctly, and more immediately the Apostle here drives at, and argues for.

First, For the *rest on the Sabbath*, the Jewes had both past and present; therefore that cannot be the minde of the Apostle.

Secondly, For the *rest in Canaan*, that their fore-fathers had long since, and in the Apostles time, some remnant of Jewes was there, as appeares by the History of the Acts, Chap. 2. Chap. 15. &c.

Thirdly, For the *spirituall rest by grace* in the state of regeneration, and actings of faith, hope, joy, &c. the Jewes, to whom *Paul* writes, knew so well, that the Apostle needed not to use so many arguments to prove it unto them: For they knew it, partly by the book of the Old Testament, partly by their sacrifices of *Propitiation and Peace*, partly by the *examples of many Saints*, mentioned with fame in their Bible, partly by *experience* in many of them I meane, they being converts, they felt what was the inward spirituall rest, peace, and comfort by grace, Heb. 6. 9. BELOVED we are persuaded better things of you, and such as ACCOMPANY SALVATION.

3 ¶ Fourthly, therefore at first sight one would be apt to think that

that the Apostle in this Chapter, must mainly munde the *eternall* rest in ultimate supernall glory. But pardon me, that I cannot bring my spirit to beleve that to be the Apostles maine and immediate meaning, for these reasons.

First, the Apostle needed not so much to labour (as in this Text he doth by severall arguments) to prove to the Jewes, THAT there is a state of *ultimate glory*, and an *eternall rest* therein, being a thing in the *quod sit*, viz. that there is such a thing, in a good measure knowne to the *heathen* in their doctrine of *Adis*\* (mentioned so much by *Homer*, to signifie an happy, and eternall rest, and of the *Elysian fields*, so oft repeated by their *Poets*, whom they called their *Prophets*, and their *Philosophers* Treatises of the *Immortality* of the *Soule*.

Secondly, none dares say, that all the soules of all them whose bodies fell in the wildernesse (of which the Apostle speakes) went to the *Hell* of the damned, and that none of them went to the eternall rest in Heaven; but ought rather to thinke, that at least many of them entred into that eternall rest: because the Apostle saith precisely (Heb. 3. 17.) τὰ κῶλα their *carcasses* (he saith not their souls) fell in the wildernesse, as the Scripture notes it as a marke of Gods favour, that though *Nadab* and *Abihu* were punished with death by fire, yet nor their bodies, nor cloaths were consumed, *Levit. 10. 5.* And though the good old Prophet were slaine by the Lion, *1 King. 13. 18.*

Thirdly, the great want the Jewes were in, at present, when *Paul* wrote to them was, that they, the twelve Tribes, for the most were *scattered* (as *Peter* expressly shews *2 Pet. 1. 1.* and *James*, chap. *1. v. 1.* more fully) into many Countries. And hereby they were perplexed from the quiet injoyment in their spirits, either *spe* or *re*, of any sort of rest. For an outward rest is the faire opportunity both in hope, and hold, to enjoy all sorts of rests. And therefore the Apostle striveth so much, with so many arguments, to prove to the Jewes, that now after their dispersion so many hundred yeers, tenne Tribes continuedly for the space of three Monarchies, and the fourth begun; and two Tribes, by turnes as long, there yet remained to them, according to all the Prophecies of the Prophets, an *externall rest yet to come*. And therefore as most parallel, and pat to that, hee takes up the comparation, collation, and parity of the *Rest of God* after the *Creation*, and their rest on the *Sabbath*, and the rest that many of their progenitors had in *Canaan*, as most apt arguments to hold forth to them, being Jewes, an external rest which yet did remaine for them according to the said Prophets, as a thing yet not fulfilled: But when it shall be fulfilled, then in it they shall have a fuller enjoyment of their spirituall and ecclesiasticall, or Church-peace. Just as *Peter* spake to them (*scattered* as aforesaid) not onely touching their *spirituall rest*, and state of grace, which he allowes them then to have in actuall possession, when he wrote to them, by acknowledging their *precious faith* *2 Pet. 1. 1.*; but also of the *externall rest* they should

\**Homer* brings in the friends of the widows whose husbands were slaine in the Trojan war comforting them with this, That their deceased husbands souls were gone, viz. *advis* e. to the invisible world of eternal blisse. For *advis* q. *advis*.

should have for a thousand yeares, in a new earth, 2 Pet. 3. and bids them stick to the Prophets, till *Christ the Day-star should arise upon them, being now ascended*. Even so Paul likewise in this fourth to the *Hebrewes* doth mainly speake to their outward condition, in which their Spirituall was involved. And this is more fairly probable, because the Disciples themselves having seene Christs Incarnation, Passion, and Resurrection, with all his singular Doctrines, and transcending Miracles, did yet notwithstanding enquire, and looke for a visible state of rest, *Acts* 1. 6.

4 ¶ Upon these considerations there is a strong impression on my spirit, that though a relative intimation of *internall* and *eternall* rest needs not to be excluded, yet the Apostles maine designe is, precisely to hold forth the eminent *externall* rest that the *Jewes* shal yet enjoy on earth, being gathered into one Church with the *Gentiles*, injoying thereby spirituall peace, so as becomes an exact preface to ultimate glory; and for that end the Apostle calls it (as we said afore) not *glory*, not a state in the *highest heavens*, but a *Sabbatisme*, and (*Heb.* 2.) in the *inhabitable world*; and this he saith in this fourth Chapter doth yet *remaine*, and to the *people of God*. A *Sabbatisme* signifies a rest upon a seventh, most likely (as *Jude* also hints, ver. 14.) in the seventh and last Age of the world, and its *remaining* signifieth, it is yet to be fulfilled, and to all the *people of God*; that is, both *Jewes* and *Gentiles*. And further to expaine this *Sabbatisme*, the Apostle mindes them that they had injoyed a *Sabbatisme* every seventh day, which was a rest principally upon account of immediatnesse, to their *bodies*, though with it a spirituall rest (out of which weekly seventh was formed their *Pette Jubile*, of the seventh yeares rest, and their *Great Jubile* of the seven times seven yeares, viz. beginning at the end of the forty ninth yeare) and their yet longer rest in *Canaan*, which also was a kinde of *Sabbatisme*, for they divided the Land of *Canaan* in the \* fiftieth Jubile from the Creation (*Anno mundi*, 2500.) which was a *Jubile of Jubiles*; and when they returned out of *Babylon*, where they had been seventy yeares, it was about the *seventieth Jubile* from the Creation.

\* So Burholcerus in his *Ind. Chronolog.*

Now saith the Apostle to the *Hebrewes* in effect thus; "You must have a *Sabbatisme*, a *Sabbaticeall* rest, that must meetly correspond with those former rests of the seventh day, and of that in *Canaan*, and of the *Sevenths* therein enjoyed, and so to be a *corporall* rest, and on *earth*, as the others were. You have had the seventh dayes rest ever since the Creation, as God on the first seventh having finished his Workes, rested; and you have had your seventh of rest in *Canaan*; First, your seventh yeare; then secondly, your *Jubilean* seven seventh: Thirdly, your *seventieth Jubilean* of seven sevens, and yet there is another *Sabbatisme*, or *Septenary* rest still remaining. Now what *Sabbatisme*, *Septenary*, or *seventh* of rest can we finde out, beside those aforesaid, but the seventh thousand of yeares that is the last thousand yeares of the world, before the ultimate generall Judgement? This the *Rabbins* (*R. Ketina*, *R.*

*David*



David Kimchi, R. Schelomo, &c.) assert with one consent, grounding themselves upon the Scriptures; their words in summe are these: "As every seventh yeare is a yeare of release, so the seventh thousand of yeares of the world is the time of the release of the world, according to the ninety second Psalm, ver. 1. or Title, &c. A Psalm for the Sabbath Day, &c. And Psalm 90. ver. 4. A thousand yeares in thy sight are but as yesterday. And ver. 15. Make us glad, according to the dayes wherein thou hast afflicted us, and the yeares wherein we have seen evil. And indeed since their desolation, destroying their Temple, then the City, and at last making their daily Sacrifice to cease, unto the time of Rabbi David Kimchi, Rabbi Moshe Kimchi, Rabbi Schimschon, Rabbenu Mosche, Rabbi Mosche Ben-Tafon, R. Meir, R. Menahem, R. Schem-Toff, R. Izbac. R. Mordechai, Rabbenu Ascher (that wrote upon the Talmud) Rabbi Aharon, Rabbenu Jasiof, and severall others) is about a thousand yeares. What these Rabbies say of this Sabbathisme see after upon Isa. 2. And to settle the Jewes more fully in their expectation of this Sabbathisme, the Apostle calls them off from their former Sabbathismes, both the lesser of weekes, and of the greater in Canaan, according to the Prophet Micha, chap. 2. ver. 10. (which was in Hezekiabs time, being a time of great prosperity in Canaan, Micha. 1. 1.) Arise yee, and depart, for this is not your rest, because (marke the reason) it is polluted, &c. which intimates, that Micha as well as Paul in their Prophecies looked at the rest that shall be unpolluted, as it is said, Revel. 21. in the new earth shall be no unclean thing. For suitable to the Prophet Micha, our Apostle in this fourth to the Hebrewes, ver. 10. saith, That in the great Sabbathisme on earth, we shall cease from our worke, as God did from his. In words it is in the past time, but in the intent and meaning it is in future; as if he should say, When any man hath entred into his rest, or shall have entred into his rest, Pareus saith, the Greeke word is in the Aorist, put for (at least) the present; but the connexion of the context both before & behind is clearly for the future. For in ver. 9. it is, there remaineth yet a rest, and in the eleventh verse, Let us labour therefore to enter into that rest; 1. Lest any man fail of it. Now for our owne workes, sinnes are most properly our owne workes, "because, saith Pareus, they are done by us, and not approved of God; so that then we Sabbathismum eum agere incipimus, quando a peccatis cessamus, that is, then we doe at this Sabbathisme, when we cease from sin; which the Prophet well confirms, Isa. 58. 13. and chap. 65. 2. where he calls sins and sinning, a doing, or finding our OWNE pleasure, a doing our OWNE wayes, a speaking our OWNE words, a watching after our OWNE thoughts. For sins are not (as bodily labours, or afflictions) either commanded of God, or commended of God, or intended for the service and glory of God. Now when we shall enter into the rest (we speake of) in the new earth, we cease from these our owne workes of sinning, for into that state no unclean thing shall enter, Revel. 21: therefore we (though Beleevers) are not yet entred into Pauls Sabbathisme, because we doe not yet totally cease from those our workes.

Object.

5 ¶. But it seemes by the third verse of this fourth Chapter to the Hebrewes, that a *Spiritual* rest is understood in this Chapter, and such as into which every Beleever at his first beleeving doth presently enter; for saith the Apostle there, *We which have beleeved, doe enter into his rest.*

Answ.

To this *Pareus* saith well, *Nondum ingressi sumus, sed ingredimur, ut sicut versu tertio. (Par. in 4. ad Heb. ver. 10.)* we have not yet entered into his rest, but we doe, as ver. 3. meaning the future, we shall; for so immediatly follows the prooffe of a rest yet remaining, into which all Beleevers shall enter, and therefore *Theophylact* renders it in the future; so also the old *Latine* (from whence Learned men conceive that so it was in the ancient Greek Copy, according to which that *Latine Translation* was made, and the *Arabian Translation* is in the future, and so is *Hutters* Hebrew Translation.

It is true, that by faith we presently enter into the rest of *Justification* of our persons (*Rom. 5. 1.*) and into the rest of expectation, or hope of possession of glory (*Rom. 5. ver. 2.*) But all this will not serve to take in all the sence of the Apostle in this of *Heb. 4. 3.* because immediatly in that very third verse the Apostle falls upon a prooffe of a rest (touching which the Hebrewes were not yet satisfied, and settled in their mindes, though of ultimate glory they doubted not) I say, of a rest yet remaining, and to them that doe beleeve.

Nor can this be meant of ultimate glory for this reason, because we cannot be said there in any tolerable sence to enjoy a *Sabbatisme*, that is (as the Apostles prooffe clearly drives at) a rest upon, or in a seventh, viz. in the seventh Trumpet, in the seventh Viol, in the seventh thousand yeares of the world; for if this *Sabbatisme*, or Seventh, be eternity, then it is there swallowed up in an infinite, that cannot be numbered. But if this *Sabbatisme* be a distinct determinate time, bounded with two Resurrections, the one at the beginning, the other at the end, then it will clearly stand numerable for a seventh, but not otherwise. We usually number 1, 2, 3, 4, 5, 6, 7. over things of some semblance in quantity, and quality, to make a Septenarie. If a streame flowes into six Rivers, and then falls into the mainest Ocean, it is not proper to say, the Ocean is the seventh River, but the continent, or container swallowing up all. We must have seven Ages compleat and ended, as we say in Leases of Lands, made according to Law; or else we cannot number 1, 2, 3, 4, 5, 6, 7. Free-hold, or Fee-simple hath no number, and therefore as the former great Ages of the world were distinct on earth by some eminent notes, as they shall easily finde that consult Chronologers; so shall this be as distinct likewise. The rest of the Sabbath began with Gods rest after the finishing of his workes; the rest in Canaan began with the conduct and wonders done under *Joshua*, &c. so this *Sabbatisme* of the last thousand yeares is begun, and bounded with notable Land-markes; it begins with the binding of *Satan*, the fall of the Beast, and with the first Resurrection; and terminated with the loosing of *Satan*, the rising of *Gog and Magog* in armes, and the second

Resurrecti-

*Resurrection*, so that great things are acted between the end of the Sabbathisme, and the beginning of ultimate glory. All this is plain in *Rev. 20.* to them that will read and understand.

Yea further; unlesse this be understood of a pure rest on earth, how shall we be said to *Sabbatise*, as is intimated in a *Sabbatisme*? It is true, in a *Sabbath* is signified, and enjoyed a *rest*: But so we may rest on another day. And every day a beleever hath several rests. But we must have according to the Apostle a *Sabbatisticall* rest (a rare word is used by the Apostle, to signifie a rare rest) we must *Sabbatise*, that is, *imitate*, or in some proportion *answer* to other *typical Sabbaths*. Imitation and correspondency, relate to known things foregone, not to after-things never seen. And we rest *voluntarily* as in the *day of Christs power*, whiles he is in power, from our *own* *workes*, as God did from his, not *necessitatedly* when all other occasions are removed, and an immutable eternity stamped upon our condition, swallowing up all, and transforming it into ultimate glory. We must *sabbatise* our *restfull* injoyment in time and place according to former *Sabbatical Rests*. Therefore it must be on earth, and a *timeing*, not an *eternizing*. And thus for the Book of Psalmes, with parallels out of the New Testament.

### SECT. XI.

Next we come to the Prophet *Isaiah*, wherein none will doubt, that are truly acquainted with his most *Evangelicall* Prophecies, but that we shall finde many clear places for the point in hand.

**T**He first place is in Chapter 2. Verse 1. *The word, &c. concerning Judah and Jerusalem.* Vers. 2. *It shall come to passe in the last dayes \* that the mountaine of the house of the Lord shall be established in the top \*\* of the mountaines, &c. and ALL Nations shall FLOW unto it.* Verse 3. *And many people shall goe and say, Come ye, and let us goe up to the mountaine of the Lord, to the house of the God of Jacob, and he will teach us of his wayes, and we will walke in his paths. For out of Zion shall goe forth the Law, and the word of the Lord from Ierusalem.* Verse 4. *And he shall judge among the Nations, and shall rebuke many people, \* and they shall beat their swords into plow-shares, and their spears into pruning hooks; Nation shall not lift up a sword against Nation, neither shall they learne warre any more.* Verse 11. *The lofty looks of man shall be humbled, and the haughtinesse of men shall be bowed downe, and the Lord alone shall be exalted in that day (all which Verse is repeated againe, Verse 17.)* Then it follows Verse 18. *And the Idols he shall utterly abolish.* Verse 19. *And they shall goe into the holes of the rocks, and into the caves of the earth for feare of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.* (This whole Verse is againe repeated, Verse 21.)

The first verse plainly shews, what ever the Analytical conceits of men may asert, that this Prophecie is ultimately and plainly

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### S. I.

בְּאַחֲרֵית הַיָּמִים \*  
in the last dayes.  
כִּנְרָא \*\*  
הַהָרִים, that is, In or upon the HEAD of the Mountains  
\* \* Hebr.  
לְעַמִּים רַבִּים, that is, Many peoples.

### S. 2.



\* Heb. *לְיָסוּ*  
*per, propter,*  
*juxta, secur-*  
*dim. Sept. ὑπὲρ*  
*ὑπὲρ. Symm.*  
*ut retent Nobi-*  
*lius & Drusius,*  
*pro. citat. Euf.*  
*Ambros. lib.*  
*2. p. 43. in Hier.*  
*pro Juda & Je-*  
*rusalem.*

§ 3.

\* Iunius, Pif-  
 caror, Alapide  
 Grotius, Engl.  
 Annot.

concerning, yea for, or in the behalfe, or favour of *Judah*, and *Jerusalem*, as the \* *Hebrew* beares, and *Greeks* and *Latines* affirme. Though by and by, Verse 6. the *Jewes* are shewed the reason why they should goe into afflictions afore they have the deliverance mentioned in this Chapter; Yet when it is said (verse 2 and 3) *It shall come to passe in the last dayes, that many peoples shall say, come, let us goe up to the Mountaine of the Lord, to the house of the God of Jacob, &c. for out of Zion shall goe forth the Law, &c.* there can be no lesse intended, then that this Prophecie doth ultimately concerne the *Jewes welfare*, when they, and the *Gentiles* converted, shall make one glorious *Christian Church* on earth. To this our late *Annotationists* on the Bible doe well consent, and in some termes fairely hint part of our Thesis. 'Here (say they, in this second Chapter of *Isa.*) begins a Sermon, 'contained in the three Chapters following, concerning the RES- 'TITUTION of the Church, principally UNDER CHRIST, 'which he both beginneth, Chapter 2, and after the denunciation 'of many heavy judgements inserted, to be inflicted upon the maine 'body of the Jewish people, for their manifold grosse, and grievous 'sinnes, at length concludes with Chap. 4.

The Learned grant \* that those promises in the words afore-quoted out of this Chapter do relate to the time of Christs coming, and do confesse the generall, that the *Jews* in a sublimer sense do underst and them of the times of the *Messiah*. And one of them steps a little higher, and bids us for that to compare, *Dan. 2. 35.* where *all the foure Metals* are utterly broken to peeces, and the little stone cut out of the mountaine became a great mountaine, and filled the whole earth. But I shall, God assisting, give you a more particular account, viz. that both *Jewes* and *Christians* do understand the promises in this Chapter of a visible glorious estate of the Church yet to be on the face of the earth, before the ultimate end of the world. Of the latter sort wee will name onely the famous *Piscator*, *Alsted* and *Heurnius*. Of the former in brieft thus: Their *Talmud*, *Gemara Sanhedrim pereck. R. Ketina, &c.* 'assert that this world doth continue six thousand yeers. In one it shall be 'destroyed, so as to be purified as gold, and freed from the CURSE, of 'which it is said, *Isa. 2. The LORD ALONE SHALL BEE EX- 'ALTED IN THAT DAY.* And *R. Scelomo* (quoting also this 'second of *Isa.*) saith, *The Lord shall arise, and shake the earth terribly 'in the day of judgement, when he shall breake the wicked.* (It is usuall with the learned *Jewes* to call this glorious time of Christs visible Kingdome on earth a day of judgement; not dissentaneous to the wont of Scripture to compellate and compare any great time of Reformation as a day of judgement, *Psal. 50. 1. &c. 1 Pet. 4. 17.*) And indeed (as *John* shewes us *Rev. 11.*) in the beginning of this most glorious visible Kingdome, there is a beginning of the day of judgement, in that the wicked alive, that submit not to Christ, are destroyed, and the living Saints have a reward given them, together with the resurrection of the deceased Saints, which *St. John* calls the first Resurrection. " *R. D. Kimchi* saith, *In that day, in the dayes of " Messiah, when the Lord shall execute his judgement on the wicked, THE LORD*

'LORD ALONE SHALL BE EXALTED, *Isa. 2. The Lord alone shall be exalted (saith he) is as much as to say,* AND THE LORD SHALL BE KING OVER ALL THE EARTH.

We might quote more, but for hast and brevity.

And this must be IN THE LAST DAYES (saith the second of *Isa.*) or nearer the *Hebrew*, IN THE LAST OF DAYES, or UTMOST END OF DAYES. Therefore if the Prophet had looked at no further time then that of Christs first coming in the flesh, he would not have called *that*, the *last of dayes*, since which have passed above one thousand six hundred and fifty yeers. The last of dayes properly signifies those, after which *Eternity* next and immediately follows; As it doth after the compleating of the thousand yeers of this visible Kingdome.

These things being premised, let us view whether the promises afore-quoted, out of the second of *Isaiah*, have been fulfilled to this day.

1 ¶ Surely that in the second verse, and part of the third, *That the mountaine of the Lords house shall be established on the HEAD of the mountaines &c. and peoples shall come and say, Come ye, and let us goe up to the mountaine of the Lord, &c.* hath not been hitherto fulfilled and compleated. For as yet, neither the visible power and glory of Christ, nor of his Church (so as for *Gentiles* to say, *Come, let us go up, &c.*) hath been established over the HEAD, the Pope of the seven Hills of *Rome*, or over the Turk, the HEAD of the foure Hills of *Ierusalem* or over the height of power and glory of the Hills of the generality of the PEOPLES, Gentiles, or Nations of the world. The Church at *Ierusalem*, such as it was, in Christs time was in Captivity under the *Heathen Roman Empire*, and so continued till the rise of the *Roman Bishops*, and immediately after that thraldome, were subdued to the *Turkes*, who keeps them in that thraldome to this day. The *Heathen Romans* refused at the first, the Lord Christ by vote of the *Senate*, and after persecuted his Church for many yeers. And the *Turks* blaspheme Christ in their *Alcoran*, and hath warred against his Church from age to age since their rise. And the rest of the world for the generality, are *Indians*, *Barbarians*, and *Semi-beasts*, that know neither God, nor themselves, nor what Christ is, nor what a Christian is.

2 ¶ Nor was the house of the Lord established in the top of the mountaines, that is upon *Zion* (the highest of the foure Hills of *Ierusalem*;) For presently after Christs death, persecution scattered Christians from *Ierusalem*, *Act. 8.* And within forty yeers (or thereabout) after Christs ascension the Temple of *Ierusalem* was destroyed, and after a while the City, and for about three hundred yeers onward, the Church of Christ was extremely persecuted, by the *Heathen Romans*, and anon after (*Constantines* time onely excepted, or little more) they were sorely persecuted by the *Arian* Hereticks. So that instead of all Nations going up to the house of the Lord on the top of the Mountaines for divine worship, Christian Jews and Gentiles were scattered among all Nations. And

S. 4.

S. 5.

though *Act. 2.* there were a handfull of severall Nations at *Hierusalem*, if they were Gentiles, and not rather Jewes, yet this was farte from **ALL NATIONS FLOWING** *10. 11.* laying, *Come, let us goe up to the house of the Lord, and he will teach us of his wayes, and we will walk in his pathes.* For the generality of those very men (*Act. 2.*) mocked the Apostles, whiles they taught them the wayes of the Lord. And as at *Ierusalem*, so in the Countries round about, the Christians were every where persecuted, as the history of the *Acts* doth all along give us a particular account.

3 ¶ Nor is that fulfilled to this day which is prophesied in the fourth verse; Christ hath not hitherto so judged among the Nations, and rebuked many people, that they have beaten their swords into plow-shares, and their speares into pruning-hooks, so that Nation hath not lifted up sword against Nation, neither learned war any more.

4 ¶ Nor hath that been yet fulfilled which is in verse *10, 11, 12, &c. to v. 17.* That men have so dreaded the Majesty of the Lord, that they have hid themselves; That the lofty lookes of men have been humbled, and their haughtinesse bowed downe; That **THE LORD ALONE HATH BEEN EXALTED.** That the day of the Lord of hosts hath been upon EVERY ONE that is proud and lofty, upon all the Cedars of Lebanon, and Okes of Bashan that are lifted up, upon ALL the high mountaines and hills that are lifted up, upon EVERY high tower, upon every fenced wall, upon ALL the ships of Tarshish, and upon all the pleasant pictures, to bow down, and bring down low all these, so that the Lord alone may be exalted in THAT DAY. Alas, ever since Christs coming in the flesh, the whole world generally hath been very high, proud against the Lord Christ; Antichrist hath been much exalted, and the Lord hath been least exalted, his Honour, his Cause, his People have been trampled on. In the time of Constantine the Great, some little was done in the Roman Empire for a little time, for the Church of Christ; but anon *Arianisme* arose, then *Papisme* mounted up, then the *Beast* did arise. The Church is put into a wilderness condition, the witnesses prophesie in sackcloth one thousand two hundred and sixty yeares, which are not yet expired, for they have not yet laine dead in the Grave three dayes and an halfe.

5 ¶ Nor is that in the *18, 19, & 20.* verses yet fulfilled, That all Idols are abolished, that God hath so shaken the earth, that he hath made the inhabitants thereof to cast away all their Idols, and to hide themselves for feare. The Territories of the Papacie extending over France, Spaine, Italy, part of the Low Countries, part of upper Germany, part of Polonia, part of the Indies, &c. are full of Idols, and doe openly worship them (as they lay) in the sight of the Sunne. The great shake of these is not till the Witnesses have laine dead in the Grave three dayes and an halfe (*Revel. 11.*) and then is the great fall (*ibid. ver. 11.*) and when those things are shaken downe, then the things that cannot be shaken, viz. pure worship, purely Spirituall, and pure Saints shall remaine unmoved, *Heb. 12. 27.*

S. 6.

Nor can it be rationally imagined that these things shall not be done till the ultimate day of the generall Judgement, for then there



is no time of *establishting* of the mountaine of the Lords house upon the top of the mountaine, no proceeding of the word out of Zion, no running and hiding from the presence of the Lord, for the Sea and Grave, &c. shall give up their dead. And all good shall be turned into an eternity of absolute glory. Therefore the time of fulfilling of the Prophecies, and Promises of this second of *Isaiah* is yet to come, afore the ultimate day of the last generall Judgement. \*

\* The Diatribe  
part 4. of Mr.  
Mede lately  
coming forth, and  
came to my  
hands since I  
printed this ele-  
venth Section,  
I thought it

convenient to insert into the Margins, at least, his judgement of this second of *Isaiah*, ver. 2, 3, 4. which I will give you in his own words: HILLS, or MOUNTAINES (*saith he*) are States, Kingdomes, or Societies of men, which consisting of degrees, rising unto an height one above another, are compared unto Mountaines raised above the ordinary plaine, and level of the earth. The MOUNTAINE OF THE LORDS HOUSE, is that State, and Society of men, which is called the Church, and People of God. REGNUM CÆLORUM, the Kingdome of Heaven, i. e. a Kingdome, whose, both King, and Kings Throne, have their place, and residence in the Heavens. These words therefore are a Prophecie, or Prophetically promise of the GLORIOUS EXALTATION, WONDERFULL ENLARGEMENT, and UNHEARD-OF PROSPERITY of this Society of men, called the CHURCH, above all States, and Societies of men whatsoever. The glory and EXALTATION is expressed in the word, THE MOUNTAINE OF THE LORDS HOUSE SHALL BE ONE DAY EXALTED, yee mounted not only above the lesser hill, but above the highest mountaine, though at this time it were depressed, and trampled under foot, by the proud enemies thereof. The ENLARGEMENT is in the word, ALL NATIONS SHALL FLOW INTO IT, i. e. though at the time of this Prophecie it were reduced to a small remnant, yet the time was to come, when it should not only consist of one Nation of the Jewes, as then it did, but of all Nations under the whole Heaven. The PROSPERITY thereof begins to be described from these words, ver. 4. THEY SHALL BEAT THEIR SWORDS INTO PLOW-SHARES, &c. i. e. though the greatest part of *JACOB* were already captive, and Judah and Jerusalem in a continuall feare, and no lesse danger of the Armies, and invasion of the King of Babel, yet the time should one day come, that the People, or Church of God, should not only be the most exalted State upon the earth, and the most ample, and universall Dominion that ever was in the world, but the most peaceable, quiet, and flourishing State that ever was, since man was FIRST CREATED. This is the Prophecie; But now comes the Question, Whether this, as we have described it, be, and hath already been fulfilled? or whether it already any wayes fulfilled, whether it be not in part only performed, and the full accomplishment reserved for time to come, &c. For here the Church is to be established on the tops of Mountaines, &c. so that no other State shall over-top, or over-look it, much lesse trample it under feet. Now whether there was ever such a time, when this was completely fulfilled, &c. I leave it to any mans indifferent judgement, who can compare the description of the Prophet, with the stories of fore past, and present times. In the times immediately after Christs PASSION, I think any man will grant the Church then was neither VISIBLE, nor GLORIOUS. In the time of the PERSECUTING EMPEROURS, when the Church had taken foot among the Gentiles, and the Nations began to flow unto it, it was a Society indeed VISIBLE, but not GLORIOUS: I am sure it was not in the TOPS of the MOUNTAINES, but the Imperial Mountaine of ROME, not only over-topped it, but over-trampled it under their feet. In the time of CONSTANTINE, and thereabouts, after three hundred yeares cruell persecution, the Sunne seemed as it were to breake forth of a Cloud, but presently that glory was eclipsed, and even the visibility of the Church in a manner covered, with the thick and a Universally overspreading cloud of ARYANISME.

This ARIAN cloud was no sooner blown over, but, another great cloud of that fore-prophecie APOSTASIE of the Church began to arise, whereby the Churches glory was not onely eclipsed, but at length againe the visibility thereof wholly overshadowed with the thick darknesse of idolatrous ANTICHRISTIANISME, untill after a long day of darknesse, it pleased God of late, somewhat to dispel the cloud, &c. and we hope, when the cloud shall be wholly consumed by the beams of the Sun of the Gospel, the Church shall become not more visible then yet it is, but far more glorious then ever hitherto it hath been. WHEN THE FULLNESSE OF THE GENTILES (as St. Paul speaks) SHALL COME IN. For we shall finde in the Prophecies of the Scriptures, that there are two sorts, and times of the CALLING OF THE GENTILES, First, that which should be in the REJECTION OF THE JEWES, as St. Paul saith, to PROVOKE THEM TO JEALOUSIE. [Such a calling as should be in a manner occasionall, that God might not want a Church,] the time the Jewes were to be cast out. So Rom. 11. 25. THE CASTING AWAY OF THE JEWES, is the RECALLING OF THE WORLD, i. e. THE CALLING OF THE GENTILES. Whence we may see, that the Apostles were not to preach Christ to the Gentiles, untill, being first offered to the Jewes, they refused him. And this is that calling of the Gentiles which hitherto hath been many yeares. But there is a second and more glorious calling of the Gentiles to be found in the Prophecies of Scripture; not a calling as this is, wherein the Jewes are excluded, but a calling wherein the Jewes shall have a share of the greatest glory, and to have a preeminence above other Nations, when ALL NATIONS SHALL FLOW UNTO THEM, and walke in their light; for the calling of the remainder of the world, (which is not yet under Christ) is reserved for the solemnizing of the Jewes RESTAURATION. This is that calling, and that time which hee calls the FULLNESSE OF THE GENTILES, conjoynd with the saving of ALL ISRAEL, Rom. 11. 25. This is that time whereof he speaks [That if the present FALL of the Jewes be the RICHES OF THE WORLD, and their DECAY the RICHES OF THE GENTILES, how much more shall their FULLNESSE

NESSE be the fulnesse of the Gentiles. ] This is that glorious time which the Prophecie of this text principally, if not altogether intended, which is not yet fulfilled. While the Roman Iron part of *Nebuchadnezzar's* Image stood, a stone was hewne out of the mountaine without hands. This is the first call of the world hitherto. At length the time of the feet of the Image coming that the stone smote them, the wind blowes the Image away wholly, and there was no more place found for any part thereof; which was no sooner done, but the stone which smote the Image swelled into a great Mountaine, and filled the whole earth. This is the time of the fulnesse of Christs Kingdome, the **FULNESSE** of the Gentiles; This is the time when **THE MOUNTAINE OF THE LORDS HOUSE** shall be established on the **TOPS** of the **MOUNTAINES**, namely when the small stone of Christs Kingdome, which is now in being, shall smite the brittle feet of the last remainder of the *Romane State*, now subsisting in the *Papedom*, in whom the divided toes of too many Kingdomes are united, &c

## SECT. XII.

S. 1.

**T**He second place in *Isaiah* for our Thesis, is chap. 9. ver. 6. *For unto us a childe is borne, unto us a Sonne is given, and the GOVERNMENT shall be on his shoulders, and his name shall be called WONDERFULL, Counsellor, the mighty God, the everlasting Father, the Prince of peace.* Ver. 7. *Of the INCREASE of his GOVERNMENT, and peace, there shall be NO END, upon the THRONE of DAVID, and upon HIS KINGDOME to ORDER IT, and to ESTABLISH IT with judgement, and with justice from hence-forth and for ever. The zeale of the Lord of Hosts will performe this.* Of this place we shall speake more briefly.

S. 2.

This text is very comprehensive, apparently griping within its armes a large tract of Time from Christs *Incarnation*, throughout all the processe of his Government, untill the end of the *ultimate Judgement*, as the words *from hence-forth and for ever* doe expresse; therefore the Reader must not hang downe his head, poring only upon the *Birth* of Christ, as it is said in the beginning of this text, *To us a childe is borne*; but must lift up his eyes to the utmost of this glorious prospect here presented in the close, *upon the throne of David, and upon his Kingdome* (he shall sit) *to order it, and to establish it, &c. from henceforth and for ever.*

S. 3.

It is not worth while for us to contend with the late *Jewish Rabbins*, that say, this text is meant of *Hezekiah*; we heard but now that the *ancienter Rabbins*, and *Talmud*, and their *Targum*, or *Chalde Paraphrase* following them, are contrary to that, interpreting this text of the *Messiah*; as they had an invincible reason so to doe, in that the stile given to him here meant, is incompatible, and inconsistent with any but with God incarnate, that is, *Christ Jesus*, the true *Messiah*. And as little reason had those later *Rabbins* to interpret this Text of *Hezekiah*, who was borne a good space of time before the date of this Prophecie, yea and divers yeers before his Father *Ahaz* sate upon the Throne. For *Hezekiah* was five and twenty yeers old at his fathers death, whereas *Ahaz* his father had reigned in all but sixteen yeers, 2 *Kings* 16.2. and chap. 18.v.2.

S. 4.

Leaving therefore all improbable and impertinent conceits of men, let us come to the businesse, to finde out the excellent state that shall be set up under the government of the *Messiah* before the ultimate judge.

judgement. Our late Annotationsists make for me a faire preface, meetly conducing to the true sense of the words, which we intend: "That the deliverances (say they) of Gods people, and the pulling downe of such mighty POTENTATES, whether SECULAR or SPIRITUAL (mark their words) may not seem impossible, and incredible; the Prophet now proceedeth to declare who it is, and what manner of person, by whom all that hath been said shall be effected, even the *Messias* the eternall Sonne of God, whom God shall raise up to be the King and Governour of his Church; so they. But we have a more sure word to confirme this interpretation, Luke 1. 31, 32, 33. And the Angel said unto Mary, &c. Thou shalt conceive in thy wombe, and bring forth a Sonne; and shalt call his name *Jesus*. He shall be great, and shall be called the Sonne of the Highest, and the Lord God shall give unto him the Throne of his FATHER DAVID, and he shall reigne over the house of JACOB for EVER, and of his Kingdome there shall be NO END.

Now lay this of *Isaiah* and *Luke* together, and then read, what they spell unto us. Namely, first, That the meaning of this Text is not of *spirituals* onely, but also of *temporals*. The FOR in the beginning premised by *Isaiah* as a meet interence, plainly sounds of a proof in this Text, to demonstrate an assurance of the deliverance of *Israel*, as is set forth in the fourth and fifth verses (viz. *Thou hast broken the yoke of his burthen, and the staffe of his shoulder, and the rod of his OPPRESSOUR, as in the day of MIDIAN \* &c. and it shall be, as with battel and blood, so with burning and fuel of fire.*) But these words (if weighed\*\*) cannot, without violence, be wrested to signifie only spirituall deliverances; as our Annotationsists also affirme with us, whose words upon the fourth verse are these, 'Having decayed the greatnesse of their joy, he proceeds to shew the ground of it, their deliverance and freedome from the straits and thraldome of their enemies, as well CORPORALL as Spirituall. Therefore this Text is Gods giving security to his people, of deliverance of them, from temporall, as well as spirituall oppressions, troubles, &c. by *Jesus Christ*, after that he hath finished the workes of his incarnation, by passion, resurrection, ascension, and assension at Gods right hand, according to *Psal. 110.* of which we have spoken plentifully afore. Secondly, That Christ was invested with these Attributes and Omnipotentiaall Properties (לסרבה &c. as it is the Hebrew) of purpose to multiply his Princedome, and for peace without end. The Jewes observe, that the close-shut mem in the middle of a word, as here in לִסְרָבָה (which properly is a finall letter) signifies the stability of the thing spoken of, as open מ in the end of a word, as in מִנְבֶּמֶת *Nebem. 2. 13.* (which properly is a middle letter) signifies the brokennesse of the walls there spoken of: which observation I mention not as a foundation strong enough for me to build upon, but as a sufficient Narrative, to declare the opinion of the Ancient Jewish Rabbins concerning the stability of the *Messiahs* Kingdome. Thirdly, That the words Princedome, Government, and for peace, and spoken in a way of Prophecie of what should be added to the Church above that they enjoyed already, cannot but signifie

S. 5.

\* Observe Gideons victories used to signifie this deliverance; therefore not onely spiritual.

\*\* For, close to the Hebrew, the words run thus. For every battel of the Warrior with noise, and garments rowled in blood, shall be also unto burning and fuel of fire.



signifie more then Spiritualls. Fourthly, That this is yet more apparent by that which followes both here, and *Luke 1. 32.* of the *Messiahs sitting upon the Throne of DAVID*, and upon his *Kingdome*, and to *establish it with Justice and Judgement* (speaking in the phrase of an excellent politick Government.) It needs not that Christ should sit on *Dauids Throne*, and *Kingdome*, to *Spiritually* governe, and keep in peace his *universall Church*. Nor needed there a *Promise* that Christs *Spirituall Kingdome* shall be established with *Justice and Judgement*, which are low things to *saith, hope, love, joy in the Holy Ghost*, and the rest of the *Graces* of the holy Spirit. Nor was there need to assert the *perpetuity* of Christs *Spirituall Kingdome*, that it should be *for ever*; the *Jewes* having now been a Church so many hundreds of yeares. Fifthly, The close, in a way of Gods great engagement, *the zeale of the Lord of Hosts will performe this*, must of necessity signifie something more, then the *ordinary* thing of Christs having a *Spirituall Kingdome* on earth. What need such high words, solemne protests, and most serious pawning of the zeale of God (which is love in a flame) to signifie the performance of that which had been long since done, and as an ordinary thing was to continue, viz. Christs having a *Spirituall Kingdome* on earth. Sixthly, Both this of *Isaiah*, and that of *Luke 1. 31.* doth import; That after there should be an *interruption* of the sitting of *Dauids race*, upon *Dauids Throne*, it should sensibly appeare that Christ should possesse that Throne, else why is it here Prophefied, that the *Messiah shall sit upon Dauids Throne*; and that *the Lord God shall give to the Messiah the throne of his father David*, and promisseth there he shall sit for ever? The whole Earth long before, *Gen. 1. 26, &c.* compare *Psal. 8. & Heb. 2. ver. 7, 8.* being given up to the rule of Christ, to be governed by his *invisible* providence, was never interrupted; but in all Ages Christ hath continually powred downe his Judgements upon the wicked, as *Peter* proves, in his second Epistle, Chap. 2. And the Church was also given to him from the beginning, *Gen. 3. 15.* compare *Rom. 16. 20.* which, without any possible impediment, he hath ever preserved on earth in all Ages ever since, by his *Spirituall power and grace*. But the *Line of Dauids race* hath been broken off from his Throne, as we shall see presently. Nor hath Christ been upon it at all, in any visible manifestation; therefore this last must be a great part of the meaning of *Isaiah*, and Saint *Luke*, as *Piscator* expresth it (*In solio Davidis tanquam heres regni, & filius Davidis sedebit Christus, conser. 2 Sam. 7. 12, &c.* so he:) And that to be performed *for ever*; that is, so as no visible power must reigne after him. Seventhly, *Isaiah* Prophefies in the time of the division of the Kingdome of the *Jewes* into *Judah* and *Israel*, see chap. 1. ver. 1. &c. And Saint *Luke* tells us, chap. 1. ver. 33. that this must be fulfilled by Christs reigning over the *whole house of Jacob*, which containes all the twelve Tribes, made up of *Israel* and *Judah*, even as according to *Isaiah*, Christ must sit upon the Throne of *David*, who ruled over both *Judah* and *Israel*. Eighthly, That all these must be so fulfilled, that Christ must appeare to be wonder-  
full

full and mighty, and to increase in his Government, ( as *Isaiah* speaks ) and to be Great ( as *Luke* speaks. )

Having thus digged into the meaning of the Text, let us next lift up our eyes, and take a view of all the Transactions of *Christ* since this Prophecie, and see what of this text hath been really fulfilled. Surely this text was not fulfilled in the *Jewes* returne from *Babylon*, for the ten Tribes did not then returne, to make up the house of *Jacob*, or the Kingdome of *David*. And besides, of that prosperity there was soone an end, in the miseries of the *Maccabean Warres*, and the *Roman Conquest* was over them afore *Christ* was borne.

Nor was it ever fulfilled since *Christs* coming in the *Flesh*, for he never yet sate upon the Throne of *David*, nor any other, deputatively ( for him ) of that Tribe, the *Scepter* being then, and thence to this day departed from *Judah*. The visible Government ( as the text imports ) was not all this time upon *Christs* shoulders, the time was not come, as *Christ* tells us, *Mat. 1. 6, 7. Mat. 3. 21*. The visible Government since *Christs* coming in the *Flesh* hath been upon the shoulders of the *Roman Emperour*, or the *Pope*, or the *Turke*. When the time comes that the Government shall be on *Christs* shoulders, he shall reigne as *David* ( as *Isaiah* speaks ) and over the house of *Jacob* ( as *Luke* speaks ) that is, over all the twelve Tribes, and that for ever; that is, none visibly ruling them after him. But at *Christs* Incarnation, only two Tribes were about *Jerusalem* and *Judea*, but under the *Romans* visible Government, and for the generall, refused *Christs* spirituall Government, *Mat. 13. 46*.

8 Nor can this be imagined rationally to be fulfilled in *Christs* spirituall government: for this *Spiritual government* ( if we may so call *Christs* giving of Ordinances, and grace into the heart ) extending it self equally to *Gentiles*, as wel as to *Jewes*, if not more for these one thousand six hundred and fifty years past, to the *Gentiles*, what privilege or preheminance is given in this to *Jacobs* House, or *Dauids* Throne, more then to the houses or thrones of *Constantine* the Great, or *Charles* the Great, or of *Edw.* the sixth, or of *Q. Elizabeth*, or of the *Indian Sagamores*, or of the *Turkish Emperours*, or *Grand-Signours*, or of the great *Chans* of *Tartar*, or, &c. when they, or their Nations are converted, at the coming in of the fulnesse of the *Gentiles*. Besides, who of Beleevers at the time of this Prophecie did not know, that *Christs* spirituall Kingdome of Grace should be for ever, and full of more then *Justice* and *Judgement*, viz. of all the graces of the Spirit?

9 Therefore we conclude, this text is yet to be fulfilled afore the ultimate day of the generall Judgement, when *Christ* layes downe his Government. \*

with *Mark 1. 14, 15*: coming too late to my knowledge to be put into the Text, I could not forbear inserting it into the Margine, which in summe is this. *Galilee* was the third Province of those three into which *Canaan* or *Phaestine* was divided in *Christs* time, and was on the North part, remotest from *Ierusalem*, and divided into two parts, upper and lower; the upper was mostly the Land of *Nephthaly*, wherein was the goodly Metropolis of all *Galilee*, *Sapernaum*. And this is the *Galilee* that was called *Galilee of the Gentiles*, either because inhabited by the *Gentiles* long time, viz. to *Solomons* time, or because *Solomon* gave twenty Cities thereof to *Hiram*, or because it was the outmost of the Land next the *Gentiles*. In the lower *Galilee* was the Tribe of *Zebulon* (and

§. 6.

§. 7.

§. 8.

§. 9.

\* Mr. Medis  
learned Notes  
upon this ninth  
Chapter of  
*Isaiah*, collated

*Iffachar*) wherein were the Cities of *Nazareth*, and *Bethsaida* neare the Sea, or Lake of *Galilee*, or *Cana* (of which, and Christs first Miracle there, *Ioh. 2.*) and *Mount Tabor*. From *Capernaum* along the Sea side, through *Bethsaida*, lay the great roade from *Syria* into *Aegypt*, supposed to be that called in Scripture, *The way of the Sea*. In Christs time two of the said Provinces, viz. *Judea* and *Samarita* were under the Roman President *Pompey Pilate*. The third, *Galilee*, was under *Herod* (or *Antipas*) the *Tetrarch*: because he had but the fourth part of his Fathers Kingdom, who beheaded *John Baptist*, and closed with *Pilate* when Christ was condemned. In this Province of *Galilee* was Christs conversation principally, whiles he was on earth, *Matth. 3.* ult. *Luke 1. 26. Act. 1. 11. Act. 1. 7. Matth. 4. 23. Matth. 9. 35. Matth. 28. 30.* For the Messiah was to have his abode principally in *Galilee*, according to the Prophecie in *Esay 9. 1, 2, 3.* &c. The Land of *Galilee*, or of *Zebulun*, and *Nephthaly* had the hard hip to be first in that calamity by the *Assyrians*, *2 King. 19. 29.* all which Cities there named, excepte *Iamoth* and *Gilead*, were Cities of *Nephthaly*, and all *Galilee* and *Nephthaly* are there mentioned, as all carried away Captive to *Assyria*. In which calamity *Isaiah* comforts them with that Prophecie, That they should have the first and principall share of the Messiahs presence, when he should come. Read the first seven verses of that ninth of *Isa.* the meaning being, that Christ should enlighten the Province of *Galilee*, or the Land of *Zebulun* and *Nephthaly*, with the glory of his presence. And therefore if this be not a Prophecie of Christ, I know not what is. Compare *Mat. 4.* of his dwelling in *Capernaum*, the Metropolis of *Galilee*, The *Jewes* could not see this, but would not beleve because he was of *Galilee*; Should, say they, Christ come out of *Galilee*? should he not come out of *Beitlehem*? So he should too, and yet was by fabrication and conversation a *Galilean*. Christians also are to blame for darkning this Prophecie of *Isa. 9.* and *Matthews* application of it; for my part I am perswaded, that the foure or five first words of this ninth of *Isaiah*, belong to the last verse of the former Chapter, as *Ierom*, and the *Chalde* referre them; and that the words following begin a new Prophecie in this manner: בערת חרמא, &c. i. e. According as the first time that he made vile (or debased) the Land of *Zebulun*, and the Land of *Nephthaly*, so in the latter time he shall make it glorious. (More of the reading of this text, and *Master Medes* reasons, the Reader may there see.) From all (saith *Mr. Mede*) I inferre that, *1 Cor. 1. 26, 27.* God takes the foolish things of the world to confound the wise, &c. For *Galilee*, and her inhabitants, in comparison of *Judea* were reputed ignoble, strangers, being remote from *Ierusalem*, and the Temple, and part of the lot of the ten Tribes which *Salmaneser* captivated. Howbeit, some of the two Tribes after their returne, especially in the prevailing times of the *Maccabees*, settled there, but at length were subdued by the *Gemiles*, but still dwelling there, and replenishing that Land with their owne people; yet so, as many of the *Gemiles* dwelt among them, in so much that in these and the aforesaid respects, they were despised of those that dwelt in *Judea*, *Ioh. 7. 41. 52.* But Christ the King of *Israel*, and Saviour of Mankind would (as aforesaid) be a *Galilean*. The Doctrine he preacheth in *Galilee* is, The time is fulfilled, the Kingdom of God is at hand, repent ye, and beleve the Gospel; which *Matth. 4.* is called the Kingdom of Heaven, which is all one with Kingdom of God. See *Dan. 6. 24.* The heavens beare rule, that is, God. *Luke 15. 21.* I have sinned against heaven, and in thy sight, *Matth. 21. 35.* The Baptisme of John, was it from heaven, or from men. Marke the *Exegesis*, *Luke 15.* and the *Antithesis*, *Matth. 21.* which shew God to be meant by Heaven. The Kingdom of Heaven, or of God, is the Kingdom of Messiah, or Christ, *Dan. 2. 44.* and *Dan. 7. 13.* (read the places) From which places the *Jewes* call the Messiahs Kingdom, the Kingdom of God, or of Heaven, because first, it is in this place of *Daniel* said, The God of heaven shall set up his Kingdom. And in the other place, That the Son of Man, (the Messiah) should come in the clouds of heaven; For our Saviour brought not this phrase with him, but found it among the *Jewes* at his coming, and approved it, in oft use of it, *Matth. 13.* The Kingdom of Christ is his Church, or the Christian Church, &c. I must adde one thing more for the understanding of this Kingdom of Christ, which I have hitherto described, namely, that it hath a two-fold state; The one Militant, in sufferings; which is the present state, begun at his first coming; The second state is a triumphant state, which shall be at his second, in glory in the clouds of heaven; at what time he shall put downe all authority, power, and rule, and subdue all his enemies under his feet, *1 Cor. 15.* &c. By which, that *Mr. Mede* includes the Kingdom of Christ at his second coming to be partly, intended, in *Isaiah 9.* they may easily perceive, that have heard, and observed other passages afore quoted out of him.

## SECT. XIII.

S. 1.

THE third place in *Isaiah* is Chapter the eleventh in whole, and throughout, with a brieffe collation of the tenth Chapter preceding, and the twelfth following, and therefore too large to write out. In lieu thereof we shall expresse the severall passages from whence we deduce any argument.

S. 2.

To speake as shortly as we may to this place of Scripture: In the tenth Chapter preceding, the Lord threatens *Judah*, that for their hypocrisie in Religion, and their unrighteousnesse in their dealings, he will send against them the *Assyrian*. But then withall it is threatened,



ned, that because the *Assyrian* would afflict the *Jewes* without consideration of Gods hand in it, and should manage the rod with insolent cruelty to the *Jewes*, that God will bring destruction upon the *Assyrian* for deliverance of the *Jewes*. The confirmation of this deliverance (as is the manner of God in the Prophets) hath its foundation laid in the sending of *Christ*, Chapter 11. The promise whereof, and description of whose person, we have set forth, and characterised in the first five verses. *There shall come forth a rod out of the stem of Jesse, &c. and the Spirit of the Lord shall rest upon him, the Spirit of wisdom, &c. and he shall not judge after the sight of his eyes, but with righteousness shall he judge, &c.* So that although in *Hezekiahs* time (wherein *Isaiah* prophesied, the host of the *Assyrians* were destroyed to the number of one hundred eighty five thousand by the Angel of the Lord (2 Kings 19.35.) And againe, in the time of *Judahs* captivity in *Babylon* they were overthrown with a mighty destruction by the *Medes* and *Persians*, Dan. 5.30. yet these are not the ALL of the Threat of this Prophecie against *Assyria*, for the Threat is carried on still in *Zach. 1.15.* to the end of the Chapter, though at that time *Judah* was returned. And (to keep to this our Text of *Isa.*) according to the length of the foundation of this Prophecie, must the superstructure be extended, viz. to the coming of *Christ*: which coming of him, being not restrictively determined to his first coming in his incarnation, must be left at large to reach to his second coming at the great Restoration, as the Text doth seem to require, in mentioning his judging, v.3. his smiting the earth, v.4. &c. For we must know (to give you Mr. *Medes* notion *Alicubi*, as neare as I can) That the old Prophets for the most part spake of the coming of *Christ* INDEFINITLY, and in GENERALL, without that distinction of first and second coming, which we have more cleerly learned in the Gospel. For this reason, those Prophets (except *Daniel* who distinguisheth those comings, and the Gospel out of him) speake of the things which should be at the coming of *Christ* indefinitely, and altogether, which we who are now more fully informed by the Revelation of his Gospel of this distinction of a twofold coming, must apply each of them to its proper time. Those things which besit the state of his first coming unto it, and such things as besit the state of his second coming unto his second. And that which besits both alike, may be applied to both.

Which notion of Mr. *Mede* is the more to be acknowledged, in that it may appeare by many instances from the Creation hitherto, that the grand promises of great deliverances have their successive and graduall fulfilling from their first promulgation, unto the end of this world, as daily experience produceth fresh testimonies. The context saith, *Isa. 10.24. &c. Thus saith the Lord, O my people, that dwellest in Zion, be not afraid of the ASSYRIAN, Hee shall smite thee with a rod, and shall lift up his staffe against thee after the manner of EGYPT. For yet a very little while, and the indignation shall cease, and mine anger IN THEIR DESTRUCTION, &c. And in that day his burden shall be taken away from thy shoulder, &c.* Now in *Hezekiahs* time the *Assyrian* did not smite the Inhabitants of *Zion*, but were smitten by the

Calvin on Isa,

Angel of the Lord (as afore mentioned.) Nor was the burden of the *Affyrian* taken away from off the shoulder of the dwellers at *Zion* at their returne from *Babylon*, by a destruction on them under whom they were then in captivity. For the Lord stirred up the spirit of *Cyrus* their King, voluntarily to let them return, as we well know the story, in the second of *Chron.* Chapter last, and *Ezra* Chap. 1.

And further, the Apostles do bring downe many passages of this eleventh of *Isaiah* unto the Transactions of their times, and downwards, applying them to the coming of Christ, yea to the coming of Christ after his ascension. For example :

¶ 1. First, that in verse 1. *There shall come forth a rod out of the stem of Jesse, &c.* is applied by the Apostle, *Acts.* 13. v. 22. &c. to v. 42. to Christ as the eminent seed of *David*, of the seed of *Jesse*, conjoyning a quotation out of *Psal.* 2. *Thou art my Sonne, this day have I begotten thee :* which with other passages in that Psalm (as hath been demonstrated) signifies Christs visible Kingdome on earth yet to come. And a quotation out of *Isaiah* 55. 3. *Touching the sure mercies of David.* And one other quotation out of *Psal.* 16. *That his holy ones saw no corruption,* of purpose to prove that though *David* himselfe be dead, yet Christ lives, to be the *sure mercies of David*, and to keep off his seed from seeing corruption, that in him the ever-living seed of *David* may reigne to the end of this world, and that in some peculiar way, privilege, and relation, and proportion to *David*, or else the dint and vigor of *Isaiah*s, and the Psalmists Text, and the Apostles Commentary is made to languish. Which privilege, peculiarity, relation and analogy to *David*, what can it bee, but a visible Reigning, or Kingdome of Christ? For Christs Kingdome, purely spirituall, by his Word and Spirit, what doth it more relate to *David* then to other Christian Kings and Princes of the Gentiles converted from Heathenisme? or how more over *Dauids* people or Kingdome, more then over all *Indians* and *Heathens*, where the Gospel is spread and received?

¶ 2 Again, that in verse the tenth of this eleventh of *Isaiah*, *There shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the GENTILES seek,* the Apostle *Rom.* 15. 12. draws down to Christ then ascended, and gives us this sense of the Prophet, *That Christ is not onely the OBJECT of faith to the Gentiles, but that the Gentiles shall be his SUBJECTS,* he reigning over them. How reigning over them? Marke curiously the Apostles words, and you may perceive something. *Againe* (saith the Apostle) *There shall be a root of Jesse, and he that shall RISE to REIGNE over the Gentiles,* in him shall the Gentiles trust. His reigning, as in relation to *David*, doth not commence from his *Incarnation*, but he shall *RISE to reigne*, spoken by the Apostle after Christs Resurrection, and Ascension, and rendred (as you heare) by our Translators under a future notion, *He shall rise to reigne.* Yea follow the words yet closer, even home to the very doores of the Original, and you will see (I thinke) yet more, *Et exort. &c. There shall be a root of Jesse, and he shall RISE AGAINE to reigne over the Gentiles, or stand up AGAINE*

to reigne over them. Christ had, before the Apostle penned that, risen the *first* time, *viz.* from the grave of the earth. But now that he hath ascended long since up into heaven, and there as it were had been (in the opinions of most men) buried in oblivion, and his glory covered, he must *rise againe* from that obscuring himselfe from men, to reigne over them. Which the Prophet *Daniel* c. 12. calls *His standing up as a great PRINCE to deliver his people*, which shall begin, saith the Angel, one thousand two hundred and ninety dayes, that is, so many yeers, from the *ceasing of the daily sacrifice*, and shall bee *five and forty yeers* in finishing, ere all the *Jews* enemies shall be thrown down. After which immediately begins the great Restitution of all things, the Resurrection of the Saints, *Daniel standing up in the lot.*

¶ 3 So that this Text of the 11 of *Isaiah* is most clearly to bee extended beyond the *Jews* deliverance out of *Babylon*, unto *Christs* personall coming, and on the other side, cannot be confined, stunted and terminated in *Christs* first personall coming, in his Incarnation, but must be carried on far beyond that, as these arguments following will evince.

First, after the Prophet had in the first of verse this 11 of *Isaiah* prophesied of *Christs* coming, and verse 2, 3, of his qualification with gifts, and graces, then in the fourth verse he prophesies that *Christ with righteousness shall judge the poore, and reprove with equity, for, or in behalfe of the meek of the earth, and shall smite the earth with the rod of his mouth, and with the breath of his mouth shall he slay the wicked.* But *Christ* did not *reprove in the behalfe of the meek, nor slay the wicked* at his first coming in the flesh. But it is extended by the Apostle, *2 Thess. 2.* (after *Christs* ascension) unto future times, when *Christ* shall destroy *Antichrist* (who was not revealed when the Apostle wrote) whose destruction is the introduction to the future *Restitution*, as hath been afore demonstrated upon that *2 Thess. 2. &c.* in our second Book.

Secondly, when the Prophet had prophesied of *Christs* coming, and the excellency of his person and gifts in the 1, 2, 3, 4, and 5 verses, before he comes to the maine of the Prophecie, whereon I shall chiefly insist, in verse 10, 11, &c. he inserts between in the 6, 7, and 8 verses, a Prophecie that the *Wolfe shall dwell with the Lamb, and the Leopard shall lye downe with the Kid, &c.* meaning the restitution of the creatures from the enmity of the curse by *Adams* fall, according to *Rom. 8. 19, 20, 21, 22, 23.* For which (saith the Apostle) *not only the Saints, but the creature it self earnestly expects, and the whole creation groaneth to be delivered from the bondage of corruption, and vanity, to which it is now subject, and to be put into the glorious liberty of the Sonnes of God.* Which yet never was, nor can it be imagined to be at the ultimate day of doom, and therefore is yet to come. I know full well that divers understand this part of this Prophecie *metaphorically*, of men by nature fierce as beasts, to be made tame and loving by the power of the Gospel at *Christs* first coming. Too common a fault in Writers, through lazinesse or blindness to take the sent and cry of the former, and to run with full mouth after them. But if this be a sufficient

1 Arg.

2 Arg.



sufficient argument to assert the sence of a place of Scripture, we can produce both Jewes, and Christians, averring that this place is to be understood *literally*, of the change of the nature of the wilde Beasts at the restitution (of which we speake.) The Jewes take this according to the Letter, as if the Prophet should say: "*In the time of the Messiah the Wolfe, the Leopard, the Lion, and the rest of the wilde Beasts shall be made tame, and shal no more hurt just and good men.* And thus much is acknowledged by *Alapide* upon this place.

*Calvin* \* also doth in his owne judgement assert hence, the change of the nature of wilde Beasts, and the restitution of the Creation as at first. "*Hence, saith he, it followes that God will forme the spirits of Beleevers by his holy Spirit. Howbeit the speech of the Prophet lookes farre beyond this; For it is all one as if he should promise, that there shall be a blessed REPARATION of the world. For he describes what was that order from the beginning, before that unhappy and sad subversion, or disorder befell us, by the fall of man, under which wee now groane, &c. Surely there had been no disagreement between the Creatures of God, if they had stood in their first and perfect originall, &c. Seeing therefore when Christ shall come, he shal by abolishing the Curse, reconcile the world to God, the INSTAURATION OF A PERFECT STATE is not impertinently ascribed to him. As if the Prophet should say, THAT GOLDEN AGE shal returne, in which, before the fall of man, full felicity flourished.* Thus *Calvin*, with much more to very good purpose to our point, which I forbear to repeat, or quote other latter Writers \* of the same opinion, because I may have occasion in that kinde to speake more to this Text, upon the WHAT this glorious RESTITUTION shall be. Meane while I attaine what I aimed at, that if some Learned men be opposite to us in their giving the sence of this place, we have other Learned men to ballance them, and that (as I conceive, grounding upon Divine reason) upon a better account. For to that the Analogie of other Scriptures concur, *Rom. 8. ver. 19. &c. Psal. 8. compared with Heb. 2. fully opened afore.* To that also agrees that full enumeration of all the worst, and most hurtfull Creatures; whereas a lesse reckoning, or a shorter expression would have served, to signifie an agreement among men by the power of the Gospel. Which whiles some so peremptorily defend to be the full meaning of this place, they had done themselves much right, and given us some satisfaction, if they had shewed us that effect of the Gospel at Christs first coming, answerable to the minde of this Prophecie, viz. That it should exceed that agreement and peace that was in the Nationall Church of the Jewes afore Christs coming, and that since Christs coming that hath been, as better, so more generall. But alas this they cannot doe, and therefore we cannot imbrace a sence that cannot be found out. For as Christ himselfe at his first coming said, *I came not to bring peace, but a sword, and to set those of the same family one against another; so we know by the Histories of the foure Evangelists, and of the Acts of the Apostles, that great Oppositions, mighty Tumults, hideous Persecutions*

\* Unde sequitur  
eum formare ip-  
sis (fidelibus)  
ingenia, celesti  
suo spiritu, quan-  
quam longius  
spectat Prophe-  
cie oratio. Per-  
inde enim est,  
ac si promitteret  
BEATAM  
MONDI RE-  
PARATIO-  
NEM, &c.  
Calv. in Isa.  
cap. II. v. 6.  
& 7.

\* Mair, &c.

cutions followed upon Christs first coming, and so continued from Age to Age; the streame of a deep torrent of bloud running in the channell of the *Heathen Roman* Empire for three hundred yeares, anon the black streame of *Arian* Heresie, and Persecution by it; after that *Papish* and *Turkish* Persecutions, with successive Monsters of Massacres, Bonfires, Inquisitions, Suspensions, Imprisonments, and deadly feudes and enmities of the vast generality, against the handfull of Saints throughout all Nations. So that the small gleaning (sprinklings, or first-fruits, that were reconciled to God, and to one another upon Christs first coming, are drowned as it were in the Ocean and sea of enmity, that from thence forward untill now remains with great animosity. And therefore we beleeeve another sence of these words, viz. That at Christs next appearance there shall be a generall peace between men, and between the Creatures, and between both, as it followes in the next Argument.

For it followes in the ninth verse, *They shall not HURT, NOR DESTROY* (observe the words, nor destroy, nor so much as hurt) in all my HOLY MOUNTAINE (observe that also.) And lastly, observe the confirmation of all, viz. That the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Now though there was an increase of knowledge at Christs first coming; as a fountaine, and spring streame, which, the further it ran, the larger it was; futable to *Ezekiels* Prophecie of the waters that arose from under the Sanctuary (the Gospel of Christ began in *Zion*) and so grew deeper, and deeper; yet from that time, untill now, the knowledge of the Lord hath not increased to a sea, to cover all the earth, so as to drowne all iniquity, or opposition against Christ, or Christians, so as to work men unto that peace, that there shall be neither destroying, nor hurting, in all the holy mountaine. Sure enough it appeares by the sacred Story, in the Gospel, *Acts*, and the *Revelation*, and by experience, both leading us downe from Christs Incarnation to these times, that at least three parts of foure of the whole world hath not been filled with the knowledge of the Lord, but have made opposition against it, hurting and destroying, and that too in the holy Mountaines, whether we take it strictly for *Zion*, or largely for the Church, wheresoever seated. Christ was condemned and Crucified, and the Disciples persecuted, (unto a scattering) at *Hierusalem*. *Ferusalem* both City and Temple are laid wast by the *Roman* Emperours; the Ten bloody Persecutions by the *Heathen Romans* are continued for three hundred yeares; the *Arian* Persecution followes that, the *Papall* Persecution followes that, the *Turkish* overtakes that; and both continue to this day, the *Fewes* joyning with them in opposition against the truth of Christ, both at *Ferusalem*, and where ever the Church is. Beside, that vast part of the world in the *East*, and *West Indies*, yet know not the Lord.

Further, it followes in the tenth verse, *And in that day there shall be a root of Jesse, which shall stand for an ensigne of the peoples* (so the Hebr. צמח) *To it shall the GENTILES seek; and his REST shall be glorious.* In which words the Prophet mainly lookes at the great call of

Arg. 3.

Arg. 4.

of the Gentiles, as the Apostles ( the best Expositors ) have since, to that purpose alledged them, *Rom. 15. 8, 9, 10, 11, 12.* Now I say, that Christ was a minister of the Circumcision for the truth of God, to confirm the Promises made unto the Fathers; and that the GENTILES might glorifie God for this mercy, as it is written, *For this cause I will confesse thee among the Gentiles* ( quoted out of *Psal. 18. 49.* ) And againe he saith, *Rejoyce yee GENTILES with his people,* ( quoted out of *Psal. 117. 1.* ) And againe *Isaiah* saith ( viz. in the eleventh of *Isa. ver. 10.* ) *There shall be a root of Jesse, and he that shall rise to reigne over the GENTILES, in him shall the Gentiles trust, &c.* Now as there were few of the Gentiles that were brought into the faith, when the Apostle quoted and applied these words to this sence ( we heard but now in the former argument, how generally the Gentiles have, and doe oppose the Gospel to this day throughout the world ) so the Prophets close in this eleventh of *Isaiah*, ver. 10. **HIS REST SHALL BE GLORIOUS** \* doth more evidently demonstrate that this place of Scripture, as to the maine intent, is not yet fulfilled. For if we will understand *inward rest*, the beleiving Saints afore Christs incarnation had it, *Psal. 116. 7.* and often elsewhere. Yea the Apostles in their troublesome times, *2 Cor. 6. 10.* so that there needed not a Prophecie to fore-tell that which had been in past time, and was at the present. And if we would understand here *eternall glory*, yet we cannot, for two reasons; 1. Because in this tenth verse it is said, *unto the ensigne Christ, the Gentiles shall SEEK*, which cannot consist with eternall glory; no seeking then. 2. Because of that in the eleventh verse immediatly following, And it shall come to passe in **THAT DAY**, that the Lord shall set his hand againe the second time to recover the remnant of his people, &c. from *Assyria, Egypt, Pathros, &c.* ( things inconsistent with the state of eternall glory ) which last words bring us downe to the fifth Argument.

\* Which the Hebrew highens, being in the Abstract, viz. כבוד glory, pure glory.

Arg. 5.

The fifth Argument, Why this place of *Isaiah* is not yet in the maine intent of the Prophet fulfilled, is, because of those words in the eleventh verse of this eleventh of *Isaiah*, viz. *And it shall come to passe in THAT DAY, that the Lord shall set his hand AGAINE the SECOND TIME, to recover the remnant of his people ( which shall be left ) from ASSYRIA, and from ÆGYPT, and from PATHROS, and from CUSH, and from ELAM, and from SHINAR, and from HAMATH, and from the ISLANDS OF THE SEA.* Observe diligently, the Lord must set his hand againe the second time, to recover the remnant of his people from the fore-mentioned places; which clearly infer, as *relatives*, that God must doe it the first time, and then next, the second time. Now when the Prophet *Isaiah* Prophesied this eleventh Chapter, the Lord had not recovered his people from captivity in *Assyria* the first time, for the two Tribes of *Judah* and *Benjamin* had not yet been there captivated the first time, nor the ten Tribes, for ought we can finde. For *Isaiah* Prophesied forty yeares afore the captivity of the ten Tribes, and above seventy yeares afore the captivity of the two Tribes, as *Bulholcerus* states the account. You see before your eyes by the length of his Prophecie, viz. consisting of



of sixty six Chapters, and by the *many Kings*, under whose reigne he Prophesied, viz. *Uzziah, Jotham, Abaz, Hezekiah* (the last of them) that *Isaiah* prophesied along time; and we are now but upon the eleventh of those sixty six Chapters. The *Two Tribes* were not carried away captive till a long time after *Hezekiah*, viz. in the time of *Zedekiah* King of *Judah* (2 *Chroa.* 36.) between which *Zedekiah* and *Hezekiah* reigned, five or six Kings over *Judah*. And the *Ten Tribes* were not carried away captive into *Assyria*, till the sixth yeare of the reigne of *Hezekiah*, 2 *King.* 18.9.10. And therefore it seems that *Isaiah* prophesied the Prophecie of this eleventh Chapter, when *Hezekiah* was not come to the Crown, nor were any of all the twelve Tribes in captivity in *Assyria* the first time, and therefore could not be supposed to be delivered thence the first time. But before this Text can be fulfilled, they must be in Captivity in *Assyria* the first time, and be delivered the first time (as it is hinted in the Text, they had been in *Egypt* the first time, and been delivered thence the first time.) Now they were in Captivity in *Assyria* the first time (as we touched afore) in the *ten Tribes*, in the reign of *Hoshea* King of *Israel*, 2 *King.* 18. And in the *two Tribes*, in the Reign of *Zedekiah* King of *Judah*, 2 *Chroa.* 36. So here is the totall Captivity of all the twelve Tribes in *Assyria* the first time: And their deliverance out of that Captivity the first time (the first that we can possibly reckon) is set down in the book of *Ezra* Cha. 1. and Chap. 2. &c. where for the generall the *two Tribes* of *Judah* and *Benjamin* returned to *Jerusalem*, as is plain by their Genealogies, they were of the *two Tribes*, excepting some others that went up that could not shew their Genealogies. So that if wee make the most of the first recovery or deliverance, we can put the emphasis no where, but upon the returne of the *two Tribes*. Nor can we finde where at the soonest, to pitch this great emphasis of Gods recovering his people the second time, but upon that time when hee shall bring back the rest of the Tribes, viz. The *ten Tribes*, which were (and still are) in *Assyria*, from thence, and from *Parthos*, and from *Gush*, and from *Elam*, and from *Shinar*, and from *Hamath*, and from the *Isles of the Gentiles*.

Thus for the least and soonest *Second time* wee can possibly finde out, of their deliverance out of *Assyria*, and the parts afore-mentioned, which is not fulfilled to this day.

But a greater *Second*, and of the same length too, is this: This same [*Again the Second time, &c.*] may import two considerations: First, *Two parts* of the recovery, or deliverance of the *All* of the twelve Tribes from *Assyria*; the first time of the *two Tribes*, the second of the *ten Tribes*, of which we have spoken afore. Secondly, *Two distinct times* of deliverance of the twelve Tribes, both the *two*, and of some of the *ten*, but especially of the *Two*. (The conceit of some, that the *Second* out of *Assyria*, answers to the first out of *Egypt*, is in my opinion but weak: Because they must be delivered, according to this Text, the *Second* time out of *Egypt*, as well as out of *Assyria*. And therefore these are co-eve, co-etanean, of the same age, and not successive.) I say *Second* doth import (as appears by history, both di-

Object.

Sol.

vine and humane, abetted with experience) a *Second* deliverance of the *twelve Tribes* (more or lesse) from *Assyria*, as well as from *Egypt*, but specially this *Second time*, centers upon the *ten Tribes*, called by the name of *Jemes*, (of whom Christ came) as the ten were called *Israel*. Which as briefly as we can we open thus:

That whereas God brought up the two Tribes from *Assyria* to *Jerusalem* by *Ezra* (as his book makes large mention) the Jews there continued for about three hundred threescore and ten years pretty quiet, till that *Antiochia Epiphanes* comes up into *Judea*, enters the City, spoyles the Temple, robs the City, and kills a many of the Citizens as the learned Chronologers quote out of *Macchab. 1. 1.* In which *Macchabean wars*, the Jews were much wasted and scattered. Yet after that act of *Antiochus*, the generality of the two Tribes that were left, and the sprinklings of the ten Tribes as is supposed, *Ezra 2. 62.* (as many as came up with them under *Cyrus* by *Ezra*) abode there, about a hundred sixty and six years more (with much trouble in the ensuing *Macchabean wars*, and the *Roman* invasions and domination succeeding them till Christ should bee borne at *Bethlehem* in *Judea*, that the Scripture might be fulfilled touching that place of his birth. But they crucifying Christ, affronting his Gospel with sacrificing, and persecuting his members, and with all (divine justice therein most righteously recompencing them) rebelling against the *Romans* their Governours, God and men conspired in a further prosecution of this second scattering (on foot by the *Antiochian Macchabean*, and *Roman warres*) *Titus* the *Roman* Emperour some forty yeers after Christs ascension, destroying their Temple, and after him *Adrian* destroying the City of *Jerusalem*; After whom *Constantine* the Great scattered them from *Mamre*; and then God himselfe scattered them, being about to re-build the Temple (by the encouragement of *Julian* the *Apostata*) by fire from heaven, and wonders on earth. After all which, the *Saracens*, *Arabians*, and *Turkes* invaded their land, and miserably scattered them, and so they continue (excepting a few Jewes in, and about *Jerusalem*) to this day dispersed in the *Isles of the Sea*, or of the *Gentiles*, viz. in the *West-Indies*, *Italy*, *Poland*, *Spaine*, *Portugal*, *Low-Countries*, *Meditia*, *Persia*, *Assyria*, &c. (as we shall see presently) and in most Countries in the world, as the *Rabbins* in their books plainly confesse. So that Gods setting his hand **THE SECOND TIME** to recover his people out of **ASSYRIA** &c. cannot be streightned to the returne of the two Tribes under the conduct of *Zerubbabel* and *Joshua*, with *Ezra*, for this was but the first time. They are again scattered. And the Ten Tribes as well as the Two, are his people; and the promise is, *Rom. 11.* of saving all **ISRAEL**. Therefore the whole work of restoring all the twelve Tribes now lyes on Gods hands to recover them from *Assyria* the second time, in this sense also. And he must do it universally, including the generality of all his people that are scattered, and from all places, as (saith our Text) from **ASSYRIA**] the common name of the Empire at their first captivity there. Of which there is abundant mention in the books of *Kings*, *Chronicles*, and *Ezra*. And there were of the

the Jews there in the time of *Jeremiah* the Prophet, *Jer. 44. 1. I did send from EGYPT.* Which likely afterwards was added in part or whole to that Empire, as severall times in the reigne of severall Kings of *Assyria* and *Juda*, many Jews were carried thither. Of whose scattering there unto the Apostles time, see *Act. 2. 10.* And from *PATHROS*] There was *Pathros* sometime belonging to the Territories of *Egypt*, there being mention of the Country of the Inhabitantes called *Pathrusim*, *Gen. 10. 14.* whose place or land of habitation may very fitly be called *Pathros*, and was a Province of *Egypt*. *Jer. 44. 1.* The word of the Lord that came to *Jeremiah* concerning all the Jews, which dwell in the land of *Egypt*, &c. Then (*v. 15.*) All the men, &c. even all the people that dwell in the land of *Egypt* in *Pathros* answered *Jeremiah*, &c. See also *Ezek. 29. 14.* and chap. 30. *v. 14.* And those *Pathrusim* were of the lineage of *Misraim* of *Egyptus*, *Gen. 10. 14. 1 Chron. 1. 2.* Others say, it signifies *Paribos*, the *Parthians* of the Country of *Parthia* (with an easie and usuall *Metathesis*) which *Parthia* is on the borders of *Media*. Or (say others) it may be *Parthia* in *Arabia* (of which see *Esa. 16. 7.* The land from *SELA*, or as it is in the margin *Parra*) whence *Arabia Petra*. Others say, it is a part of *Lybia*, inhabited by the *Pharusii* mentioned by *Pliny* and *Ptolome*, and seated near the *Atlantick Sea*. Of the Jews being scattered unto the Apostles times in the said *Parthia*, *Media*, *Egypt*, *Lybia*, *Arabia*, we read in *Act. 2. 9, 10, 11.* And from *QUSH*] that is *Ethiopia*. Compare chap. 18. 1. And from *ELAM*] that is *Persia*. And from *SHINAR*] that is a region in *Chaldea*, *Gen. 11. 28. Jer. 51. 24. & 35. Ezek. 23. 16.* And of their scattering even to the Apostles times in *Elam*, or *Persia*, and *Mesopotamia*, which was part of *Chaldea*, &c. See *Act. 2. 9, 10, 11.* And 1 *Pet. 1. 1.* And from *HAMATH*] that is, *Cilicia* in *Asia* the lesse. Of their scattering there, see likewise *Act. 2. ibid.* and 1 *Pet. ibid.* Paul also an *Hebrew* saith of himselfe, that he was borne at *Tarsus* a chiefe City of *Cilicia*. And from the ISLANDS OF THE SEA, that is, the maritime Countries bordering upon the Sea, or any Kingdome on the other side of the Sea from *Judea*, as it is a common phrase in Scripture; the Jews not understanding the nature of other Countries, being no travellers, or Sea-men, to leave their Nationall Church, for the barbarous Countries, as they were in the times of the Old Testament. So that *Islands of the Sea*, comprehends all the World beside the Countries of *Judea* and *Samaria*. So that according to this enumeration, and description, God must sae by his hand the second time to recover all the remnant of his people that are left in any of the said Countries. Which is not yet done, and therefore yet to be fulfilled.

Furthermore, that in the twelfth verse proves that the Prophecie of this Chapter is not yet fulfilled. The words of that twelfth verse are, *And he shall set up an Ensigne for the NATIONS* (*Hebr. 17.* for the GENTILES, that is, The unbelieving people without the Church, that had not yet received the word) *And shall assemble the outcasts of ISRAEL* (that is, the ten Tribes) *and gather together the dispersed of JUDAH* that is, the two Tribes) from the

Arg. 6.



**FOUR CORNERS** of the **EARTH**. For first, we see that this recovering of Gods Elect, the *Second time* is of the Jews, together with the *Gentiles*, which recovering them the *second time* we never saw yet. At Christs first coming at his Incarnation, most *Jews* and *Gentiles* held off from embracing the Gospel, as we see in the *Body* of the *Evangelists* and *Acts* of the *Apostles*. And soon after *Constantines* time, and downward, more of both fell off. And at this day all the *Jews*, and the most of the *Gentiles* continue in infidelity. Therefore this gathering of both is yet to come before the destruction of all unbelievers at the ultimate judgement. Secondly, observe how distinctly the Prophet names, 1. The *Gentiles*; 2. The outcasts of *Israel*, that is of the *ten Tribes*; 3. The dispersed of *Judah*, that is of the *two Tribes*, which was not done at the returne of the captivity out of *Babylon*, or at the coming of Christ in the flesh, nor to this day. Thirdly, Take notice that the elect of all *Jews*, *Israelites* and *Gentiles* must be called and gathered together from the *four corners of the earth*, that is, from all parts of the world, which is larger then *Babylon*, which is not done to this day, but the *Jews* and *Israelites* are still found inhabiting in all quarters of the world, as Travellours and Sea-faring men see with their eyes, and the *Rabbins* confesse in their books.

Arg. 7.

And yet further it appears that the Prophecie of this Chapter is not to this day fulfilled by that in verse 13, &c. to the end of the Chapter. The summe whereof is, *That all envy between Judah and Ephraim shall cease*, and that all other that will not obey and comply with the *Jews* in a right Gospel worship of God shall be destroyed, viz. The *Philistines* in the *West*, and the people of the *East*, all of them of *Moab*, *Ammon*, *Edom*, and *Egypt*, and there shall be a way for the remnant of the *Jews* from *Assyria*, as there was for them at their coming up out of *Egypt*. But the *Jews* in a great part are under the tyranny of the *Turk*, and the rest scattered in all Nations, none of their enemies are destroyed, nor doe any Nations comply with them in point of Religion to this very day.

Arg. 8.

Lastly, It appears by the twelfth Chapter (the seal of the eleventh) that the Prophecie of the eleventh Chapter is not yet fulfilled. For the *Jews* never yet were so delivered (as in the 11. Chap.) as in praise therefore to sing that Song of Thank-giving in the twelfth Chapter. Their harps are hung up, as at their scattering in *Babylon*. I my selfe have heard some of them bemoaning themselves, that this their last captivity, or dispersion, is longer then ever any before. They have not hitherto, as it is in that Song verse 4. Declared the name, and famous facts of God among the peoples, but rather in refusing Christ, have obscured his name. Nor have they (as verse 3.) praised for the excellent things that God should doe for them in all the earth.

Now let the wise and understanding Reader review all that hath been said, and be judge himselfe whether the Prophecie of this eleventh Chapter of *Isaiah* hath been fulfilled to this day. And if not, sure he will not dream of a fulfilling of it at the ultimate judgement;

ment, there being something almost in every verse, inconsistent with that time when no government (as described in the first five verses) is remaining in Christs hands; 1 Cor. 1. 28, &c. No dwelling of the Wolfe and Lamb together (as held forth in verse 6, 7, 8.) No lifting up of an Ephraim, to bring men to a seeking after Christ (As verse 10.) No filling the earth with the knowledge of the Lord, &c. (as v. 11.) Therefore (as sure as God is true) this is yet to be fulfilled before the ultimate day of judgement.

SECT. XIV.

**T**He fourth place in Isaiah is, Chapter 24. verse 1. &c. to verse 8. Verse 1. The Lord will have mercy on JACOB; and will yet choose ISRAEL, and set them in their OWN LAND, and the STRANGERS shall be joyned with them; and they shall cleave to the house of JACOB. Verse 2. And the ~~many~~ PEOPLES shall take them, and bring them to their place. And the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them CAPTIVE whose CAPTIVES they were, and they shall rule over their OPPRESSOURS. Verse 3. And it shall come to pass in THE DAY, that the Lord shall give thee REST FROM THY SORROW, and from thy FEARE, and from thy hard BONDAGE, wherein thou wast made to serve; That thou shalt (Ver. 4.) take up this Proverb against the King of BABYLON, and say, HOW HATH THE OPPRESSOUR ceased, the GOLDEN CITY CEASED. The Lord (Ver. 5.) hath broken the staffe of the WICKED, and the Scepter of the RULERS. Hee (Verse 6.) whosmote the people in wrath, with a continuall stroke, he that ruled the Nations in anger is persecuted, and none hindereth. The WHOLE EARTH (Verse 7.) is at REST and is QUIET, they breake forth into singing, &c. The rest of the Chapter, being appurtenances, illustrations, &c. of this here presented.

S. 1.

It is worth noting that our New Translators even in those Episcopall times, which were to adverte to this our point, do concur with us so far, as to give us the Contents of the Chapter in these words; Gods mercifull RESTAURATION of ISRAEL. And they speake well, and are not alone in their opinion, the stream of Interpreters generally concurring, that this Chapter intends; Gods joyning of Jews and Gentiles into one Church, which is something to the point in hand in the generall.

S. 2.

But let us weigh the words more particularly and exactly, for a discovery whether yet to this day they have been fulfilled. It may be that some may be apt to imagine that this making of Jewes and Gentiles into one Church, one sheepfold (as it is called John 10.) was fulfilled when the substituted or subrogata Gentiles were brought in, in the Apostles time (beginning in A.D. 30.) But they utterly mistake, if they so thinke. For those Gentiles, and downwards, were and are but

S. 3.

but substitutions and substitutions in them, whiles the *Jews* fall off, till the fulnesse of the said *Jews* should be brought in, and then, and not till then, is the fulnesse of the *Gentiles* brought in with the *Jews* into one Church. So that the **FULNESSE** of the *Gentiles* is not yet brought in, much lesse the fulnesse of the *Jews*. For as in *John* the first, *Christ* coming to him, *he* *had* *his* *owne* *received* *him* *not*. So after they crucified him, and persecuted his Apostles. Whiles in the Old Testament, *Christ* called the *Jews*, the *Gentiles* hung off. And whiles he called many *Gentiles* in the New Testament, the *Jews* generally fell off. And although there were some sprinklings of *Jews* and *Gentiles* converted in the Apostles time, and after that many *Gentiles*; yet what is all that to the fulfilling of this Text of *Isa. 14. 1* *I will yet chooe ISRAEL and bring them into their owne Land, and the STRANGERS shall be JOYNED to them, and they shall cleave to the HOUSE OF JACOB.* For neither in the Apostles time, nor downward to this day, have the **GENTILES** (called here *Strangers*) joyned to *Israel*, or cleaved to the house of *Jacob* (*Israel* and the house of *Jacob* signifying the *ten Tribes*) nor to the generality of the *two Tribes*, because neither *two Tribes*, nor *ten Tribes* have joyned and cleaved to the Lord *Jesus*. To make plaine, and prove all this that we have said, we will scan first the Apostles discourse *Rom. 11.* and secondly, the particular expressions of this Text of *Isa. 14.*

¶ 1. The Apostle *Paul* giving us an account of his time, and downward, *Rom. 11.* tells us in the 30 vers. *As yet Gentiles in times past have not beleev'd God, yet now have obtained mercy through the Jews, unbelieve, even so also have the Jews now not beleev'd, that through your mercy they also may obtayne mercy.* That is, that the Church of *Christ* (as needs must, whiles he is head) being continued, at least by vicissitudes of *Jews* and *Gentiles*, the *Gentiles* now, upon the present falling off of the *Jews*, being in possession of the Gospel, may continue the same, throughout the successions of the Church, till the time of the vocation of the *Jews*, that the said *Jews* may be called thereby through the Ministry, prayers, and examples of the *Gentiles*. So that the *Jews* and *Gentiles* for the generality, have been since the first mention in the Old Testament of this distinction of *Jews* and *Gentiles* to this day, as two buckets to a Well, if one were full, the other was empty, thus continually keeping their vicissitudes, and turnes in embracing or non-embracing of the word of *Christy*, which the Apostle further shews us in that 11. to *Rom.* in the distinct graduall thereof, giving two to each of them, the two of the *Jews* thus, 1 There was their root, or first-fruits, or initiation. 2 Their branches or lump, or fulnesse, vers. 12. 16, and 18. The two gradualls of the *Gentiles* thus, 1 *SOME* wilde branches, 2 Their fulnesse, v. 11. and 25. Then mark the close of the Apostle concerning both, vers. 25. and 26. *When the FULLNESSE of the GENTILES shall come in, then ALL ISRAEL shall be saved*, quoting severall Prophecies of the Old Testament to prove the same. Whence wee must necessarily inferre these two conclusions, That the conversion of the *Jews* and *Gentiles* heretofore, and downward unill now, are still but the root,



first-fruits and beginnings; the most persons of the *Jews*, and most Nations of the *Gentiles* to this day not knowing the Lord Christ. That *Jews* and *Gentiles* are not to this day one Church; according to the Prophecie of this 14. of *Isa. vii.* That the strangers of the *Gentile* Nations shall be joyned to the *Jews*, and shall cleave to the house of *Jacob*; and according to the stating of the question by Saint Paul in this 11. of *Rom. vii.* That when the fulnesse of the *Gentiles* shall come in; ALL ISRAEL shall be saved. For let us but aske experience whether ever these were yet fulfilled to the full of these places?

¶ 2. This will be far more plain by a punctuall scanning of all the passages in this 14. of *Isa.* First, that in the first verse [I will saith the Lord] yet choose ISRAEL, and have mercy on JACOB] must needs be extended beyond the return of the Captivity of the two Tribes from *Babylon*, and beyond the conversion of a few of them in the Apostles time. For *Jacob* and *Israel*, must of necessity comprehend the ten Tribes, the Prophet *Isaiah* prophesying long after the division of the whole twelve into two Kingdomes; two into the one, and ten into the other. And therefore the Prophet *Isaiah* well knew the distinction between *Judah* and *Israel*, Chap. i. v. 1. and useth it in relation to our point, Chap. ii. v. 12. afore opened. And therefore he mindes here well enough, what he distinctly means when he saith *Jacob*, and *Israel*, as comprehensive at least of the ten Tribes, to bee delivered as well as the Two. For secondly, when he saith in this same first verse, Strangers shall be joyned with them; that is, with *Jacob* and *Israel*, he could not intend to leave out the most of the *Jews*, viz. ten for two, to whom those Strangers were to joyne. Nor was this done at the return of the two Tribes from *Babylon*. Then Strangers of the *Gentiles* joyned not with them. Nor was it done at the joyning of the two handfulls, the one of *Jews*, the other of *Gentiles* in the history of the Acts of the Apostles. For they could no way answer to *Jacob* and *Israel*, and Strangers, indefinitely spoken without limitation. I have often admonished that the grand prophesied promises, touching Christs Kingdome, have their gradual, successive, progressive impletions. Redax: *Juda*, *Juda* returning from *Babylon* was a Type. The conversion of an handfull of them in the Apostles time was but the first-fruits, *Rom. 11.* But the fulnesse of *Gentiles* and *Jews* is yet behind. Thirdly, we never yet saw that in the second verse, fulfilled, That Christians have been servants and handmaids to the *Jews*, in a right religious harmony and compliance. For that must be the sente and good news of this promise, or else Christians shall have losse, and that in things concerning salvation. Fourthly, nor did we ever see that also in the second verse fulfilled that the Captive *Jews* shall take them captive, whose Captives they were, and rule over their oppressours. For neither in their return from *Babylon* did the *Jews* take captive their Captivators; but returned by voluntary consent of King *Cyrus*; nor at Christs coming did they take any captive, but rather were captives under *Augustus* and *Tyberius*, Emperours of *Rome*, and of *Babylon* too, as subdued by those Romans, the universal Monarchs then of the whole world. If any should be of so ayery a phantastic,

## SECT. 14.

talie, as to evaporate this into a figure, that at Christs coming, the Jews took their Captivators captive in a spirituall sense, of conversion; let such remember themselves that *Convertis* are the greatest *Fare-men*. Joh. 8. 32. And that for the Jews then (also for them) *the wail was on them*, 2 Cor. 3. So that they were generally in a spirituall Captivity themselves, like *Sampson* when his eyes were put out. And that *Dan. c. 1* intimates, that the Jews Conquest over their enemies should be corporall. Neither of which Conquests do we yet see, that the Jews either corporally or spiritually have subdued them that captivated them. Fifthly, neither was that in the second verse ever yet fulfilled, That the PEOPLES or Gentiles should take the Jewes, and bring them to their place, &c. *Calvin* on this place grants thus much, "That this was not done after the Jewes coming out of Babylon; giving this reason, "That the Gentiles were so far from being the conduct, and assistance to the Jews in their returne and settlement, and to contribute their service to them therein, that they did not only trouble the Jews, but destroyed them from off the earth, quoting *Ezra 4. 4.* Adding that therefore this must be fulfilled in, through, and by Christ. Thus far *Calvin*. But when was this yet ever done by Christ? Surely those seeds in Christ and the Apostles time, could not be the Harvest here meant, whole *Jacob*, and *Israel* were not then in the land of the Lord. Nor are they to this day. But are for the generall under the dominion of *Turks*, *Romans*, *Indians*, and Countries in every Nation almost under heaven, rather serving the Gentiles, then being served of the Gentiles. And therefore this cannot be done till as *Dan. 2.* that the little stone Christ, cut out of the mountain without hands, breaks to peeces the fourfold-mettaled image of all the foure Monarchies of the earth. Whereas yet the Roman Monarchy in great part stands to this day. Sixthly, The twelve Tribes of *Jacob* and *Israel* are not yet (as it is v. 3.) delivered from their sorrow, and fear, and bondage. They are in bondage being scattered amongst all Nations. They are in sorrow for that scattering from their own Country. And are there in fear, being forced to pay tribute for their own freedome. Nor were they freed from that bondage in Christs time, being then Captives under the *Romans*. Nor from their fear, but for fear of the *Romans* if they should owne Christ, they crucified him, and put him to death. Therefore when this deliverance is fulfilled to purpose, it is done as it follows in the seventh clause and consideration, v. 4, 5, 6, 7 That the Jews shall take up this Proverb, *How hath the OPPRESSOR ceased. The Lord hath broken the SCEPTER of the RULERS, and the staffe of the WICKED, so that the WHOLE EARTH is at REST and QUIET, that they break forth into SINGING.* But nor Scripture, nor Histories, nor Experience shew us, that ever these things were fulfilled to this day. And at the ultimate day of judgement will be no meet time for such work, as every mans own reason will easily prompt. Therefore it is yet to be done afore the ultimate day of judgement.

## SECT. XV.

## SECT. 15.

**T**He fifth place in *Isaiah* is Chapter 24. verse 23. Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reigne in Mount Zion, and in Jerusalem, and before his Ancients gloriously. \*

\* R. Kimchi upon this Chapter hath

these words, על חרבן אדום, על חרבן אדום, that is, עתידה This parasha, or Section is to be (fulfilled) hereafter, after the destruction of Edom. כן יזכר השועה ישראל Afterward he shall remember the salvation of ISRAEL. To understand what he means by Edom, he bids us, (upon v. 16.) Look ברבן רומי upon the destruction of ROME mentioned in the whole book of God.

To these few words, I shall need to speak but few. THEN, relating to that afore in verse 22, 23. fetcheth its sense from thence. In that day, say the 22, and 23. verses, It shall come to passe, that the Lord shall punish the host of the High ones that are on high, and the Kings of the earth upon the earth (meaning plainly, as the last clause evidenceth, the Gentile-Potentates and powers) And they (those Gentiles) shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison. And after many dayes THEY (the Jews saith Calvin, giving a strong reason \*) shall be visited. To which sense touching the Jews the subsequent words also in the next verse (the Text wee are now upon) do mightily concur. The Moon shall be confounded, &c. when the Lord shall reigne before his Ancients. The originall and rife of which then, you now see; That upon the great destruction of the impenitent Gentile-Potentates and Powers, the Jewes (and if you will include the penitent Gentiles, it shall not grieve us) shall be visited in mercy; And the Moon shall be confounded, &c. that is, the glory of the Church shall be such, as the light of the Moon, and brightnesse of the Sunne shall be nothing to it. At which time, as it follows the Lord of Hosts (in Christ Iesus, saith Diodat) shall reign on Mount Zion, and in Jerusalem (types of the universall Church) and that in great glory before his Ancients, who were the Church of the Jews, by blood, as well as by Profession, Christ being considered as man, as the local circumstance of Zion and Jerusalem, calls for that notion.

\* Quum igitur hac ad sustinendor FIDELIS pertineret, non dubium quin IUDÆIS diceretur, apud quos positissimum fides erat, aut potius nusquam apud alios apparebat.

Calvin again cleerly intimateth in many circumlocutions, that his sense of this Text is, that Christ (speaking in the future of time after Calvins time) shall establish his Church on earth in a most glorious estate. Ego non dubito quin persequatur Prophetas, &c. That is, "I doubt not, but that the Prophet persecutes the consolation which he had touched in the former verse to this sense or effect; when the Lord shall visite his people, and shall purge his Church from their filthinesses, he shall settle his Kingdome, and that so illustrious, that it shall obscure the Sunne and Stars with its splendor; which kinde of speech is usuall with the Prophets, as we have already seen. But here *Isaiah* speaks of the BODY of the Church, and not onely of the HEAD: Seeing therefore the Lord will ESTABLISH HIS KINGDOME upon MOUNT ZION, so great shall be the Magnificence thereof in the INSTAURATION of the People, as that the things that otherwise shone in the sight of men, shall

S 3.



## SECT. 15.

"now be as darknesse. which that he might expresse to the life, he names these things that above all are most splendent. The word **RULING** is im-  
 "properly drawn (to signifie) Gods vengeance. For although God be said  
 "to reigne, when he acts the office of a Judge, yet this speech so comprehend-  
 "ing within it, concerning **THE KINGDOME** of God in **MOUNT**  
**ZION**, it alwayes hath the notation of mercy and salvation. For hee  
 "speaketh of the **RESTITUTION** of the Church. Whence it follows  
 "that this is not fulfilled but in Christ. He making a precise mention of  
 "Elders or Ancients, useth a Synecdoche, which is exceeding usuall in  
 "Scripture. For he taketh a speciall part of the Church for the whole body of  
 "the Church, yet not without a consult purpose. He calls by the name of An-  
 "cients, as well the **PRIESTS**, as other **RULERS**, who were chiefe over  
 "Discipline and Manners, by whose moderation, and prudence, the rest are  
 "to be governed. Under their names he comprehends all the people, not  
 "onely because they represent the whole body, as under their shadow the  
 "people was covered, but also that believers might conceive hope of a future  
 "ORDER. For otherwise it would little, or nothing profit, that the mul-  
 "titude should be left dissipated in manner of a dis-membred body, or cor-  
 "rupted Masse. Neither is it impertinently added, **BEFORE** the  
 "ANCIENTS, that the Jewes might know that the power of  
 "God should be **MANIFEST** and **ILLUSTRIOUS**, &c. For  
 "SO HE REIGNES, that wee may **PERCEIVE HIM PRE-**  
 "SENT WITH US. For if it should be beyond our **COM-**  
 "PREHENSION, no **COMFORT** would redound to us thereby.  
 "For **GLORY**, others read **GLORIOUSLY**, others **GLORIOUS**.  
 "I had rather take it in the substantive (**GLORY**) although it  
 "makes no difference in the sense. For it teacheth how great shall  
 "be the magnificence and glory of God by **ERECTING THE**  
 "KINGDOME OF CHRIST, in that all splendor is obscured,  
 "and **ONLY** the glory of Christ must be eminent and **CONSPI-**  
 "CUOUS. Whence it follows, that **THEN** at length, God  
 "shall enjoy **HIS OWN RIGHT AMONG US**, and have his  
 "due honour, **WHEN ALL HIS CREATURES BEING GA-**  
 "THERED INTO ORDER, he alone is **RESPLENDENT IN**  
 "OUR EYES. Thus Calvin, whose words and phrases here, can  
 bear no lesse then a sense favouring a *visible glorious Kingdome of*  
*Christ on earth*, though something of it (as he saith) must be com-  
 prehended by faith above sense. To which *visibilty of Christs King-*  
*dome on earth*, the correlative in 22, and 23. verses answering to our  
 relative **THEN** in our Text, of *punishing the Kings of the earth upon*  
*the earth*, &c. doth strongly bear witnesse.

## S. 4.

Now lay altogether, and then judge, when was this Text ever ful-  
 filled? Surely in a *litterall* sense, as to corporall Transactions, not at  
 their returne from *Babylon*. For then the *Babylonians* were not pu-  
 nished, nor put in *prison*. Nor were the *Jews* in an outward glorious  
 condition, but as in *subjection* still to *Babylon*, and made a scorn by  
*Sanballat, Tobiah*, &c. with the multitude of their adherents, hin-  
 dring their building, discouraging their work, raising lyes, laying  
 plots to indanger them. So that they were as long, neer upon, in  
 re.

repairing the Temple and City of *Jerusalem*, and setting the state thereof from the first that they began it, as they had been in Captivity. \* Nor was this Text of *Isa.* literally, and corporally fulfilled to them, at Christs being on earth, being then also under captivity and reproach by the *Romans*; † and to this day in the same condition under them, and all Nations in the world. Nor hath this been yet fulfilled in a spiritual sense from that time to this day, in that, not one of ten thousand of the *Gentiles*, admired their *Levitical* glory. And their *Ancients*, the *Scribes*, *Pharisees*, *Elders*, and *Rulers* of the *Synagogues*, and *People* generally opposed and persecuted *Evangelical* glory. And though for a short time some few favoured the Gospel, *As. 1.* *As. 2.* yet by and by they universally (*As. 13.*) fell off from this Glory, and so continued untill these our times.

Nor can these be fulfilled, till the ultimate judgement. For then Christ RULES not, *1 Cor. 15. 24. v. 28.*

## SECT. 16.

\* See the book of *Ezra*, *Nehemiah*, and *Haggi*.

† See the story of the *Evangelists*, and *As.*

## S. 5.

## SECT XVI.

THE sixth place in *Isaiah* is that which followes at the heels of this, viz. Chapter 25. throughout, but especially from v. 7. to the end of the Chapter, with some passages of the 26 Chapter, being also a Song of praise for the glorious state of the Church to be, especially those passages, v. 14. v. 19.

## S. 1.

The late invention of Chapters, may not hinder our prospect upon the continued sense of this Chapter, inseparably depending on the former; where in the last verse the Prophet having said, THEN shall the Moon be confounded, and the Sun ashamed, WHEN the Lord of Hosts shall REIGN in Mount Zion, and Jerusalem (&c. explained afore) he now begins this Chapter with a solemn praise to God, for his preparation to, and manifestation of that his glorious Reign. To give you the maine passages of the whole Chapter, v. 1. O Lord thou art my God, I will exalt thee, &c. v. 2. For thou hast made of a City, an heap, of a fenced City a ruine; a palace of strangers to be no City; it shall never be built. v. 3. Therefore the strong people shall glorifie thee, &c. v. 4. For thou hast been a strength to the poore, and needy in distresse, a refuge from the storme, a shadow from the heat, when the blast of the terrible ones, is a storme against the wall. v. 5. Thou shalt bring downe the noise of the strangers as the heat in a dry place, even the heat with the shadow of a cloud, the branch of the terrible ones shall be brought low. v. 6. And in this Mount shall the Lord make to all people a feast of fat things, &c. v. 7. And the Lord will destroy in this mount, the face of the covering cast over all people, and the Vail that is spread over all nations. v. 8. He will swallow up death in victory, and the Lord God will wipe away all tears from off all faces; and the rebuke of his people he shall take away from off all the earth, &c. v. 9. And it shall be said in that day, Lo, this is the Lord, we have waited for him, &c. v. 10. In this Mount shall the band of the Lord rest, and

## SECT. 16.

*Moab shall be trodden down under him as straw to the dunghill. And he shall spread forth his hands in the midst of them, as he that smiteth &c. and shall bring down their pride together, with the spoyle of their hands. ver. 12. and last, And the fortress of the high fort of thy walls shall be brought down, and lay low, and bring to the ground, even to the dust. Chap. 26. ver. 14. They are dead, they shall not live, they are deceased, they shall not rise. &c. ver. 19. Thy dead men shall live, together with my dead body that they rise, awake and sing, ye that dwell in the dust &c.*

S. 2.

This Chapter (you see by the connexion with the former) is to the same purpose as that former Chapter; and its sense is extended to the state of the Church of the New Testament, that is yet to come, by Apostolical Exposition and applications in all the main parts of it, which are three,

1 The Destruction of the enemies of the Church, v. 2. amplified more afterwards.

2 The Deliverance of the Church, v. 4. enlarged more in the rest of the Chapter.

3 The joyful state of the Church upon that their deliverance, and their joy in it, v. 6, 7, 8, and elsewhere in the Chapter.

All which three parts are, I say, by the Apostles carried downe to the state of the New Testament Church never yet fulfilled. I will give three Instances.

The first Instance.

St. Iohn in Rev. 7. makes these three parts a state yet to come. v. 1, 2, 3. you have the Destruction of the enemy. There were four Angels, that had power in their hands to hurt the four quarters of the earth, both by sea and land; as soon as the servants of God should be sealed. Those that were to be hurt, were those that had held the servants of God under tribulation, v. 14. And those enemies were to be hurt by a storme, viz. by the blowing of the four winds upon the sea, the earth, and the trees, v. 2, 3. even as the Prophet Isa. in that 25 Chap. v. 4. calls the state of the wicked a storme, and compares it in their opposition against the godly, to a blast of a storme dashed against the wall, whose fury the wall stops, breaks, and scatters, so that they are sheltered that stand under it. So that plainly here is the destruction of the enemies of the Church prophesied by Iohn, in like phrase and formes of speech, as were used by the Prophet Isa. in that 25. Chapter. Next, for the deliverance of the Church, St. Iohn likewise prophesies of it in that seventh of Rev. in the same figurative speeches as the Prophet had used, viz. That the Lord shall be among his people, in manner of dwelling (v. 15.) And his people shall hunger no more, nor thirst any more, nor shall the same light on them (or as it is in the Greek, fall upon them, that is a way of smiting, blasting, or scorching) or any heat (v. 16.) For the Lamb which is amidst them shall feed them, &c. and shall wipe away all tears from their eyes (v. 17.) To which St. Paul speaking of the resurrection of the Saints, which is before the ultimate day of judgement in 1 Cor. 15. as we have, and shall demonstrate, annexeth this, Then shall be brought to passe that saying, Death is swallowed up in victory. And again the same Apostle Paul speaking of the conversion of the



the Jewes 2 Cor. 3. as of a thing to come after his time, but yet not fulfilled, but shal bee fulfilled at the great Resurrection, of which we speak, he useth this expression, and gives forth this Prophecie in the 15 and 16 verses of that 2 Cor. 3. *But even to this day, when Moses is read, the veile is upon their hearts. Nevertheless when they shal turn to the Lord, the veile shal be taken away, viz. By the presence of the Lord. All which expressions of John and Paul, in relation to the Churches deliverance, are full to the sense and words of the Prophet in that 25 of Isaiah, viz. This is the Lord, we have waited for him, for in this mountain shall the hand of the Lord rest, v. 9, 10. (whereby to signifie Gods presence amongst his people.) And shall be a succour to his people from the fury of their enemies, as the heat is sheltered off with the shadow of a cloud, v. 3, and 4. And he will feed them with a feast of fat things, v. 6. And he will destroy the covering cast over all people, and the vail that is spread over all Nations, v. 7. (therefore among the rest, that is upon the Jewes) And (v. 8.) he will swallow up death in victory, according to the words of Paul, 1 Cor. 15. 54. And chap. 26. of this Prophet, v. 19. compared with v. 14. They shall not rise, but thy dead men shall rise. \* As for the third part, the agreement between Isaiah and John prophetying of the joyful state of the Church, and their joying in it, he that hath but half an eye may see that it signifies, that great will be the glory of the Church, when those things mentioned by Isaiah and John shall be fulfilled, and can signifie no lesse then a glorious restauration of the Church on earth, as all circumstances concur in both places. Even as, great was the Prophets and the Evangelists joy, personating, or representing the Church in a way of Songs of praise. John in the 9, 10, 11, 12 verses of this seventh of the Revelation, speakes of the Churches triumphing, on this wise. After this (saith he) I beheld, and lo, a great multitude, which no man could number, of all Nations and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palmes in their hands, and cryed with a loud voyce, saying, Salvation to our God that sitteth upon the Throne, and unto the Lamb. And all the Angels stood round about the Throne, and about the Elders, and the foure Animals, or living creatures, and fell before the Throne on their faces, and worshipped God, saying, Amen, Blessing, and Glory, and Wisdome, and Thanksgiving, and Honour, and Power, and Might bee unto our God for ever, and ever, Amen. Which expressions of Praise meetly suit to the words of our Prophet in the five and twentieth of Isaiah, vers. first, second, third, and fourth, O Lord, thou art my God, I will exalt thee, I will praise thy Name, for thou hast done wonderful things (by faith here praising God for things to bee done, as if done; as the Church doth in that seventh of the Revelation) for thou hast made, saith Isaiah, of a City an heap, &c. Therefore shall the strong people glorifie thee &c. for thou hast beene a strength to the poore, a strength to the meely in his distresse, &c. And verse 9. It shall bee said in that day, Lo, this is our God, we have waited for him, and hee will save us: This is the Lord, we have waited*

SECT. 16.

\* Upon this place of Isa. 26. 14. 19. heare what the Hebrew Rabbins, the Septuagint, the ancient Jews, and the ancient Greek and Latine Fathers, say, and hold; R. Solomon saith, They shall live that dyed for thy sake (bringing in the Prophet as speaking to God)

דבר מלך  
&c. that is, The Royal, Regal, or Kingly decree went forth from thy face or presence, saying, MY DEAD BODIES SHAL RISE AGAIN The dead bodies of my people, whose bones fell for my sake, so them there shall be a resurrection. This by way of an Antithesis answers to that v. 14. above written. The  
וְנָתַתִּי  
REPHAIM

(expressed in the Hebrew Text, though omitted I know not

why, in the English, which the Chalde and Ferom render GYANTS) SHALL NOT RISE AGAIN, but shall rise againe. Thus R. Solomon. The REPHAIM he interprets of the WICKED רפאים that are remiss, namely מתורים מתיפרידיהו who remit of slack their hands from the Law. The Sepuagint render it Ανεστησονται οι νεκροι κατ'εξουσιαν του κυριου. Hieron. vivens mortui mihi, interfecisti me resurgens. And thus the ancient Jewes did interpret this place of Isaiah touching the resurrection of the dead, appears by that Gemara Sanhedrim, Cap. 11. The Sadduces askt R. Gamaliel, whence he should prove that God would quicken or make alive the dead; he answered them, חתומיהן Out of the Law, Deut. 31. 16. חתומיהן Out of the Prophets, Isa. 26. 19. חתומיהן Out of the holy writings, Cant. 7. 9. The Greek and Latine Fathers likewise interpret this place of the Resurrection of the dead, viz. Irenaeus, l. 5. c. 15 and c. 34. yea and of the Resurrection of the just, Tertul. de Refur. c. 31. Cyril. & Aug. lib. 20. de Civit. Dei. Clemens Romanus in Ep. ad Cor.

The second Instance.

John likewise in the 21 Chapter of Revelation first foure verses, applies those three parts of Isa. 25. (viz. the Churches salvation, the enemies destruction, and the Churches exaltation) unto a future glorious state of the Church yet to be upon the earth. I saw, saith John there (in a Prophetick vision) a new heaven, and a new EARTH, (which sounds shrilly of a state on earth) For the first heaven, and the first earth were passed away; and there was no more Sea. Pareus confesseth New in quality, not in substance, which plainly condescends to a glorious state of the Church to be on earth; the highest heaven above being of so much better a substance physically (as the Philolophers rationally contend) that it needs not to be made better in quality. Therefore the meaning must be, that the lower heavens, and the earth below, shall be qualified with freedome from all evill, as to the Church, and the inhabitants thereof high and low, shall be made better both physically and morally. The old heaven, and earth, must passe away. The enemies of the Church must be removed, or converted. Adams curse shall cease (Rom. 8.) and in this state shall (as in 2 Pet. 3.) dwell righteousness, and absolute pure worship. And the cessation of Sea, signifies also the removing of all enmities against the Church farre from her. For if it be taken figuratively, it signifies no more brinish, brackish waters of false doctrine in the Church (as waters sometimes in Scriptures signifies doctrines) and no more wicked men among the Church (compared Isa. 57. to the troubled Sea) for there shall bee (as John tells us in this 21 of Revelation) no unclean thing to enter into this estate: If taken literally, with some acute wits, it signifies that at the time of this great Restauration, the Sea shall be no longer totally liquid, and fluid, but at least at top, in most parts of the habitable world cruisted over, consolidated, and compacted to be as a Chrystaline heaven below, to bee an high-way for all parts of the world to travell each to other, for spirituall communion, without any impediment of wind or weather. Then (being a time as of a New creation) there will be no need of trafficking for riches. Nor shall the knowledge of the Lord be bounded from the poor Indians, who have not the help, art, or animosity of Navigation, to learn of Christians. Then nor the Egyptiack Sea, with the seven streams, nor the great Emperates, &c. shall hinder Jews, or Gentiles from personall, & spiritual communion, and communication. God would rather either thus alter, or else dry up all Seas, then the glory and welfare of his Church

Church should be hindered. To that wee have said touching the meaning of the *cessation of Sea*, our grave new *Annotationists* concurre thus farre; "No more Sea (say they) either literally, for there will need none for trade: The fire perhaps at the worlds end will dry it up; or figuratively, no more warre against, nor trouble in the Church. The Church shall not be like the raging Sea, but like the quiet earth. So they. Saint John goes on in the description of the glorious state of the Church on earth, of which *Isaiah* prophesies; I saw, saith St. John, New Jerusalem coming down FROM Heaven, saying, The Tabernacle of God is WITH MEN, and He will DWELL with THEM, and they shall be his people, and God himself shall be WITH THEM, and be their God (all which cleerly relate to a state on earth) and God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor paine. Which words exactly answer to *Isaiah's* words, in v. 8. of swallowing up death, and wiping away all tears.

Third Instance. In like manner St. John carries down other passages of *Isa. 25.* to the times to succeed long after him, not fulfilled to this day. For what is there spoken in *Isa. 25. v. 2.* and *v. 12.* of making the City of strangers an heap, a defenced City a ruine, a Palace to be no City, an high Fortresse into dust, &c. to the great joy of the Saints, so that they shall sing for joy of it (*Isa. 26.*) the same things John applies to the fall of *Antichrist*, and the ruine of his nest, viz. the City where he rests, *Rev. 16. 19.* we have it once: The City of Nations fell, and great Babylon came in remembrance before God. But in *Revel. 18.* we have it three times, viz. v. 2. v. 10. v. 18.

## SECT. XVII.

UPON the seventh place in *Isa. viz. Isa. 33. v. 20, 21.* I will onely aske this question of all the men and books in the world; When was that ever yet fulfilled, since *Isaiah's* time, which is here spoken, viz. Thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall be taken down, not ONE of the stakes thereof shall EVER be removed, neither shall ANY cord thereof be broken; But there the Lord will be to us a place of broad rivers, and streams, wherein shall go no Gally with Oars, nor gallant ship passe by: I say, when since *Isaiah's* Prophesie was this fulfilled? For about seventy yeers after his beginning, to prophesie, Jerusalem was taken by the King of Babylon, and the King and Nobles carried away captive into Babylon. And whereas they returned againe about the yeer five hundred thirty six afore Christ, and enjoyed their Country a good space of time; yet about one hundred sixty seven yeers afore Christ, *Antiochus Epiphanes*, being ejected out of Egypt by the Romans, invades Jerusalem with a great Army, and spoyles and wastes both City and Temple. About threescore and eleven yeers after Christs birth, the Temple was destroyed by Titus the Roman. About threescore



## SECT. 18.

score and one year after that, viz. a hundred thirty and one after Christ, the City was destroyed by *Adrian* the Roman Emperour. After these the *Saracens* and *Turks* invade *Jerusalem* and *Judea*, possessing it to this day.

## SECT. XVIII.

## S. 1.

**T**He eighth place in *Isaiah* is Chap. 34. v. 1. to v. 18. wee shall need but touch upon some passages of so plaine a place as this.

Verf. 1, 2, &c. *Come neer ye Nations to hear, and hearken ye people, let the EARTH bear and ALL that is therein, the WORLD and ALL things that come forth of it* (observe, this Prophecie concerns the whole Universe) *for the indignation of the Lord is upon ALL Nations, and his fury upon ALL their Armies, he hath utterly destroyed them, he hath delivered them to the slaughter, with many more illustrations, and all for the sake of Zion, to be avenged of Zions enemies, v. 8. But there was nothing of this done at the Jewes return from Babylon (carried captive thither about seventy yeers after this was spoken.) And at Christs Incarnation, they were under the Romans power. And to this day under the Turks, who next succeeded the Romans in dominating over them. Therefore St. John carries this down to the New Testament, and the later times thereof, unto the ruine of the Antichristian Nations (that are incorrigible enemies of Christ) whereby to make way for the glorious Restitution of which wee treat, Rev. 11. There was a great Earthquake, and the tenth part of the City fell, and there were slain of men seven thousand (a number of perfection, to signifie a sufficient number for the designe, were taken off) The Lord takes to him his great power, and destroyes them that destroy the earth. Rev. 19. One sate upon a white horse, called faithfull and true, his eyes were as a flame of fire, &c. and out of his mouth went a sharp sword, that with it he might smite the NATIONS, and rule them with a rod of IRON. And an Angel cryed with a loud voice, saying, to the fowles, &c. Come, and gather your selves together, &c. that yee may eat the flesh of Kings, and of Captains, and of mighty men, and of horses, and of them that sit on them, and the flesh of ALL men both free and bond, both small and great, &c.*

## S. 2.

Againe, verf. 8, 9, 10. of this 34. *Ifa.* it is prophesied, *It is the day of the Lords vengeance, and the year of recompences for the controversie of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become a burning pitch, and it shall not be quenched night, nor day, THE SMOAK thereof shall go up FOR EVER.* Now as there was none of this acted at the returne of the Jewes from *Babylon*, or at Christs Incarnation, or since; but that itill *Antichrist*, both *Easterne*, and *Westerne*, dominere over most of the world: So Saint *John* in the *Revelation*, not onely in my judgement, but in the judgement of the old *Genera Notes*, and of our *New Annotationists* too, carries down these Prophecies of the

destruction of the *Antichristian* world, *Rev.* 14. 11. *Rev.* 18. 18. and *Rev.* 19. 3. where it is said, *And the smoake of their torment ascended up for ever, and they have no rest day nor night, who worship the Beast, and his Image, and whosoever receiveth the mark of his name. And they saw the smoak of the burning of Babylon, and her smoak went up for ever and ever.*

Again, it is prophesied in the 11. Verse of the 34. of *Isa.* that in, and upon the desolations of the enemies of the Church, shall dwell the *Cormorant, Bittern, and the Owle, and Raven*; which being never fulfilled to the effect of *Isaiah's* Prophesie unto *St. Johns* time, hee carries it downe (as our New Annotationists consent with me) unto the desolations yet to be made upon *Antichrist*, *Rev.* 18. 2. *An Angel cryed mightily with a strong voice saying, Babylon the great is fallen, is fallen, is become the habitation of Devils, and the hold of every foule spirit, and a cage of every unclean, and hatefull bird.*

And (which is very considerable) the Hebrew Rabbins, and Chaldee Paraphrase interpret these judgements denounced in this Chapter of the ruine of *Rome*, *Chal.* v. 9. יתהפכין נחלת דרומי לזפתא .i.e. The streams of *Rome* shall be turned into pitch, and its dust into brimstone, and its land into burning pitch. So the Chaldee, which *Kimchi* cites, and approves. *R. Kimchi* also on verse 16. hath חרן רומי The ruine of *Rome*. With which passages the Roman Clergy being offended, leave out in their Editions of those Authors the רומי *Rome*, and put in כותית *i.e. Cuthib and Javan*, that is *Grecia*.

And as all these things have not been hitherto fulfilled, so they cannot be imagined to be fulfilled at the ultimate judgement, at which time one place will be no more desolate then another; no birds inhabiting desolations, &c. Therefore they must bee fulfilled in a time between this Age, and the ultimate judgement.

If it be objected, that the threats of this Chapter are directed against *Idumea* the Country of *Edom*, or *Esau*, and *Bozra* the Metropolis thereof, v. 6. It is easily answered, that though *Idumea* bee named in particular, as a most intestine Jew-hating enemy, as the manner of unreconciled kindred is, and to be destroyed among the rest, yet the threats are expresse in v. 1, 2. against ALL Nations. Secondly, *Moab*, and *Ammon*, and the *Ishmaelites*, or *Hagarens* being knit to the line of the Jewes (*Gen.* 18. *Gen.* 16.) as was *Idumea* the Country of *Esau*, they are most fitly held forth as types of the Antichristian enemies of the Church of the New Testament, *Psal.* 83. 6, 7, &c. they all being mothers children (as *Cant.* 1.) but not acting as brethren, even as *St. John* makes the destruction of those enemies Types and Prophecies of the destruction of *Antichrist*, as we heard but now.

## SECT. 19.

## SECT. XIX.

THE ninth place in *Isaiah* is Chapter 43. and Chapter 44. being one entire discourse of the same matter (notwithstanding the division of Chapters.)

In the main and principall designe, they treat of the conversion and salvation, spirituall and temporall of the Jewes, which are yet unfulfilled. We need but touch upon some passages.

It is said Chapter 43. v. 1, 2, 3. Thus saith the Lord that created thee O JACOB, and he that formed thee O ISRAEL, fear not; I have redeemed thee, I have called thee by name, thou art mine, when thou passest through the waters and fires, thou shalt not be destroyed, for I am the Lord thy God, the holy One of ISRAEL, thy Saviour, I gave Egypt for thy ransom, Ethiopia and Saba for thee. Which place if we look upon as an history of things done, then it will be justly queried that though God destroyed Egypt (in the book of Exodus) for Israels sake, yet when dealt he so with Ethiopia and Saba? Therefore generally and most safely it is referred (as a Prophecie) to future things, answerable to verse 2. Thou art mine, and I will be with thee in all difficulties. And to v. 4. I have loved thee, and therefore I will give MEN (mark the comprehensiveness of the terme) for thee. And answerable to verse 5, 6. I am with thee, I will bring thy seed from the East, and gather thee from the West; I will say to the North give up, and to the South keep not back, bring my sonnes from far, and my daughters from the ends of the earth. And verse 18, 19, 20, 21. Remember not the former things, behold I will doe a new thing; &c. I will even make a way in the wilderness, and rivers in the desert, the Beasts of the field shall honour me, because I give waters in the wilderness; &c. to give drinke to my people, my chosen. This people have I formed for my selfe, they shall shew forth my praise. For, this giving Ethiopia and Saba for the Jews, cannot be understood (as Calvin and the Geneva Notes hint) of the coming up of Perhaka King of Ethiopia against Assyria, whiles Sennacherib King of Assyria was coming up against Jerusalem, Isa. 27. for these reasons: First, the Angel of the Lord going forth into the Army of Sennacherib, and slaying one hundred eighty five thousand of them (Isa. 37. 36.) was the giving of the Assyrians, not the Ethiopians, for a ransom for the Jewes. Secondly, If that slaughter of the Assyrians was a ransom for the two Tribes, yet is it nothing for Israel the ten Tribes, so often mentioned in this Chapter. Thirdly, As we have no sacred history for it, so no humane probability, that Sennacheribs Army thus weakened by the Angel, was in a fit condition to war against, and to worst that Army of the Ethiopians then gathered against Sennacheribs Kingdome of Assyria, or to overthrow Seba. As it is alike improbable, that Sennacherib could recruit the old, or raise a new Army speedily enough to encounter with Perhaka, who was then fully ready for fight. The story concludes Sennacheribs retreat from Jerusalem otherwise, viz. That he returned and dwelt in Nineveh, and worshipping in the house of his Idol gods, was slaine there by his two sonnes,



*Isa. 37.* And in this our New *Annotationists* concur with us, saying, "That though molt understand this of Gods turning *Sennacheribs* forces against *Egypt* and *Ethiopia*, upon the tidings brought unto him of *Tirhakah* coming against him, when he was making towards *Jerusalem* to besiege it (*Isa. 37.*) yet wee cannot conceive (say they) that to be the meaning of the place. For though it be true that the rumour startled him, and made him thinke of returning; yet was it not that, but the fright he tooke, upon the unexpected blow given in his Camp, that enforced him to flight, not to invade *Egypt*, or *Ethiopia*; which he was in a sorry case then to doe, but to get him home with as much speed as hee could into his owne Country, Chap. 31. 8, 9. And 37. 36, 37. So the *Annotationists* very well. But to that they adde, I cannot well consent; when they say "That this of giving *Ethiopia* and *Saba* for a ranlome for *Israel*, may well have reference to that remarkable defeat of that vast Army, the greatest upon record in Scripture, given to the *Cushites* under *Asa* &c. For this Chapter is a *Prophecie* of things to come, speaking both first and last in the Chapter in the *future tense*. If in a touch it speaks in the *past tense*, in the middle of the Chapter it is but usuall in *Prophesies* to shew their certainty, to expresse what *shall bee*, as if *dore already*. And it is spoken of *Jacob* and *Israel*, comprehending all the *twelve Tribes*, at least the ten, and not the two onely, called *Juda*, over whom *Asa* was King: and mentions the ruine of *Saba* for *Israels* sake, that they might bee delivered, of which wee have nothing in past stories. And if this Chapter bee a *Prophecie*, the story of *Asa* his victory abovesaid over the *Cushites* will not comport with the meaning thereof, *Asa* dying many yeers (*Ezechiel* saith above a hundred and fifty) afore *Isaiah* prophesied.

Now these things afore prophesied throughout this Chapter (further amplified in the following Chapter) were never yet since *Isaiah* time fulfilled. At their returne from *Babylon*, none were slaine for *Israels* sake. Nor at the time of Christs being on earth, nor since the *Turk* possessed *Judea*, for they returned by the voluntary consent of the King of *Babylon*. And from the time of Christs being on earth, and downward, till the *Turk* took *Judea*, the *Romans* severall times (as we have shewed afore) slew them, instead of being slain for them, as did the *Turks* (after the *Romans*) deal with them likewise. Nor was the seed of *Israel* brought from the East, West, North, and South, and from the ends of the earth to this day. Where still they are disperfed &c. as it follows in these two Chapters. Nor can these things suit with the ultimate day of doom.

Therefore there remaines yet a time to come, when the *Prophesies* of these Chapters must be fulfilled, afore the ultimate day of judgement. There must be a distinct time on earth when *Egypt*, *Ethiopia*, and *Saba* shall be destroyed for the deliverance and freedom of *Jacob* and *Israel*, and not onely these, but all foure quarters of the world, and the utmost ends of the earth (as it is expresse in v. 4, 5, 6.) shall be forced to let *Jacob* and *Israel* goe free. The Lord will (as

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it is v. 19.) do a **NEW THING** (which must properly signifie a thing never done afore) to make way for their returne and liberty, as it is expresse, v. 19. &c. (before set downe at large.) Which wanton wits may endeavour to elude with Allegories and Phantasmes. of their owne hatching, which neither can convince a rationall Christian, nor deliver the Jewes according to the intent of the Prophet. Who though afore that their deliverance (as in v. 22. &c.) they should not call upon God, as they ought; but should be weary of the Lord; and should weary the Lord with their iniquities, and therefore they are given up to the curse, and to the reproach; yet after these things (as it follows in the 44 Chapter, and first seven verses, as an Antithesis to their said evill condition) the Lord promiseth, and the Prophet prophesieth it, that they should have a glorious condition, saying, *Yet now heare, O Jacob my servant, and ISRAEL whom I have chosen. Thus saith the Lord that made thee, &c. Fear not O Jacob, and thou Jesurun (the name also of the twelve Tribes, Deut. 32.) I will poure water upon him that is thirsty, and floods upon the dry ground. I will POUR MY SPIRIT upon thy seed, and my blessing upon thine off-spring. And they shall spring up among the graspe, as willows by the water-courses. One shall say, I am the Lords, and another shall call himselfe by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himselfe by the name of Israel. Thus saith the Lord, the KING of Israel, I am the first, and I am the last: Who, as I, shall CALL, and declare it, and SET IT IN ORDER for me, since I appointed the ancient people, and the things that ARE COMMING, and SHALL COME?*

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Thus you see the present state of the Jewes, as in the latter end of the former Chapter, viz. *sinfull, and dolefull*; you see their names, viz. *Jacob, Israel, and Jesurun* (all names of the twelve Tribes) you see what is meant by *pouring water* upon the thirsty, viz. *pouring out of the spirit*; you see what is meant by *growing as willows* by the water-courses, viz. *by the effusion of the Spirit, multitudes shall own the Lord*; you see what *Titles* Christ hath, of **KING of ISRAEL**, and of **FIRST and LAST**, which are his Titles when he prophesies of his visible Kingdome to be on earth, repeated severall times in the Revelation. Now then deal ingeniously, and compare the expressions with the Jewes condition, for above these one thousand six hundred and fifty yeers to this very day, and see then whether you can indeed, and *bonâ fide*, imagine that these Prophecies have been ever yet fulfilled; or that it is proper, or feisable that they should be fulfilled at the ultimate day of Doom.

SECT.

## SECT. XIX.

## SECT. 19.

**T**He tenth place in *Isaiah* is Chapter 45. v. 14. \* to the end of the Chapter, but specially verse 22, 23, 24, 25. viz. verse 22. *Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else.* 23. *I have sworn by my selfe, the word is gone out of my mouth in righteousness, and shall not returne, that unto me every knee shall bow, every tongue shall swear.* 24. *Surely shall one say, in the Lord have I righteousness (Heb. righteousnesses) and strength, even so him shall men come, and all that are incensed against him shall be ASHAMED.* 25. *In the Lord shall the seed of Israel bee justified, and shall glory.*

\* Touching v. 14. to v. 22. I will chely insert Mr. Medes Notes in the margin, because it came not timely enough to be put into the Text: *Esaiz vaticinium cap. 45. a versu 14. & deinceps*

in eodem Adventu (secundo Christi) implendum restatur Apostolus ad Rom. c. 14. v. 11. *omnes enim* (inquit) *stabitur ante Tribunal Christi, scriptum est enim* (nempe in hoc Esaiz vaticinio) *vivo ego dicit Dominus, quoniam mihi flectetur omne genu, & omnis lingua confitebitur Deo.* Quod si hæc Prophetiæ pars in secundo Christi adventu, in die nimirum Judicii adimplenda restet, etiam reliqua eodem pertinere necesse est. Est autem Prophetiæ initium, humilismodi, sic dicit Dominus, *labor Aegypti, & negotio Cus & Sabaorum VIROB. MENSURÆ* (i.e. MERCATORUM *וְכָל מִסְכָּרֵי תִּימָנִי* sic Targum, quod mensuris utantur, non, MEN OF STATUR) ad te (Oui captiva, vel O civitas mea) *transibunt, & tui erunt & post te ambulant, in compedibus, ad te incurvabunt se, te deprecabuntur dicentes, Targum, in te Deus est, & non est, & alius præter ipsum Deus.* In Hebræo enim, omnia hæc nomina sunt generis feminini, quare ad Cyrum referri nequeunt, sed ad Jerusalem captivam, de qua in versu præcedenti mentionem habuit; quemque ad majorem rei evidentiam sic viderem, ego *justavi* (Cyrum) in iustitia, & omnes vias ejus *justam*. Ipse edificabit civitatem meam, & captivam meam *וְיָשִׁיבֵנִי* DIMITTET, idque sine pretio, & munere, dicit Dominus *expropterea*. Tunc sequuntur verba quæ paulo ante recitavi. Sic dicit Dominus, *labor Aegypti &c. q.d. parum est quod reedificaberis & remiteris. Imo vero magna te O captiva mea, O civitas mea manet olim felicitas.* Observandum est enim Dominum, inde a fine versus undecimi dispondere, quasi interrogationi de Fatis filiorum suorum, juxta quod præmisit, *Exventura interroga me de filiis meis, & de operibus manuum earum præcipue mihi, nempe ut narrem vobis quæ futura sunt.* Thus far Mr. Mede. By which it is most plain that he thinks, and shews for it great strength of reason, that this place of *Isa*, is to be understood of a glorious state of the Church to be on earth, at Christ's second coming.

For those four last verses of the Chapter, this is that I have to say: The Prophet having spoken to JACOB and ISRAEL, (v. 17, 18, 19.) *Israel shall be saved in the Lord with an everlasting salvation, and shall not be ASHAMED, nor confounded, world without end, for thus saith the Lord that created the Heavens, and formed the earth, hee hath created it not in vaine, hee formed it to be INHABITED* (which phrases *Not ashamed, &c.* and to be inhabited, extend that everlasting salvation to comprehend a blessed salvation on earth too) *I have not spoken in secret, in a darke place of the earth; I said not to the seed of JACOB, seek ye me in vaine, I say, the Prophet having spoken to Jacob and Israel* (names comprehending all twelve Tribes) next he extends his speech more generally *with them to all the Nations of the world.* (v. 20, 21.) *Assemble your selves, and come, draw neer together, ye that are ESCAPED of the Nations, Tell ye, and bring them neer, Look unto me, and be saved, all the ends of the earth, &c.* as it follows in the words above described at large. So that by the connexion it is evident, that the words above quoted concerne both *Jews and Gentiles.*

The words are not onely a *prescript, and precept* to all the ends of the earth (which must needs include *Jews and Gentiles*) but also a *Prophecie and Promise*, that *all the ends of the earth shall look to the Lord for salvation, expresse, in saying, Be ye saved.* And in the 23 verse, I have

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have sworn by my selfe, unto me every knee shall bow, and every tongue shall vow; surely shall each one say, in the Lord have I righteousness, &c. which is the plaine language of a promise, and is confirmed in manner of a promise, with that great confirmation, Gods oath.

First, for the two former verses, viz. the 22 and 23, of looking to God, and bowing the knee to him, the Apostle applies them twice in the New Testament, to that future submission and subjection, that all the world shall yeeld to Jesus Christ, long after his ascension.

1 ¶ The first time is in Rom. 14. v. 8, 9, 10, 11. Verse 8. *Whether we live, we live to the Lord, and whether we dye, we dye unto the Lord, whether we live therefore, or dye, we are the Lords.* 9. *For thus end Christ both dyed, and rose, and revived, that he might be Lord both of the dead, and living.* 10. *But why dost thou judge thy brother, &c. wee shall all stand before the judgement seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.* In which words, 1 It is plainly held forth, that the Apostle proves Christs Lordship, or Kingly-hood over ALL, both dead and living, by this place of Isa. That every knee shall bow to the Lord. And that as God made Christ a Priest by an oath, Psal. 110. emphatically urged by the Apostle, Heb. 7. 20. &c. ) so he makes him Lord and King by an oath in this place of Isaiah and so applied by our Apostle in this 14 of Rom. to signify the certainty of the thing. 2 That being delivered in the future tense, it must signifie more then Christs spirituall Kingdome, which he then had, when Isaiah prophesied. 3 That the Apostles mentioning after Christs ascension his Lordship over the dead, and our standing at his judgement seat, must signifie a state (now after Christ is in heaven) yet to come. For he is not God of the dead, but as they are living in soules, in order to a resurrection, as Christ himselfe expounds in the Evangelist. 4 That this must be a state on earth before the ultimate Doom, in that the Apostle out of the Prophet asserteth, that all must bow to him, either sincerely, or at least seemingly, which cannot be so cleerly understood to be feisable at the ultimate day of judgement, which is the finall destruction of all, not sincere to Christ, and the time of Christs Resignation of all his power 1 Cor. 15. For the wicked to submit and perish in the same houre were little honour to Christ, and a short time for all the world to confesse to him. 5 That this is a kind of day of judgement, that is, the beginning, or preface to the great and ultimate day of judgement, at the beginning of the thousand yeers, when Christ destroyes all the open obstinate wicked, and sets up the Church into a glorious estate, Rev. 19. latter end. And Rev. 20. first six verses, compare v. 8. &c. And at this beginning, or preface do all believers stand at the judgement seat of Christ (Revel. 11. v. 15. v. 18. Rev. 20. first six verses) where they receive honour and rewards of grace and favour. For, according to our Apostle, this bowing, &c. must be at SOME day of judgement. But it cannot be at the ultimate finall, and therefore afore, at the beginning of the day of judgement, viz. at the beginning of the thousand yeers.

2 ¶ The second time of the Apostles application of this of *Isaiah* touching *bowing*, to the submission of all unto Christ, is *Phil.* 2, v. 8, 9, 10, 11. Ver. 8. *Being found in fashion as a man, hee humbled himself, and became obedient unto the death, &c.* 9 *Wherefore God also hath highly exalted him, and given him a name which is above every name.* 10 *That at the name of Jesus every knee should bow, of things in heaven, and things in EARTH, and things under the Earth.* 11 *And that every tongue should confesse that Jesus Christ is LORD to the glory of God the Father.* 1 By the quotation of the place out of *Isaiah*, it is evident that the meaning of *bowing the knee at the name of Jesus*, is to submit to the Lordly and Kingly power of Christ. 2 Every knee (both of things in heaven, that is of *Angels*, as they shall in speciall bee imployed in gathering the Church, and setting up the glorious state thereof, *Rev.* oft, and in earth, that is of *all men*; and under the earth, that is, at Christs pleasure there shall bee no sea, *Rev.* 21. 1.) must needs import a state on earth. Which in the third particular is more confirmed, That every tongue shall confesse that *Jesus Christ is the LORD, to the glory of God the Father.*

Now this of *Isaiah* intended for salvation of Jews and Gentiles, and as explained by the Apostle touching submission to, and glorifying of Christ, cannot comport with the ultimate doome: As they were never yet fulfilled; but rather most knees and tongues, as of *Turks, Papists, Heathens, Socinians*, and all prophane persons whatsoever, are against Christ to this day. And therefore these things must have a time on earth, before the ultimate judgement, to bee fairely and effectually fulfilled.

As for the two last Verses of this 45 of *Isaiah*, Viz. v. 24, and 25. I need no more but aske the question, was that ever fulfilled (which is there spoken) that every knee and tongue shall come and say (for so is the connexion, especially according to the Hebrew Text) *surely in the Lord have I righteousness, and strength?* Or that fulfilled (there also expressed) That ALL that are incensed against the Lord shall bee ashamed? Or that fulfilled (which is the close of all) That in the Lord all the seed of Israel shall be justified, and shall glory? I say, when ever were these fulfilled? You have seen that the persons spoken of are, *Israel and Jacob*, comprehending all the seed of the twelve Tribes, and all the ends of the earth of Gentiles, and that the Apostle expounds The Lord by the Lord Christ. Therefore I may boldly aske, when ever were these fulfilled? Surely to our sorrow (that are Believers) wee see the contrary of all these, in the generality of all men, *Turks, Pagans, Papists, Atheists, Hereticks*, and prophane persons. And without multiplying words, the very phrases will not admit of a referring these to the ultimate day of Doome. And therefore must yet bee fulfilled on earth, before that day.

S. 4.

S. 5.

## SECT. 20.

## SECT. XX.

S. 1.

**T**He eleventh place in *Isaiah* is Chap. 49. wholly. But I shall need to touch only upon three or four places of the Chapter, which will give light to all the rest. In generall, the chapter is of the bringing in of *Jews* and *Gentiles* into the Church. The *Jews* are here named by the generall termes that comprehend at least the ten Tribes, if not the whole twelve: viz. by the names of *Israel*, ver. 3; 5, 6, 7. and of *Jacob* ver. 5. and of the Tribes of *Jacob*, v. 6. and the preserved of *Israel*, *ibid.* In way of distinction from whom, the two Tribes are called *Zion*, v. 14. So that all the twelve Tribes that came of *Jacob*, are intended in this Chapter, in the close whercof, as a seal, the Lord styles himself *Their Saviour, their Redeemer, the Mighty one of JACOB.* The *Gentiles* likewise are expressly named in v. 6. viz. *I will also give thee for a light to the Gentiles, that thou mayest bee my salvation unto the ends of the earth;* quoted by the Apostle *Act. 13. 47.* to prove the propagation of the Gospel for salvation to the *Gentiles.* The concurrence of both *Jews* and *Gentiles* in coming in to *Christ*, is expressed to the life, ver. 22, 23. Thus saith the Lord God, behold I will lift up my hand to the *Gentiles*, and set up my standard to the people, and they shall bring *THY* sons in their armes, and thy daughters shall be carried upon *THEIR* shoulders, and *KINGS* shall be thy nursing Fathers, and *THEIR* Queens shall be *THY* nursing Mothers, &c. Adde, that the engagement of God that thus hee will call home both *Jews* and *Gentiles*, v. 13, 15, 19, 18, & 26. is great. Sing O Heavens, and be joyfull O Earth, and break forth into singing, O Mountains, for God hath comforted his people, and WILL have mercy on his afflicted. Can a woman forget her sucking child, that shee should not have compassion on the son of her womb, &c. Yet VVILL NOT I FORGET THEE. Behold I have GRAVEN THEE upon the palmes of mine hands. As I LIVE, saith the Lord, thou shalt surely cloathe thee with them all (that oppose thee) as with an ornament, &c. And ALL FLESH shall know, that I the Lord am the Mighty one of *Jacob.*

S. 2.

These being premised, let us but only put the question upon some Veries, whether ever they were yet fully fulfilled; and that will be sufficient to ingenious reason, to confesse they must yet be fulfilled, and that on earth.

S. 3.

When was the seventeenth verse ever fulfilled? viz. *Thy children shall make haste, thy destroyers, and they that made thee waste, shall goe out of thee.* VVe read no such thing at their return from *Babylon* but that there were the crew of *Samballat, Tobiah, &c.* that opposed them. Anon *Alexander the Great* the Grecian Monarch enters *Jerusalem.* After him, *Antiochus Euphanes*; alias *Epimanes* King of *Syria* wasteth it. After these the *Romans* conquer it. And now the *Turks* ever since possesse it.

S. 4.

And when ever yet was the nineteenth verse fulfilled? viz. *Thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the Inhabitants, and they that swallowed thee up,*  
shall



*shall be far away.* Surely since the carrying away captive of the ten Tribes, the Kingdomes of *Israel* and *Judah* were never full of their owne Inhabitants. We never read, that ever the *Assyrians*, *Babylonians*, *Cuthians*, &c. which the King of *Assyria* sent into the Kingdom of *Israel* (2 Kings 17. 24.) were sent for home againe. Nor that ever thole **CALDEANS** that were sent to governe *Judea* (intimated in 2 King. 25. were recalled. And for after times (as we have hinted afore) when the *Greek* went out, the *Syrian* came in; when the *Syrian* went out, the *Roman* came in; when the *Roman* went, the *Turke* came in; and there he is to this day. These expulling one another, there hath been a constant succession of them that swallowed up the twelve Tribes. Their *masters* and *destroyers* have been changed, but have not been sent forth far away from *Israel* and *Judah*.

Againe, did the Gentiles and Peoples ever yet (as v. 22.) bring the *sonnes* and *daughters* of the *Jewes* in their armes, and upon their shouldrers? If we should wave the litterall sence of setting the *Jewes* in their owne Land, and condescend to a spirituall sence of the generality of the *Gentiles* compliance with the generality of the *Jewes* in matters of Religion, and union into the universall Church, wee cannot tell when ever this was done to this day.

Nor can we say that ever the *Kings* of the *Gentiles* (as it is v. 23.) and their *Queens*, have been nursing fathers and mothers to the *Jewes*, and bowing downe to them. Alas, poore *Jewes*! they have ever since the beginning of the *Grecian* Monarchy, long before Christ, downe to this very day, been under the awing power of the *Gentiles*, and mostly used hardly, and in most places of the world instead of reverence, have been, and are much villified. Therefore *John* in Revelation tels us, that this is yet to come, and to be fulfilled upon earth afore the ultimate day of judgement, as the circumstances of things, and the phraes of the Prophecie necessarily require, *Rev. 21. v. 24. 26.* And the *Kings* of the **EARTH** doe bring their glory and honour (into New Jerusalem) And they shall bring the glory and honour of the **NATIONS** into it. And yet so, as there shall in no wise enter into it any thing that defileth, &c.

Wee are likewise utterly to leek, when ever yet the 25. and 26. verses were fulfilled, v. z. *The captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children, and will feed them that oppresse thee, with their owne flesh, and they shall be drunken with their owne blood.* Wee know not of any such thing since the captivity of the *Jewes* in *Babylon*, in all Histories divine, and humane, that thus the *Jewes* were saved by such destruction of their enemies. The *Jewes* indeed soon after their captivity made some attempts, 2 King. 25. v. 25. After that, they made some attempts in 1 Book of *Macchab.* And after that, they made severall attempts in the time of *Titus* and *Adrian*, Roman Emperours. And since that the *Turk* hath dominered over them, the *Kings* of the *Gentiles*, especially of *England*, have made some attempts of warre on their enemies, managed by the stocke, counsell, and aide of severall religious orders for

S. 5.

S. 6.

S. 7.

## SECT. 21.

that end; as of the Templars, Knights of the Rhodes, or of John of Jerusalem, and of the Knights of Malta, alias Melita. But all these attempts, have not amounted to *Isaiah's* phrase, to a full saving of the Jews by the destruction of their enemies, destroying their flesh, and pouring out of their blood. But in all these attempts in the end, the Jewes party had the worst; even as Israel and Jude are still dispersed, and those in Judea, are still under the power of their enemy the Turk. Therefore these things are yet to be fulfilled, viz. at the fall of Antichrist, Rev. 16. 5. 6. and Rev. 19. v. 19. 20. 21. Thou art righteous O Lord, &c. because thou hast judged thus: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drinke. And the Kings of the earth, and their armies, were gathered together to make warre against him that sat on the white horse, and against his army, and the beast was taken, and with him the false Prophet, and cast into the lake of fire, &c. and the rest were slaine with the sword, &c.

## SECT. XXI.

**T**He twelfth place in *Isaiah* is in Chapter 54. v. 11. &c. to the end of the Chapter.

Verse 11. O thou afflicted! tossed with tempest, and not comforted, behold I will lay thy stones with faire colours, and lay thy foundations with Sappires.

12 And will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and great shall bee the peace of thy children.

14 In righteousness shalt thou bee established, thou shalt be far from oppression, for thou shalt not feare, and from terror, for it shall not come neer thee.

15 Whosoever shall gather together against thee, shall fall for thy sake.

16 Behold I have created the Smith that bringeth forth an instrument, and I have created the wasterto destroy.

17 No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement shalt thou condemne. This is the heritage of the servants of the Lord.

## S. I.

If wee keep all these together in their twisted dependance, here set downe, and in their joynt relation, and intent, to the glorious estate of Jews and Gentiles conjunctively, as is intimated, v. 3. &c. Thy seed shall inherit the Gentiles, &c. when were these ever fulfilled unto Christ and the Apostles dayes? And therefore they doe clearly carry downe these things far beyond the age wherein they lived upon earth. Saint John prophesies that v. 11, 12. of laying the Churches foundations with precious stones, that it shall bee fulfilled at the great re-

restoration of the Church (yet after one thousand six hundred fifty and two) to be fulfilled Rev. 21. v. 18. &c. *The building of the wall of New Jerusalem is of a Jasper, and the City pure gold, the first foundation a Jasper, the second a Saphir, the third a Chalcedony, the fourth an Emerald, &c. proportionably all the twelve foundations.* So Christ carries downe that in the former part of the 13. verse, *All thy children shall be taught of God,* beyond his time, unto after times; Job. 6. 44. 45. That whereas the Jews then murmured against him, yet the time should come that they should be **ALL TAUGHT OF GOD**, quoting this of *Isaiah*. Which must the rather relate to future times after Christs time, in regard of that annexed in that 13. verse of the 54 of *Isaiah*, so closely, as that with the former, it makes but one period, viz. **ALL THY CHILDREN** shall be taught of God, And **GREAT** shall be **THE PEACE OF THY CHILDREN**; which being not fulfilled unto *Johns* time, he refers it to the time of the glorious state of *New Jerusalem on earth*, Rev. 21. 4. *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, &c.* so that the time must come that the Jews must not have onely pure inward peace, being taught of God, but **GREAT** outward peace also, which is further confirmed by that which follows in the next verses, viz. v. 14, 15, 16, 17, of this 54 of *Isaiah*, *That in righteousness they shall be established, and they shall be far from oppression, and from feare, and from tervour, that all opposing them shall fall, and no weapon shall prosper against them, &c.* as you have it above written before your eyes in the first Paragraph of this one and twentieth Section, which *Peter* 2 Pet. 3. and *John* in Rev. Chap. 21. apply (as things not fulfilled to their time) unto the glorious state of the *New earth*, that therein shall dwell righteousness, and no uncleanness, or abomination, shall enter, but all tears, sorrow, paine, crying shall be removed (as we have oft repeated afore.) All which wee cannot but expect yet to come (being never yet fulfilled, but the contrary alwayes extant) and to be fulfilled before the ultimate day of judgement, there being nor time, nor place for foundations, windows, precious stones, teachings from God, &c. as above described.

## SECT. XXII.

**T**He thirteenth place in *Isaiah* is Chapter 59. Verse 19, 20, 21. *When the enemy (viz of the Jewes) shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion (or out of Zion, as the Apostle renders it, Rom. 11. 26.) For if the deliverer come out of Zion, hee comes first to Zion, the preposition having great variety of significations, as, in, at, according to, or for the sake, &c.) And unto them that turne from transgression in Jacob (or, as the Apostle renders it, Rom. 11. 26. shall turne away transgression from*



\* The Hebr. is  
לשבי  
which may  
(for ought I  
know) beare,  
to be rendred.

*Jacob. \** ) As for mee, this is my Covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, &c. from henceforth, and for ever.

To the end to turn men from: For ל with the infinitive mood is in value a future. And שבי the root sometimes is used transitively to turne a thing away, or to turn it from viz. a termino a quo ad terminum, ad quem (Schindl) or to convert from (Pagn.) And ל is oft paralogically, and sometimes put for י (as the *Majora* gives instances.) Surely the Apostle would not pervert the Text, nor could he erre. The Chaldee renders it neer as the Apostle *מרוורי* To convert the transgressors of the house of Jacob. The Septuagint likewise (of the best Edition in Bib. complur. & in Bib. Reg. & Gallicanis) *ἔξω: μὲν ἐπὶ σοὶ, ὡς ἀποστολὴ ἀνδρῶν ἀπὸ Ἰακώβ.* The Arab. likewise, *Thera shall come a Redeemer for Zion who shall turne away wickednesse from Jacob.*

S. I.

The Prophet having in the next verses before, shewed how God would recompence the enemies of the Jews according to their deeds, hee presently follows on, with this, that I have now presented before you: So that temporall and spirituall deliverances are here conjoyned, in one and the same Prophecie, to which in the first verse of the next Chapter he annexeth the glory of the Church of Jewes and Gentiles conjunctively (of which in the next Section.) Now this present place, the Apostle (*Rom. 11. 25, 26, 27*) referres unto the great call of the Jews upon the coming in of the fulnesse of the Gentiles, both making one glorious Church; which the Apostle speaks of, as a thing to come to passe after his time. His words are (that ye may see how fully they answer to those of the Prophet) *Blindnesse in part is happened to Israel, untill the fulnesse of the Gentiles come in, and so ALL ISRAEL shall be saved, as it is written, THERE SHALL COME OUT OF SION THE DELIVERER and SHALL TURNE AWAY UNGODLINESS FROM JACOB. FOR THIS IS MY COVENANT UNTO THEM, VVHEN I SHALL TAKE AVVAY THEIR SINNES.*

S. 2.

Now this was never yet fulfilled, as we plainly see by the forlorne state of the Jewes, both temporall and spirituall to this day. And therefore this Scripture is yet to be fulfilled, and that afore the ultimate judgement, which is utterly inconsistent with this Prophecie.

### SECT. XXIII.

The fourteenth place in *Isaiah* is in Chapter 60 (the very next Chapter) the summe wherof our last Translators have meetly given us in saying, that the Chapter is concerning the glory of the Church (of the Jews converted to Christ) in the accession and addition of the Gentiles. The passages of most concernment to our point are,

S. I.

Verf. 1. Arise, shine, for thy light is come, and the Lord is upon THEE. v. 2. Darknesse shall cover the EARTH, and grosse darknesse the PEOPLE; but the Lord shall arise unto THEE, and his glory shall be seen upon THEE. verf. 3. And the GENTILES shall come to thy light, and Kings to the brightnesse of thy rising.

v. 4. Thy sonnes shall come from farre, and thy daughters shall be nursed at thy side. v. 5. And thine heart shall be enlarged, because, the attendance of the Sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee. v. 6. They of Midian, and Sheba shall come, they shall bring gold, and incense, and they shall shew forth the praises of the Lord. v. 7. All the flocks of Kedar shall be gathered together unto thee, the Rammes of Nebaioth shall minister unto thee, &c. and I will glorifie the house of my glory. v. 8. 9. Who are these that flye as a cloud, and as doves to their windows? Surely the ISLES that wait for thee. v. 10. The sonnes of the strangers shall build up thy wals, and THEIR KINGS shall minister UNTO THEE. v. 11. 12. Thy gates SHALL BEE OPEN DAY and NIGHT; that men may bring unto thee the forces of the Gentiles, and that THEIR KINGS may be brought. For the NATION and KINGDOME that will not serve thee, SHALL PERISH. v. 14. The sonnes of them that afflicted thee, shall come BENDING unto thee, and all that despised thee, shall BOW THEMSELVES DOWN at the soles of thy feet, and they shall call thee THE CITY OF THE LORD, the ZION OF THE HOLY ONE OF ISRAEL. v. 15. Whereas thou hast been forsaken, and hated, I will make thee an ETERNAL EXCELLENCY a JOY OF MANY NATIONS. v. 16. Thou shalt also suck the milke of the GENTILES, and the breasts of KINGS. v. 17. For brasie I will bring gold, for iron silver, &c. and I will make thy OFFICERS PEACE, and thy EXACTORS RIGHTEOUSNESSE. v. 18. Violence shall be NO MORE heard in thy Land, but thou shalt call thy wals SALVATION, &c. v. 19. THE SUNNE shall be no more THY LIGHT by day, neither for brightnesse shall the MOON GIVE LIGHT unto thee, BUT THE LORD SHALL BE THY EVERLASTING LIGHT, and thy God thy glory. v. 20. Thy Sunne shall no more go down, neither shall thy Moone withdraw it selfe, for THE LORD shall be thy EVERLASTING LIGHT, and the daies of thy MOURNING SHALL BE ENDED. v. 21. Thy PEOPLE also shall be RIGHTEOUS, and they shall inherite the Land FOR EVER. (i.e. none after them.) v. 22. (the close of all) I the Lord will hasten it, IN HIS TIME.

Now I put the question to all the Learned and Libraries in the world, when was ever any such estate of the Church since the Jewes going into captivity in Babylon? If any are so heavy headed, as falling fast asleep, shall dream, that all these passages concerne not a visible glorious estate of the Church on earth, or that these all are already spiritually fulfilled, let such know that they would be hard put to it, so to expound this Chap. congruously, and to tell us the time and manner, and make all handsomely hang together. And therefore St. John, a surer Commentator, having prophesied in Rev. 20. v. 4. compared with Rev. 5. 10. of the Saints reigning with Christ on earth, and in the 21 Ch. having given us his vision of a New EARTH, and of New Jerusalem, coming downe FROM heaven (with many more passages of the future glory of the Church on earth, of which abundantly afore, severall times) he goes on in that 21. Chapter to apply many

§ 2.

## SECT. 24.

many of the passages of this sixtieth of *Isa.* to that future glorious estate of the Church on earth, yet to come, after the fall of *Antichrist*, which is not (as we see) yet performed. For example, The third verse of this sixtieth of *Isaiah* (but now presented afore your eyes) is exactly so applyed, *Rev. 21. v. 24.* *And the Nations of them that are saved, shall walk in the light of it* (that is, the light of the glory of God, and the Lamb, as it is in the former verse) *and the Kings of the earth doe bring their glory and honour into it.* So that in the 11. and 12. verses of this sixtieth of *Isaiah* (as you see, it afore) is likewise applied to that future glorious state of the Church on earth afore the ultimate judgement, *Rev. 21. v. 25, 26.* *And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory, and honour of the Nations into it.* So the 19. v. of this sixtieth of *Isaiah* is in like manner applyed in *Rev. 21. v. 23.* *And the City had no need of the Sun, neither of the MOON TO SHINE IN IT;* (Mark, to shine in it, intimating that though those Planets continue in being, yet there shall be no need of their shining) *for the glory of God doth lighten it, and the Lamb is the light thereof.* The same is to be seen in the application of the 20 v. of this sixtieth of *Isaiah* in *Rev. 21. v. 3, 4.* *Behold the Tabernacle of God is with men, and he will dwell with them, &c. and God himselfe shall be with them, &c. And shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, &c.* And lastly, the application of v. 21. of this sixtieth of *Isaiah* is as cleerly applyed to the same purpose, *Rev. 21. v. 27.* *And there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination, or maketh a lie.*

## S. 3.

Now where is the man, or book that can say these things have been fulfilled since the time of this Prophecie, That the Nations of *Jews* and *Gentiles* have conjoynd in matters of Religion; as in the first ten verses of this sixtieth of *Isaiah*? When ever did the Nations of the *Gentiles* bow down to the *Jews*, and those that would not serve them did perish, as *Isa. 11. 12*? When were the *Jews* made an eternal excellency, and the joy of many Nations; as it is in *Isa. 15 v.* when (as v. 21.) were the *Jews* made a righteous people to inherit the Land for ever? But as sure, as God is true, these things must be; And upon earth, as the circumstances constraîne. And therefore before the ultimate judgement.

## SECT. XXIV.

## S. 1.

THE fifteenth place in *Isaiah* is in Chapter 63. first six verses, of which in a word,

*Christ comes up (as it is revealed to the Prophet) from Edom, with dyed garments from Bozra, red in his apparel, by treading the Wine-press alone, treading downe his enemies in fury, til their blood be sprinkled upon his garments.*

## S. 2.

*John* in the Revelation Chapter 14, v. 19, 20, and Chapter 19, v. 11,



12, 13, 14, 15, 16. applies these in the same phrase and figure to Christs destroying of *Antichrist*, to be fulfilled on earth, yet afore the last judgement. Another Angel came out from the altar, which cryed to him that had a sharp sickle, saying, thrust in thy sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great Winepresse of the wrath of God. And the Winepresse was trodden without the City, and blood came out of the Winepresse, even unto the horsebridles, &c. And I saw heaven opened, and behold a white horse, and he that sate upon him, was called FAITHFULL and TRUE, and in righteousness he doth judge, and make war. His eyes are as a flame of fire, and on his head were many Crownes, &c. And he was clothed with a Vesture DIPT IN BLOOD, his name is called THE WORD OF GOD. And the Armies which were in Heaven, followed him upon white horses, &c. And out of his mouth goeth a sharp sword, that with it he should smite the Nations, and he shall rule them with a rod of iron, and he TREADETH THE WINE-PRESSE OF THE FIERCENESSE and VVRATH OF ALMIGHTY GOD. And hee hath on his vesture, and on his thigh a name written, KING OF KINGS and LORD OF LORDS.

These are obvious enough for every one to apply to the point in hand, according to our former method so often repeated.

SECT. 25

S. 3.

## SECT. XXV.

**T**He sixteenth place in *Isaiah* is Chapter 65. verse 17, &c. to the end of the Chapter.

Verse 17. Behold I create new Heavens, and a new EARTH, and the former shall not be remembered, &c. v. 18. But be you glad and rejoyce. FOR EVER in that which I create, for behold I creat JERUSALEM a rejoycing, and her people, a joy, v. 19. And I will rejoyce in Jerusalem, and joy in my people, and the VOYCE OF VVEEPIING SHALL BE NO MORE HEARD IN HER, NOR THE VOYCE OF CRYING. v. 20. There shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes, &c. And they shall build houses, and inhabit them, &c. And plant vineyards, &c. Before they call, I will answer, &c. The wolf and the lamb shall feed together, &c.

This, will every one say, that marks what he reads, must signifie a state of the Church upon earth, to bee before the ultimate judgement.

And there is no man or monument can be produced that ever this was so fulfilled since it was prophesied. Therefore it must signifie a state on earth yet to come, according to the Prophecies of the Apostles, and their applications of the aforesaid Prophecie of *Isaiah*. So doth Peter, and John apply the 17. verse. Peter in 2 Ep. chap. 3. v. 12. and 13. comforts the *Jews* (to whom he wrote, 1 Pet.

I. I.)

S. I.

S. 2.

**SECT. 26.** 1. 1.) that before the ultimate judgement there should be new Heavens, and a new EARTH wherein dwells righteousness, according to Gods promise, meaning this of *Isaiah* 65. 17. And *John* in *Revel.* chap. 21. refers this same place of *Isaiah* to the time of the glorious state of the Church on earth immediately after the fall of Antichrist. In *Rev.* 19. the three last verses is *Antichrists* fall, Chap. 20. the *Devill's* bound, and the *Saints* reign, Chapter 21. is their glorious estate described, and in part by these words of the Prophet *Isaiah*, I saw (saith *John*) a new Heaven, and a new Earth, and the first heaven, and the first earth were passed away. And addes in verse 17. Nothing that defileth, enters therein. In like manner the 18. and 19. verses of this 65 of *Isaiah* are referred and applied by *St. John* in *Rev.* 21. the first five verses, to the glorious state of the Church yet to come, after the fall of Antichrist. Behold I make all things new, new Heavens, and new Earth, and new *Jerusalem* (which is all one, as to say he creates,) And wipe away all tears from their eyes, and there shall be no more sorrow, &c. I need say no more of this place to an understanding Reader, of which *Mr. Mead*, comparing it with *2 Pet.* 3. 13. and *Peter* with it, saith, *Mirror*, &c. *I wonder how any man can underst and this of a state in the highest heavens.*

## SECT. XXVI.

\* This place of *Isa* 66. from the fifth verse, &c. *Justin*

*Martyr*, in his *Dialog. cum Tryph.* p. 312. doth testifie, to belong to the Kingdome of Christ, that is to be at his second coming: In which words (saith he, commending this place of *Isa.*) is το μυστήριον πάλιν της γενέσεως ημών the mystery of our being againe generated, or made new at the Resurrection, & άλλως παντων των τιν Κυριου το ΓΕΡΟΥΣΑΛΗΜ παλινοδου προς δοκωσαν & δι' ηγων ευαγγελιστ αυτω σταθελως των and absolutely of all, who expect Christ shall appear at *Jerusalem*, and by well doing study to please him. Thus *Just. Mart.* with which *Mr. Mead* is much taken, and understands him in those words πάλιν της γενέσεως to mean the Resurrection of the godly.

## §. 1.

The Prophet in the fifth verse, directs his speech to them that in an holy manner, trembled at Gods word. The effect of his speech there is, that though their false brethren hated them; and cast them out for Gods name sake, saying, Let the Lord be glorified (that is, we have done well in casting them out, or let God appeare in his glory to shew favour to you, if we have not done well in casting you out) yet the Lord should appear to their joy (that had been so hated and cast out for his name sake) and those their false brethren should bee ashamed.

## §. 2.

In the seven and eight verses most evidently the Prophet setteth forth the manner of the conversion of the Jews, I say, conversion (their settlement will cost longer time, as it seems *Dan.* 12. the three last verses) viz. their conversion shall bee as the birth of a child, before the mother is in pain; as the birth of a Nation at once, which well may bee, being to bee done by the appearance of Christ in the Clouds.

In the 10. and 11. verses: All Nations must rejoyce with Jerusalem, because they shall suck the breasts of her consolations; that is, share in her comforts.

In the twelfth verse, *The Lord will extend peace to Jerusalem like a River, and the glory of the Gentiles, like a flowing stream.* See a glorious conjunction of Jews and Gentiles.

In the 13. and 14, 15, 16. verses, is set forth the sensible comforts of the Church, and the corporall destruction of their enemies. *As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem, and when ye see this, your heart shall rejoyce, and your bones shall flourish like an herb, and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold the Lord will come with fire, &c. For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.* Illustrated verl. 24. *They shall go forth, and look upon the carcases that have transgressed against me; for their worm shall not dye, nor their fire be quenched, and they shall be an abhorring to all flesh:* Which in the generall to bee taken literally, is confessed both by Jews and Christians. Consult our new Annotationists upon the place. See Sect. 41. §. 5. ¶. 2.

In the 18, 19, 20, and 21. verses is held forth to us the congregating of all Nations both Jews and Gentiles into union of true religious worship, and beholding of the glory of God, and that (as the Jewish Doctors expound it) in his destruction of the enemies of the Church, in the dayes of the Messias.

In the 22. verse, we have the height and length of this glorious estate of the universall Church of Jews and Gentiles on earth. It is no lower then a state of a new Heaven and a new Earth: And it is to be perpetuated; It is to remain unalterable; continue (say our new Annotationists) for ever.

Now these things were never yet fulfilled according to the phrases and circumstances of the place, as to the Gentiles, nor in the substance as to the Jews, who remaine totally unconverted to Christ, and are dispersed and despised (to our sorrow) throughout the world. But God must be true, therefore these must be fulfilled, and on earth before the ultimate judgement, as every verse doth hint unto us. And therefore St. John in the Revelation Chapter 18, Chapter 19, Chapter 20, and Chapter 21. doth apply these in a way of Prophecie to the glorious state of the Church on earth yet to come at the fall of Antichrist. I shal give you them in summe and short, because I have before so often made particular applications of them. *Babylon the great is fallen, is fallen. How much she hath glorified her selfe, so much sorrow and torment shall be given her. Her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire. Rejoyce over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her. And after these things, I heard a great voyce of much people, &c. saying, Allelujah, salvation, and glory, and honour, and power unto the Lord our God, for true, and righteous are thy judgements, for he hath judged the great Whore that hath corrupted the earth, and hath avenged the blood of his Saints.* And again, they

SECT. 26

§. 3.

§. 4.

§. 5.

§. 6.

§. 7.



SECT. 27.

said Allelujah. And the foure and twenty Elders said Amen, Allelujah. And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mighty thunders, saying, Allelujah, for the Lord God Omnipotent reigneth. And the beast and the false Prophet were taken and cast into the lake fire: And the rest were slain with the sword. But the Saints reigned with Christ a thousand yeers, in the new Heavens, and new Earth, to whom the Kings of the earth, and Nations of the world bring their honour.

S. 8.

Now let him that readeth understand, and consider, whether he were best to beleeve his owne phantasie, or the opinions of men, rather then St. Johns series and system of Visions and Prophecies, so aptly in phrased and matter expounding the Prophet *Isaiah*, of a future glorious state of the Church on earth yet to come.

Thus of the Prophet *Isaiah*.

## SECT. XXVII.

**N**Ext we come to the Prophet *Jeremiah*. The first place for our purpose is in Chapter 16. verse 14, 15. compared with Chapter 23. verse 3. &c. to verse 9. The words of that in Chapter 16. verse 14, 15. are, Behold the dayes come, saith the Lord, that it shall be no more said, The Lord liveth that brought up the children of Israel out of the land of Egypt; But the Lord liveth that brought up the children of ISRAEL from the LAND OF THE NORTH, and from ALL THE LANDS whither he had DRIVEN THEM, and I will bring them againe into THEIR LAND, that I gave unto their Fathers.

S. 1.

The Prophet calling these of whom he speaks by the name of Israel, and in relation to their returne out of the Land of the NORTH, and out of All Lands whither they had been driven, must needs comprehend as well the ten Tribes, as the two. And the more cleerly to hint to us, that his meaning is, not onely of a reduction of them to their own Land, but of their conversion unto their God, and this not at a petty call of a few of them, but at the great call of the generality of them all, he subjoyns the bringing in of the fulnesse of the Gentiles, verse 19. The Gentiles shall come unto the Lord, from the ends of the earth, and shall say, surely our Fathers have inherited lyes, &c. At which time of the coming in of the fulnesse of the Gentiles (as their coming from the ends of the earth fully expresseth) All Israel (saith the Apostle, Rom. 11. 25, 26.) shall be saved.

S. 2.

Now let us parallel this with that in the 23. Chapter, verse 3, 4, 5, 6, 7, 8. wherein wee have the same expressions, with further illustrations, and explanations to confirme the same. The words of the Prophet there are, verse 3. I will gather the remnant of my flock out of ALL Countries whither I have driven them, and will bring them againe into their folds, and they shall be fruitful and increase. vers. 4. And I will set up shepherds that shall feed them. And they shall FEARE NO MORE,

nor be DISMAYED, neither shall they be LACKING, saith the Lord. verse 5. Behold the dayes come, saith the Lord, that I will raise unto David, a **RIGHTEOUS BRANCH**, and a **KING** shall reign and prosper, and shall execute justice and judgement upon the earth. In his dayes **JUDAH** shall be saved, and **ISRAEL** shall dwell safely. And this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESSE**. verse 7. Therefore behold the dayes come, saith the Lord, that they shall no more say the Lord **brueith**, which brought up the children of Israel out of the land of Egypt. verse 8. But the Lord **brueith** which brought up, and which led the seed of the house of **ISRAEL** out of the **NORTH COUNTRY**, and from **ALL COUNTRIES** whither I had driven them, and they shall dwell in **THEIR OWN LAND**.

Mark now, what the Hebrew Doctors, and Jewish Rabbins (as opposite as they be to Christ) in their writings since the returne of the two Tribes from Babylon. "It is written in the book Berochoth Benzuma saith, It shall come to passe that **ISRAEL** shall not remember their departure out of the land of Egypt, in the **WORLD TO COME** (speaking just as the Apostle Heb. 2. 5. *τὸν οὐρανὸν τὸν μέλλοντα*) in the dayes of **MESSIAH** (by which last clause you may see what the Rab. means by the world to come.) And (saith the Rabbin) how doth this appear? That which is written in Jer. 23. "(saith he) will prove it; Behold the dayes come, and they shall say no more the Lord **brueith** which, &c. which (saith this Rabb.) wise men interpret thus; not as if the name of Egypt should be blotted out, but because the wonders which shall be effected in the dayes of the **KINGDOME OF THE MESSIAH** shall be principal, and the Egyptian lesse.

Observe next the phrases and circumstances of the place; As first That here is mention not onely of *Judahs* reversion, and conversion, but of *Israels* too. And secondly, that they shall returne not onely from the land of the **NORTH**, but from *all Countries* whither they were driven; which Countries are mentioned, *Act.* 2. 9, 10, 11, and *1 Pet.* 1. 1. And being compared with ancient and moderne Histories, and experience, doe shew, that they are now scattered into all parts of the world, and are so acknowledged to bee by the learned Jew, *R. M. Ben Israel* in his *SPES ISRAELIS*. And thirdly, that at the time the Prophet intends, there must be a sweet compliance between *Jews* and *Gentiles* in matters of Religion. And lastly, that these things must be, when *Christ* the **RIGHTEOUS BRANCH** springing from *David*, shall be **KING**, and reign, and **PROSPER**, and execute justice and judgement in the **EARTH**.

All which duely weighed, doe cleerly demonstrate, without multiplying of words, that they were never yet fulfilled, nor can the transaſtion of them conſiſt with the ultimate day of judgement. And therefore are yet (according to the truth of God) to be fulfilled afore that day.

S. 3.

S. 4.

S. 5.

## SECT. 28.

## S. I.

\* This 31 Chap. hath been alleadged before *feron's* time, for the glorious state of all things in the thou/sand yeers, of which we speak, *Omnes hujusmodi re-promissiones juxta Judaeos & nostros Judaeizantes, in mille annorum regno putantur esse complenda, Sec. Hieron Jer. 31. v. 27. & v. 38.*

## S. 2.

† The Chaldees is very remarkable,

וישמעון  
למשיח  
בר דוד  
מלכות

That is, They shall obey the Messiah, or Christ (the Son of David) their King.

## SECT. XXVIII.

**T**He second place in *Jeremiah* is Chapter 30. and Chapter 31. \* both being one continued discourse of one and the same thing (as the connexion in verse 1. of Chapter 31. plainly shewes) In which are many things, which of themselves upon bare reading of them; without all glosses, shew themselves never to have been fulfilled to this day, since the time of that Prophecie. For example, marke the words well.

That in Chapter 30. was never yet fulfilled, viz. verse 3. *Lo the dayes come, saith the Lord, that I will bring again the CAPTIVITY of my people ISRAEL and JUDAH (naming distinctly both Kingdomes, containing all the twelve Tribes) and cause them to returne to their own land.* Nor was that ever yet fulfilled in verse 8. *In that day, saith the Lord of Hosts, I will break his yoke from off thy neck, and will burst thy bonds, and strangers SHALL NO MORE SERVE THEMSELVES of him, but they shall serve the Lord their God, and DAVID THEIR KING, † whom I will raise up unto them.* Nor was that ever fulfilled in verse 10. *Fear thou not, O my servant JACOB, saith the Lord, nor be dismayed, O ISRAEL, for lo I will save thee from a far, and thy seed from the land of their captivity, and JACOB shall return, and shall be in REST and QUIET, and NONE shall make him AFRAID:* (repeated again, Jer. 46. v. 27.)

So many things in the 31. Chapter were never yet fulfilled, as all that from v. 1. to 15. concerning their corporal restitution into their own Country, and their visible peace and glory there.

Nor can these things of both Chapters be referred to the ultimate day of judgement, as the nature of the things I speake loud enough: And therefore they are yet to be fulfilled afore that time.

## SECT. XXIX.

## S. I.

**T**He third place in *Jeremiah* is in Chapter 32. verse 37. to the end of the Chapter. Verse 37. *Behold I will gather them out of ALL COUNTRIES whither I have driven them in mine anger, &c. And I will bring them again into this PLACE, and I will cause them to dwell SAFELY.* verse 38. *And they shall be my people, and I will be their God.* verse 39. *And I will give them one heart, and ONE WAY, that they may fear me for EVER, &c.* verse 40. *And I will make an everlasting Covenant with them, that I will not TURNE AWAY FROM THEM to do them GOOD, &c.* verse 41. *Yea I will rejoyce over them to do them good, and will plant them in this LAND assuredly, with my whole heart, and with my whole soul.* verse 42. *For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them, &c.*

Now



Now these things thus spoken, were never yet fulfilled since the captivity of the ten Tribes (carried away afore this Prophecie) or of the two Tribes (carried away after this Prophecie) they have not been gathered from all Countries into their own land, they have not dwelt there safely, they have not had one way, &c. But since the returne but of two Tribes (the ten never yet returning) Antiochus of Syria, and the Grecians, and Romans, and Turks, have by a continuall succession molested them. And the generality of all the twelve Tribes are scattered in all Countries to this day. The fulfilling of which at the ultimate day of judgement cannot be imaginable; and therefore are yet to be fulfilled before that day.

SECT. 30

S. 2.

## SECT. XXX.

THE fourth place in *Jeremiah*, is in Chapter 50. the foure last verses, viz. v. 17, 18, 19, 20. The words are these:

Verse 17. ISRAEL is a scattered sheep, the Lions have driven him away; first the KING of ASSYRIA hath devoured him, and last, this NEBUCHADNEZZAR King of BABYLON hath broken his bones. v. 18. Therefore thus saith the Lord of Hosts, the God of ISRAEL, Behold I will punish the King of BABYLON, and his land, as I have punished the King of ASSYRIA. v. 19. And I will bring ISRAEL again to his HABITATION, and he shall feed on CARMEL, and BASHAN, and his soul shall be satisfied on mount EPHRAIM, and GILEAD.

That this Prophecie is not yet fulfilled, nor can it be fulfilled at the ultimate day of judgement; and therefore to bee fulfilled on earth afore that day, note first that he dittie is of ISRAEL, which must at least comprehend the ten Tribes, which appears, not onely in styling God here, in relation to this, the God of ISRAEL, but by severall passages after, that all the twelve Tribes are here meant. Now the deliverance of the ten Tribes was never yet performed to this day.

Secondly, the deliverance must be in a hostile way, viz. by the destruction of their enemies, namely of Kings and Kingdomes, exprest v. 18. in relation to which God is called the Lord of Hosts. But as yet the Kings and Kingdomes, who in a constant succession down to this day, have been the enemies of the Jews, are not destroyed.

Thirdly, that God promiseth to come downe in a methodicall order, to punish their enemies, successively in time and place, as successively as they afflicted the twelve Tribes: First, the King of Assyria had devoured Israel, which can be no other then Salmaneser his taking Samaria, &c. captive, (2 King. 18. 9.) which Samaria was the Metropolis of the Kingdome of the ten Tribes. And this is the King of Assyria's devouring Israel, Nineveh being the Metropolis of that Kingdome, whiles called the Kingdome of Assyria, 2 King. 19. 36. Then secondly, Nebuchadnezzar, alias Nebuchadrezzar King of Babylon,

S. 1.

S. 2.

S. 3.

## SECT. 16.

lon, came up against *Jerusalem* (the Metropolis of the Kingdome of the two Tribes) and took it, and carried away all the considerable persons of that Kingdome, and all their substance of any value, captive to *Babylon*, 2 *King. 25. 1. &c.* And this was the King of *Babylon* his breaking of their bones, called the King of *Babylon*, because *Babylon* then was the Metropolis of the Kingdome of *Chaldea*, the *Chaldeans* then ruling over the *Assyrians*. And therefore the Monarchy was afterwards called the *Assyrio-chaldean*. Now as God hath punished some of their enemies heretofore, viz. *Nineveh of Assyria*, according to the Prophet *Nahum*. And *Sennacherib* their King, and his Host, 2 *King. 19*. So he must according to his promise descend in order, with destruction in an hostile manner upon *Babylon*, and upon the Kings of *Babylon*, whatsoever, and whosoever that *Babylon*, and those Kings be, in the Scripture name, and notion, and extended in the promises of the New Testament. And therefore as God did punish *Nebuchadnezzar* King of *Babylon*, with turning him as it were into a beast for certaine yeers, *Dan. 4*. And after hee punished *Belshazzar* King of *Babylon*, and that City by *Darius the Mede* invading it, *Dan. 5*. and *Darius the Mede* (then King of *Babylon*) by *Alexander the Greek*, and *Alexanders* successours (then King of *Babylon*) by the *Roman*; and the *Roman Emperour* (then King of *Babylon* both old and new, that is *Babylon* and *Rome*) by the *Arabian*, *Saracen*, or *Turk* (the now King of old *Babylon*) *Dan. 7*. so according to the explication and application in the *New Testament*, of this promise made in this Text in the *Old*, God must yet goe on corporally to destroy the *Turk*, the present King of old *Babylon*, and the *Roman*, that once was the Tyrant of Old *Babylon*. and after that continued to be the Tyrant of *New Babylon*, viz. *Rome*, first by *Heathen* Tyranny, and after by *Papal* and *Antichristian* Tyranny, down to this day, according to Prophecies in *Dan. 7*. and this must be done by the power of *Christ* and his Church, *ibid.* and *Dan. 2*. Now neither the *Turkish* King of *Babylon*, nor his Kingdome, is yet destroyed, but rather mightily prospers, and prevails, yea and God is behinde in arrears of judgements with *New Romish Babylon* for her *heathenish* ten bloody persecutions, extending, by intervals, about three hundred yeers, and hath not given her, her present pay for her late *Papal*, and *Antichristian* massacres, inquisitions, tortures, and blasphemies, as to the matter of destroying the supream power, and the Kingdome of this *Babylon*, according to the amplification of *Revelation 17, 18, and 19* Chapters.

## S. 4.

Note fourthly, that the successive punishing the enemies of the *Jews*, in succeeding generations, following this Prophecie must so succeed as to have this success, that *ISRAEL* and *JUDAH* may be delivered from their dispersion, and restored to their own land, and distinctly to their severall quarters there, viz. *Carmel*, *Basshan*, *Ephraim*, and *Gilead*. One *Carmel* was a City of the Tribe of *Judah*, some twelve miles from *Jerusalem* Southward. Another *Carmel* was of the Tribe of *Issachar*, about threescore and foure miles from *Jerusalem* Northward, not farre from *Ptolemais*, toward the shore

shore of the *Mediterranean Sea*, Josh. 19. Jer. 46. *Bashan* before the *Israelites* came up from *Egypt* to *Canaan*, was of the Country of *Og*, but after became part of the portion of the half Tribe of *Manasseh*, Numb. 21. Isa. 2. 13. *Mount Ephraim* is between *Fericho* and *Ferusalem*, extending towards the Sea. It was the portion of the sonnes of *Joseph*, *Ephraim*, and *Manasseh*, Josh. 13. and 17. And as one halfe of the Tribe of *Manasseh* stuck to *Judah*, so *Ephraim* is an usuall expression to signifie the Kingdome of the ten Tribes, or *Israel*, Isa. 7. Isa. 9. Hof. 5. Plal. 59. *Gilead* was a Country that lay between the sea of *Galilee*, and mount *Gilead*, some sixty miles from *Ferusalem*. It separates the Country of *Galilee* from *Israel*. By this description of the scituation, and owners of these places, it evidently appeares, that Gods minde in this Prophecie of *Jeremy* is, that not onely the two Tribes, but also the other ten, and so all twelve are to be restored to their own land, though it cost the ruine of all Kings, of all *Babylons* whatsoever. But this is not yet fulfilled, as the present, and long time past condition of those twelve Tribes sadly speak.

Therefore as sure as God is true, these Prophecies of *Jeremiah* must be yet fulfilled on earth: And that before the ultimate day of judgement (as we said before) the nature of the things necessarily requiring it. Thus of *Jeremiah*.

S. 5.

## SECT. XXXI.

**N**Ext wee come to the Prophet *Ezekiel*. The first place is in Chapter 28. v. 24, 25, 26. Vers. 24. *There shall be NO MORE a pricking briar unto the house of ISRAEL, nor any grieving thorne, of all that are round about them, that despised them, and they shall know that I am the Lord.* v. 25. *Thus saith the Lord God, when I shall have gathered the HOUSE of ISRAEL from the people among whom they are scattered, and shall be sanctified in them, in the SIGHT OF THE HEATHEN, then shall they dwell in their LAND, that I have given my servant JACOB.* v. 26. *And they shall dwell SAFELY therein, and shall build houses, and plant vineyards, yea they shall dwell with CONFIDENCE when I have executed judgement upon ALL those that despise them, round about them, and they shall know that I am the Lord their God.*

Take notice that God pawnes his manifestation of himselfe to be the Lord God, and to be their God (twice repeated) that this prophesie shall be fulfilled.

And fulfilled to the ten Tribes, as well as to the two, as appears by the severall expressions of *Jacob*, of *Israel*, and the house of *Israel* (twice expressed.)

The *pricking briar*, and *grieving thorne* are exprest above, to bee the adversaries of the *Jews*, whereof some are named, viz. *Tyrus*, verse 1. &c. to verse 20. *Sidon* verse 20, &c. to 24. Both there threatned with ruine for being adversaries to the *Jews*. Others are but

S. 1.

S. 2.

S. 3.



SECT. 33.

S. 4.

but *intimated*, as verse 24. Nor any grieving thorn of **ALL THAT ARE ROUND ABOUT THEM, THAT DESPISED THEM.**

Now mark the *matter* of the Propheſie, viz. First, Thoſe adverſaries muſt be deſtroyed or removed, for the bringing of *Iſrael and Jacob into their own land, there to dwell SAFELY*, and with CONFIDENCE. Secondly, they muſt be gathered from *all places where they have been ſcattered.* 3 They muſt be free from ANY pricking briar, or grieving thorne. And fourthly they muſt there dwell in their own land, with full liberty as of their *Politie*, to enjoy their *buildings and plantations*; ſo of their *Piety*, to exerciſe the true ſpirituall worſhip of God, as to ſanctifie God, or magnifie him, and that fifthly, in the ſight of all the *Heathen*.

Now let the wiſeſt men on earth, that know *History*, and take notice of the preſent ſtate of all the twelve Tribes, ſhew us, whether ever this Propheſie was yet fulfilled to them! And if not, whether it be poſſible theſe things ſhould be performed at the ultimate day of judgement! And if not, whether we have not juſt cauſe to believe as God is true, that theſe things ſhall be yet fulfilled upon earth, before that day.

## SECT. XXXIII.

S. 1.

**T**He ſecond place in *Ezekiel* is Chapter 34. v. 11, &c. to the end of the Chapter. Verſe 11. *Thus ſaith the Lord, I will ſearch my ſheep, and ſeek them out,* v. 12. *illustrated by a compariſon from a ſhepherd ſeeking his ſcattered ſheep.* v. 13. *God wil bring ISRAEL* (for that is the name uſed all along this Chapter) *from the Countries where they are ſcattered, to their own land, to feed them on the mountaines of ISRAEL.* v. 14 *It is amplified, that upon the Mountains of Iſrael ſhall be their FOULD.* v. 15. *It is further illuſtrated in proſecution of the ſame Allegory; I wil ſeek that which was loſt, and bring again that which was driven away, and bind up that which was broken, and ſtrengthen that which was ſick; And I wil deſtroy the fat, and the ſtrong, and feed them with judgement; i.e. as it is in verſe 17. The wicked Rams, and He-goats: And why? becauſe verſe 18. they eat up the good paſture, and tread down the reſt, and drink of the deep waters, and puddle the reſt. And verſe 19. ſaith the Lord, My flock eat that which ye have trodden with your feet; and drinke that which you have ſouled with your feet. Therefore thus ſaith the Lord, verſe 20, 21, 22. I wil judge, between the fat and the lean, becauſe ye have thruſt with ſide and ſhoulder, and pushed all the diſeaſed with your horns, till you have ſcattered them abroad; therefore will I ſave my flock, and they ſhall be NO MORE A PREY. In the 23. and 24. is ſet down the manner and means of that ſaving them, viz. And I will ſet up ONE ſhepherd over them, and HE ſhall feed them, even my ſervant DAVID, he ſhall feed them. And I the Lord will be their God, and my ſervant David a PRINCE among them, or as the Chaldee renders it \*\* a KING. In verſe 25,*

\* Heb. נשיא

\*\* Chaldee

מלכ

27, 28, 29. is held forth the *manifestation*, or confirmation, and the *measure* of this deliverance. And I will make with them a COVENANT of peace, and I will cause the EVILL BEASTS TO CEASE out of the land. And they shall dwell SAFELY in the WILDERNESSE, and sleep in the Woods. And I will make them, and the places round about my Hill, a blessing, &c. And the trees of the field shall yeeld her fruit, &c. And they shall be SAFE in the land, and they shall know that I am the Lord, when I have broken the bands of their yoke &c. And they shall be NO MORE a PREY to the heathen, &c. But they shall dwell safely, and NONE shall make them AFRAID. And I will raise up for them a PLANT of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the Heathen ANY MORE.

Now that yee see so plainly before your eyes the height, depth, length, and breadth of these Prophecies, that they are to Israel without limitation, over whom Christ the Sonne of David must bee Prince or King, and their happinesse here prophesied must bee on earth in their own land, with blessingsutable thereunto, yet not without God in Covenant with them, and they must be delivered from all sorts of evill for ever; What need I multiply words to the intelligent Reader to prompt him that these were never yet fulfilled. Let him but read distinctly the places afore quoted, and keep those things together which the Prophet hath laid together, and withall remember what the state of the Jews and Israelites hath been ever since both their captivities down to this day, as we have before often and largely set forth, and then his own reason will convince him, that neither these things have yet been fulfilled, nor can they finde room to be fulfilled at the ultimate day of judgement, and that therefore the truth of God still lyes ingaged to perform them afore that day.

S. 2.

## SECT. XXXIII.

THE third place in *Ezekiel* is Chapter 36. the whole Chapter, especially verse 9. &c. to 37. \*

\* So long since at least as afore Jeroms time, this

Chapter also hath been alleadged for the glorious state of the Church in the time of the thousand years, not onely by the Jewes, but by the learned Christians; so Jerome confesseth in these words, *Hec illi (Judzi) expectant in mille annorum Regno, quando civitatem Hierusalem asserunt extruendam, & Templum quod in fine hujus voluminis describitur, & rerum omnium felicitatem, &c. Quod & multi nostrorum, & praeiuncte TERTULLIANI liber, qui inscribitur de spe fidelium, & LACTANTII Institutionum volumen sepsimum pollicetur, & VICTORINI PICTAVIONENSIS Episcopi, Crebra expositiones, Et nuper SEVERUS noster in Dialogo, cui Tello nomen imposuit. Et ut GRÆCOS nomen, & primum, extr emumque coniungam, IRENÆUS & APOLLINARIUS. Sic Hieron. in hoc caput Ezech.*

A word likewise to this place will be sufficient. Observe first, That this Prophecie is in part concerning *Israel*. Not concerning *Judah* only, containing the two Tribes, but concerning the ten Tribes also, called *Israel*; the Prophet repeating it in this chapter, from v. 1. to 24. at least ten times.

S. 1.

H h

Secondly,

## SECT. 34.

Secondly, Observe the *universality* of the mercy, in all things, v. 9. to 16.

S. 3.

Next observe the great *dimensions* of their *deliverance*, in that promise in the 24 verse, *I will take you from among the Heathen, and gather you out of ALL COUNTRIES, and will bring you into your OWN LAND.* This their *reversion* from all captivities, and dispersing.

S. 4.

Then note the *spiritualizing* of them in this their happy condition on earth v. 25, 26, 27. *Then will I sprinkle cleane water upon you, and yee shall be cleane from ALL YOUR FILTHINESSE. A new HEART also will I give you, and put my Spirit within you, and cause you to walke in my Statutes;* where you have their *conversion* from their sinnes. The rest of the chapter contains amplifications of those two.

S. 5.

Now looke upon this place of Scripture, and withall upon the condition of the Jewes, *Judah* and *Israel* ever since this prophesie unto this day; and then tell me if you can, when these things were ever fulfilled.

## SECT. XXXIV.

THE fourth place in *Ezekiel* is in the 37th. Chapter throughout. \*

S. 1.

\* This chapter also *feron* confesseth hath been alleadged afore his time for the glorious state of the thousand years, both by Jewes and Christians. *Quod si (inquit) Judaei, et Judaeizantes Christiani, haec ad mille annorum volunt referre regnum, &c. vide Hieron. in hoc caput.*

The two parables set forth the *substance* of the *deliverance* of the *Jewes*. The rest of the chapter sets forth the notable *circumstances* of their *state* being *delivered*.

The first parable, of the *reviving* of the *dry bones*, with the Prophets Exposition thereof, from v. 1. to ver. 15. doth mainly set forth the *matter* of their *deliverance*, viz. that the *dry bones* signifie (as the prophet expresth it with great emphasis) the *WHOLE* house of *ISRAEL*. So that no lesse then the twelve Tribes must be the matter delivered.

The second parable, of the *connexion* of the *two sticks*, ver. 15. to ver. 23. the one to have written upon it *Judah*, to signifie the Tribe of *Judah*, and his *Companions* that were of *Israel*, i.e. *Benjamin*, that is the Tribe of *Benjamin* that clave to *Judah* in one Kingdome: The other to have written upon it *Ephraim*, to signifie, as the Prophet emphasizeth it v. 16. *ALL* the house of *ISRAEL*, and both these integrated into one stick, doth signifie the *forme* of the *deliverance* of the twelve Tribes, viz. to be restored into one intire Kingdome as it was at first, in *Dauids* and *Salomons* time, &c. and that upon the *mountaines* of *Israel*, x. 22.

S. 3.

S. 4.

The eminent circumstances of this deliverance are, 1. That they shall as *marvelously* be brought out of all *quarters* of their captivity, into their *owne Land*, as *dry bones* made to *live*, or *dead men* to be raised out of their *graves*; So ver. 9, 11, 12, 19, 21. 2. Circumstance, that they shall have but *one King*, and that must be *David*, that is one of

Dauids



Dauids seed that must needs be (as the Rabbins doe well understand) Christ, or the *Messias* the same of David, as often upon these like places and phrases they expresse themselves. And he shall be their Prince for EVER. v. 25. The third eminent Circumstance is, that they, their children, and their childrens children shall dwell in their own Land FOR EVER v. 25. The fourth and last Circumstance is, The spiritualizing of this their happy deliverance in ver. 26, and 27. Moreover (saith the Lord) I will make a Covenant of PEACE with them; it shall be an EVERLASTING Covenant with them; and I will place them, and will multiply them, and I will set my sanctuary in the midst of them for evermore. And my Tabernacle also shall be with them; yea I will be their God, and they shall be my people.

Now some extend these things, especially that of the dry bones, as far as the last resurrection, minding more the fitnessse of the comparison to that in the simile of the dry bones reviving, and Gods bringing them out of the graves, then that which is immediately annexed, as ver. 12. O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the LAND OF ISRAEL. Repeated againe v. 13, 14. which things are utterly inconsistent with the last generall resurrection or day of Judgement. And in nature and use of speech among men (as Grotius well notes) may meetly be applied to deliverance from captivity. *Populus in captivitate deductus desinit esse populus, ideoq; optimè comparatur ossibus, aut corpori mortuo. Sic oppidorum cadavera dixit Sulpitius in Ep. 8. Cicero. Intelligitur ergo per spiritum vitalem inditum, libertatis & status restitutio.* Grot. in loc.

Others again restrain this so narrow as to Judah's returne from Babylon, and explaine David their King to be Zerubbabel. In answer whereto we say onely this. 1. These things in this chapter of the deliverance of all Israel, for matter, and forme, and circumstances, as afore set down plainly according to the Text, were in no wise fulfilled at Judahs two Tribes returne from Babylon, under the conduct of Zerubbabel; who though of the kindred of David, yet no King, nor called a King, nor could he be accounted a King, whiles they were under the Medo-Persian Monarch. And secondly, Daniel, and the Apostles in the New Testament doe carry down and apply the phrases and things of this chapter, unto future times, to succeed after them, in the great and generall call of the Jewes and restitution of all things. Dan. 12. ver. 1, 2. At that time (viz. after the tyranny of the Roman Empire hath been long time rampant (as had been prophesied by Daniel chap. 11.) Michael shall stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, &c. and at that time thy people shall be delivered &c. and MANY of them that sleep in the dust shall awake, some to everlasting life, and some to shame, and everlasting contempt; which things prudently weighed in all the circumstances, cannot be applicable to the last and generall resurrection, or ultimate day of judgement, as is fully discussed elsewhere in this Volume; but do clearly comport with the beginning of the businessse of the great restoration at the

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generall call of the Jewes. See in this third Book, Chap. 2. Sect. 37. §. 20. §. 5. &c. So likewise the Apostle Paul applies the phrases and things of this 37 of Ezekiel to the times of the generall call of the Jewes; Rom. 11. 15. *If the casting away of the Jewes be the reconciling of the world, what shall be the receiving of the Jewes, but LIFE FROM THE DEAD?* So likewise St. John in Revelation chap. 11. 11. to 14 shewes plainly, *that the witnesses must first rise, and then there was a great Earthquake, and then the tenth part of the City (of the whore of Babylon) falls, and thousands are slain;* which things can have no fellowship with the ultimate day of judgement; especially if we marke, that the *Earthquake*, the *fall of the City*, and the *slaughter*, are mentioned afore the sounding of the seventh Trumpet. Now within the last of the space of which seventh Trumpet falls the ultimate judgement: and therefore these things belong to the great *restoration*, at the ruine of *Antichrist*, and the call of the Jewes, and the setting up of the glorious Church of Jewes and Gentiles: for presently after (ver. 14, 15.) the seventh Trumpet sounds, *and the Kingdomes of the World become the Kingdoms of our Lord, and of his Christ.*

Thus of the places in Ezekiel.

## SECT. XXXV.

Next we come to Daniel. The first place in this Prophet is in the second chapter, from ver. 31. to ver. 36.

## §. I.

\* Opuscul. par. 2. p. 20. Arg. 2.

\* By Christs Kingdom, which Mr. Mede doth so often mention, in these his discourses, here quoted, in this §. 1. he means (as he expounds it in other places of his works) CHRIST'S CHURCH, as CHRISTIAN, or the CHRISTIAN CHURCH OF CHRIST. See before in this third book chap. 2. Sect. 12 §. in the large marginal note.

NOW Mr. Mede lately printed *Diatriba. pars 4.* and his *Opuscula*, and my pen being met, I shall give him the way and precedence, as glad of such a strongly-learned Captaine to lead me up in the Skirmish, for the truth now in hand, against the many opposers thereof. And the rather, because perhaps (such are the partiall-personalities that act some mens braines) the same truth will be better accepted from his mouth then from mine. "*Quo demum*" (saith he \*) *absoluto*, &c. i. e. *The fourth Kingdom, (or Monarchy) according to Daniel, is that upon the dissolution and abolition whereof followes the consummation of Christs Kingdom.* But the Roman Kingdom being once extinct, and abolished, the Kingdom of Christ shall be consummated; therefore the Roman Kingdom (or Monarchy) is the fourth.

"The major (or first proposition) is most evident from either prophesie of Daniel. As concerning Nebuchadnezzars dreame, thou sawest (saith he chap. 2. v. 34, 35.) untill a stone was cut out without hands, and it smote the image upon its feet of iron and clay, so that it brake them to peeces. So the wind carryed them away, and no place was found for them. But the STONE that smote the image became a great MOUNTAINE, so that it filled the whole earth. That is, Daniel himselfe being the Interpreter, in the dayes of the fourth Kingdome (or Monarchy) the God of Heaven will raise up

up

“up a Kingdome (this is, that stone cut out of the mountain) which  
 “shall not for ever be destroyed, and which shall not be left to another peo-  
 “ple (as it befell the former Monarchies) but it shall crumme, and con-  
 “sume all those Kingdoms, but it selfe shall stand for ever: that is, the  
 “stone of Christs Kingdome, having now, for many ages past, been cut  
 “out of the mountaine of this world; at length when the time decreed of  
 “God shall come, the last parts of this image being cast out, and utterly a-  
 “bolished, though hitherto it hath been but a STONE, and indeed of  
 “offence, or stumbling, shall then grow into an HUGE MOUN-  
 “TAIN, and shall fill the whole earth.

“For the minor (or second proposition) That the Roman King-  
 “dome or Monarchy being once extinct and abolished, the Kingdom or  
 “Monarchy of Christ shall be consummated, it is easily proved out of the  
 “New Testament. For by, or from the abolition of Antichrist shall the  
 “Kingdome of Christ be consummated, 2 Thes. 2. 8. And that wicked  
 “one shall be revealed, whom the Lord will consume with the  
 “spirit of his mouth, and shal abolish with the splendor or brightnes  
 “of his coming; or (as the Syriack) shall kill him with the reve-  
 “lation or manifestation of his coming. So also it is apparent out of the  
 “Apocalyps, that Antichrist shall remaine till the sounding of the seventh,  
 “that is, the last Trumpet; which once sounding, there are great voyces  
 “in Heaven, THE KINGDOMES OF THE WORLD  
 “ARE BECOME THE KINGDOMS OF OUR LORD JE-  
 “SUS CHRIST, who shall reigne for ever and ever, Rev. 11. 15.  
 “the very same thing which the Angel a little afore (Rev. 10. 6.) foretold,  
 “That the seventh Trumpet sounding, the MYSTERY OF GOD  
 “SHALL BE FINISHED, as he hath declared to his servants the  
 “Prophets. But Antichrist was to rise out of the Roman Empire;  
 “2 Thes. 2. 7. and Revel. 16. John affirms Antichrist to be one of the  
 “seven-headed beast.

“The foure Kingdomes in Daniel are (saith Mr. Mede \*) twice re-  
 “vealed; first to Nebuchadnezzar, in a glorious image of foure metals:  
 “2 To Daniel himselfe in a vision of foure divers beasts, arising out of  
 “the Sea. The intent of both is, by that succession of Kingdomes; to point  
 “out the time of the KINGDOME OF CHRIST, which no other  
 “Kingdome should succeed, or destroy. Nebuchadnezzars IMAGE of  
 “MONARCHIES, Dan. 2. points out TWO STATES, of the  
 “Kingdome of Christ. The first to be while the times of those Kingdoms  
 “of the Gentiles yet lasted, typified by a STONE CUT OUT OF  
 “A MOUNTAINE WITHOUT HANDS, the Monarchical  
 “STATUE YET STANDING upon his FEET. The second not  
 “to be untill the UTTER DESTRUCTION and DISSIPATION  
 “OF THE IMAGE, when the stone having smote it upon the  
 “feet, should GROW INTO A GREAT MOUNTAINE  
 “WHICH SHOULD FILL THE WHOLE EARTH. The  
 “first may be called, for distinction sake, REGNUM LAPIDIS, the  
 “Kingdome of the Stone; which is the state of Christs Kingdome,  
 “WHICH HITHERTO HATH BEEN. The other, REGNUM  
 “MONTIS, the Kingdome of the Mountain. (that is, of the Stone  
 grown

\* Diatr. par. 4.  
 p. 361. 393.



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grow into a Mountaine, Sec. which in the state of his Kingdome  
 which hereafter shall be. The INTERVALUM between these  
 times, from the time the Stone was first hewn out (that is, the King-  
 dome of Christ was first advanced) until the time it became a MOUN-  
 TAINE (that is, when the MYSTERY OF GOD shall be FINI-  
 SHED) is the subject of the Apocalyptical visions. Note here, that  
 the STONE is expounded by Daniel, to be that LASTING  
 KINGDOME which the God of Heaven should set up, & that  
 the STONE was hewn out of the MOUNTAINE before it  
 SMOTE the IMAGE upon the FEET, and consequently, before  
 the Image was DISSIPATED, and therefore that, the KING-  
 DOME typified by the STONE, while it remained a Stone, must needs  
 be within the TIMES OF THOSE MONARCHIES (that is, be-  
 fore the last of them (viz. the Roman) should expire. Wherefore Da-  
 niel interprets, vers. 44. of this second chapter, That IN THE  
 DAYES of these Kingdomes (not after them, but while some of  
 them were in being) the God of Heaven should set up a Kingdome  
 WHICH SHOULD NEVER BE DESTROYED, nor LEFT  
 (as the other were) to another people; but should BREAKE IN  
 PEECES, and CONSUME all those Kingdomes, and in itself should  
 stand for ever. And all this he speaks, as the INTERPRETATI-  
 ON of the STONE: FOR AS MUCH (saith he) AS THOU  
 SAWEST THAT A STONE WAS CUT OUT OF THE  
 MOUNTAIN WITHOUT HANDS, AND THAT IT  
 BRAKE IN PEECES THE IRON, THE BRASSE, THE  
 CLAY, THE SILVER, AND THE GOLD. Here make the  
 full point, for these words belong not to that which follows (as our Bi-  
 bles, misse-distinguishing, seem to refer them) but to that which went  
 afore, of their interpretation. But the STONE becoming a Moun-  
 taine, he expounds not, but leaves to be gathered by what he had  
 already expounded.

So then [IN THE DAYES OF THOSE KINGDOMES of  
 the Gentiles] signifies, DURING THEM, and in the latter part  
 of them, as the nature of the thing spoken of sufficiently argues; which  
 was to destroy the last Kingdome, which had destroyed, and swallowed the  
 former three; I mean the second swallowed, or possessed the first; the  
 third, the second; the fourth the third: and so in a sence, by the destruc-  
 tion of the fourth, the STONE destroyeth all the rest, as contained there-  
 in. For the stone smites neither the golden part, nor the silver, nor the  
 brasse immediately, but only the feet of iron and clay; and yet by that  
 blow, was the brasse, the silver, and the gold destroyed also, in as much  
 as they all came by succession to the iron. I add, that the dissipation of  
 the gold, silver, and brasse, together with the Iron, may bee  
 known typi, the comlineffe or conveniency of the type; because  
 the parts of the Image in the type could not succeed one another in time,  
 as the Kingdomes (signified by them) did; and so the Image appeared  
 to be dissipated all at once, in vision, though the Kingdomes were not so,  
 save only in the sence afore-named. Thus Mr. Mede, to whom I af-  
 sent almost in all things.

I have other good company to goe along with me in this point, upon this Chapter, but I must first premise some things to make way for them. You have in this second Chapter of *Daniel*, from ver. 36. to ver. 46. the prophesie of this visibly-glorious Kingdome of Christ to bee on earth, given by God to *Nebuchadnezzar* in a dream of a great Image (ver. 31. &c.) of foure Mettals in the foure parts thereof; the *Head* being of gold, the *Brest* and *Armes* of silver, the *Belly* and *Thighes* of brasse, the *Leggs* and *Feete* of Iron, but in the feet a mixture of clay: and to *Daniel* by the spirit of prophetically revelation to interpret it according to the true intent and meaning of Gods mind therein. According to which, in ver. 37, 38. *Daniel* tells *Nebuchadnezzar* that he the said *Nebuchadnezzar*, is the first part of the first metal, viz. the *Head of gold*; in that the God of Heaven had given him a Kingdom (or Empire, viz. the *Assyrio-Chaldean*) and power and strength, and glory. Why further hee is called a golden head, wee shall annex more conveniently by and by.

In ver. 39. *Daniel* tells him, that after him shall arise an *inferiour Kingdom*, which he applies to the *Brest and Armes of silver*, mentioned afore in verse 32. which fitly resembles the Empire that next followed, viz. the *Medo-Persian*. Which taking the said golden head, when *Darius* (*Dan. 5.*) tooke *Babylon*, added to it this *brest* of Empire, with the *two armes* of *Medes* and *Persians*. And therefore this *silver* Empire is called *inferiour*, not in respect of power, authority, or Territory (wherein it was greater, by taking to it selfe that of the former, and adding its own) but in manner of Government, as in relation to the Church, being far more harsh to the *Jewes* (till the last) then the former. The *Jewes* injoying *golden dayes* (in comparison) under *Nebuchadnezzars* Empire; although he was the first, that took the Kingdom from the *Jewes*; Which is the reason why the sacred storie of the Jewish Churches foraigne State, begins at *Nebuchadnezzar*, calling him the *head*; when as the Empire of *Assyria* and *Chaldea* was long afore him in being, viz. the Scripture takes no notice of the Kingdomes of Heathens, or of the world, further then as they concerne the woe or weale of the Church. This *Nebuchadnezzar* therefore, beginning the desolation of the Church of the *Jewes*, as to their *Temple-worship*, and *habitation*, in the injoyment of these in their own Land, is called the head of that monstrous Image of Monarchy.

In the same 39 verse, *Daniel* tells him, that after that second Empire of *silver*, shall arise a third of *brasse*, which metall (though otherwise not expresse) intimates, by the order and proportion of descention, and degeneration, in calling the *silver* one *inferiour* to the *golden*; that this third *brazen* one, shall be as much baser and worse (if not more) in the sence aforesaid, then the second of *silver*, as the *silver* was worse then the gold. And this was to signifie the *Grecian* Empire or Monarchy; *Alexander the Great* being the *Belly*, that possessed it in whole; and his *two Commanders*, succeeding him, are the *two thighes* or hips. For though foure at first shared it, yet all, by their disagreeing and striving, soon fell into the hands of those

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*two*; Whereof one had the *Northern* moyety, or half, called therefore, the King of the *North*; the other the *Southern*; called thereupon the King of the *South*; as you have the matter at large by way of prophesie, *Dan 11.* to which the best Histories since doe exactly answer. But of this more after, when we come to the eleventh of *Daniel*.

In ver. 40, 41, 42, 43. *Daniel* tells *Nebuchadnezzar*, that the fourth Kingdome, Empire or Monarchy shall be of *iron* and *clay*. Thereby signifying a baser state then the former, in the sense afore-explained. And this must of necessity signifie the *Roman* Empire, which next followed the *Grecian*, conquering it, as *Dan. 9.* prophesies; and Histories since, singularly shew the performance. In the days of this *Iron* Empire Christ comes, ver. 44. *Imperante Augusto, natus est Christus*; *Imperante Tiberio crucifixus*, is known to every School-boy that hath learned his Grammer. He came in the time of the *Roman* Empire; not in the time of the *Grecian*, or any of the former. And this *Roman* Empire is described by, and called *Iron*, because it was harder, and hardier to breake the former, and more cruell (as wee afore intimated) to the Church. Witnesse the *Vespasian-Titan* cruelty, prophesied by Christ, *Matth. 24. 1. &c.* to come to passe (as it did) about forty yeares after Christs ascension; and so along with it, and afore, and downeward, throughout the ten persecutions, for three hundred yeares in all, the *Roman* Emperours successively, most bloodily, and with variety of torments persecuted the Church in innumerable multitudes, in all Countries, under their expanse Dominion. This Empire, though (at Christs birth) was for a time united (if we may so say) in the twist of the two legges, or thighes, (as the two brazen hips were at first in the belly) yet a while after it is divided into *Two*; two thighes, or legges; and feet with their ten Toes; and those feet and Toes are mixt with *clay*, among the *iron*: That is, it was divided into the *Eastern* and *Western* Empire; *Constantinople* being the *Metropolis* of the *Eastern*, and *Rome* of the *Western*; and so opportunely fell into subdivisions, till it answered exactly to these ten Toes, and Saint *Johns Beast* with ten Hornes. And they are mingled with *clay*, because now the generality of the Church (as they seemed in ourward profession) much degenerated, mingled themselves with the dirty seed and sonnes of men; that is, the Heathen, and men of the world, that were out of the Church (according to that phrase *Gen. 6. 2.*) that is, the *Papacy*, or *Papal Church* (as they pretended to be) and their issue, incorporated themselves with the *civill State powers*: All which can fit to none so aptly as to the *Roman* Empire. The marriages between the King of the *North*, and the King of the *South*, were both, and all, of the seed of *men*: and therefore the *mixture* afore said, is not applicable to them. As for the division of the Empire, it is divided to this day; the *Mahomitan Turke* (in severall respects afore said, rising out of the *Romans*, though otherwise in part a Jew by blood) hath the *Constantinopolitan Eastern* part; and the *Emperiall Pontificall Pope* hath the *Roman Western*.

Thus you see how largely *Daniel* by Gods Spirit of propheticall revela-



revelation shewes us the succession and successe of the foure great Monarchies of the earth, extending from before *Daniel* down to us, preading themselves over the face of the earth; and how the latter eat up the former, making it selfe fatter and stronger thereby. Now what should be the *design* of the Heavenly, Church-loving God, so much to minde matters of State, and worldly Politie; and in a prophesie to his spirituall, world-flighting Church? surely, a very considerable one, viz. to the end he might methodically, for their better capacity, and understanding, prophesie to them of a *fifth Monarchy*, or Empire, or Kingdome, bigger and better then any of the former, to follow at the heeles, yea, to tread upon the toes of the fourth; and that by a glorious conquest. So that as curious wits speake of *Quintessentia*, the *quintessence* of beings; so this shall be the quintessence of what ever was good in all the foure preceding, with an addition of celestial, divine, and infused, and superinfused grace and glory. This fifth Monarchy is immediately under *Christ*, then the sole Emperour thereof: And this must as really, orderly, and assuredly succeed after, and prevaile over all the Places, Powers, and Territories of the former, as they followed and foiled one another. So that this fifth Monarchy must as really, and sensibly be upon earth, as any of the preceding were, as *Daniel* with all might and maine of phrase strives (according to Gods dictating) most plainly to set forth.

In this very sence of this notable place of *Daniel*, to that end, I have very learned and pious men to go along with me, viz. *Mr. Huet*, on *Daniel*, *Mr. Parker* in his *Visions and Prophecies of Daniel expounded*, and *Mr. Archer* in his *personall reign of Christ*. You shall heare them themselves speake, and urge their own Proofes, Reasons and Arguments, that you may the better see cause to justifie them, and not condemn me of singularity.

The sum of *Mr. Huet* is this; "The fifth Kingdom is made up of the state of the *Jewes*; who out of their *dead and desolate* estate in regard of *piety* and *polity*, are awakened by God, and brought to the embracement of Christian Religion, and to unite into a Kingdome, who were as *dead men* under the *flourishing* state of the Empire of *Rome*. But in the *declining* condition of that *Roman* Empire, the *Jewes* are to be awakened by God, and to be re-established into their former Kingdom, with great glory, and large command, ash us:

"¶ 1. Such a Kingdome is here intended as was by the *four metals* withheld from the *Jewes*, who of all *Noahs* posterity were the just heires of the world. *Cham* was to be a Servant; and *Japhet* was to dwell in the Tents of *Shem*, as one of his family; *Shem* being the head of that family. That such a Kingdome must bee here meant, appears in that the *Image* stands up, at the instant of the *Jewes* losse of Sovereignty, being made Vassals to the CHALDEANS by captivity. 2. In that this *fifth Kingdome* (as it relates to the *Jewes*, for the *Christian Gentiles* must by no means bee severed) began to be raised up to his greatnesse, at the time

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“ of the battering of the Image. Now had this Kingdome  
 “ been *meerly Spirituall*, it needed not to have staid for the over-  
 “ throw of the Image before it filled the earth; seeing Christs *spi-*  
 “ *rituall Kingdome* doth not overthrow, (but rather set up) civil Go-  
 “ vernment; and the Gospel hath flourished where the Church hath  
 “ been under Tyranny.

“ ¶. 2. It is such a Kingdome, as doth break in peeces all the for-  
 “ mer Metals, viz. smites the feete, and so demolisheth the Image. Now  
 “ the *Spirituall Kingdome of Christ* doth rather invest, then dis-robe  
 “ earthly Kings and Emperours, commanding obedience to them  
 “ whether good or bad, as the Scriptures abundantly mention.  
 “ This *smiting of the feet* is left out as a Cypher by them that interpret it  
 “ *spiritually* of the preaching of the word. Consider then, if this  
 “ were meant of the *preaching of the Gospell*, discovering the vanitie of  
 “ *earthly things*, how glorious soever, why should it not rather strike at  
 “ the *more glorious Mettals*? Is there any sence, that Christ should  
 “ declaime against the *base things* of the world, and passe by the *em-*  
 “ *inent States*? or should wee thinke that a conviction wrought in  
 “ *Syria-Egypt* (as some by these make up the account of the fourth  
 “ *Mettal*) should occasion the other States to yeeld to the imbrace-  
 “ ment of the faith of Christ, themselves being strangers to his Ser-  
 “ mons? Sure I am, the conversion of Nations to the faith costs  
 “ more adoe. Or lastly, dare any say, that our *Lord* either by his own  
 “ person, or Apostles did first preach to the States of *Syria* and *E-*  
 “ *gypt*, before any other Countries? Is there not cleare evidence of  
 “ the conversion of other Churches, before *clay-footed Syria-Egypt*?  
 “ How then is the stone said immediately to smite the feet, rather  
 “ then any other part of the Image? Surely these and the like im-  
 “ probabilities we fall into, by intending hence Christs ministry of  
 “ the Gospell.

“ ¶. 3. Such a Kingdome is here intended, as was to be continued  
 “ to the *Jewes* without alteration. So the Text, it shall not be given to  
 “ another people, from Daniels people. But when Christ first came,  
 “ and brought his *Spirituall Kingdome* (whiles to be *meerly Spirituall*)  
 “ he first preached the Gospell to the *lost sheep of the house of Israel*;  
 “ from whom notwithstanding the Gospell was taken away, and gi-  
 “ ven to the *Gentiles*. The which Argument is yet more plainly laid  
 “ downe in Dan. 7. ver. 18. The Saints of the most high shall take the  
 “ Kingdomes from the Beasts, and possesse it for ever and ever. To which  
 “ some answer, the words are to be understood of a strange people.  
 “ Whereunto I reply; the sence is the same; another people, or a  
 “ strange people, are indifferently the same, sith all were esteemed  
 “ strangers to the *Jewes*, which were not *Jewes*. Others object, it  
 “ shall not be given to another people, because Christ will exercise his *spi-*  
 “ *ritual Lordship* himselfe. To which sence I will subscribe, if any  
 “ shew me who did exercise this *Spirituall Lordship* before the com-  
 “ ing of *Messiah*, For so much the words sound; That where as you  
 “ have been held under the Tyrants of this world thus long; upon the reco-  
 “ very of your Kingdome, it shall never be resigned to any, as it hath been.

Now

Now nothing makes more against them then this. For it our Lord did assume such a Kingdome as was formerly resigned to others, it cannot be meant of spirituall regiment.

¶ 4. Such a Kingdome is here meant as must answer to Daniels scope, in his answer to the Kings dreame. But if this Kingdome be meant spirituall on ly, then Daniel had missed the scope much. For Nebuchadnezzar had his thoughts busied about the issue of HIS Monarchy; according to which thoughts, the dream was directed: & Daniel interpreting it, undertakes to resolve him fully For in a word Daniel intends two main points. 1. To comfort the Jewes in the losse of their Kingdome & liberty, shewing that after many changes it should be restored to them againe. 2. To convince the King of his Tyranny over them, by which his third Heire should be nothing the warmer; another should take it from him, a third from him, and a fourth from him; which at length (maugre all their despight) should be returned to the Jewes in greater glory, then ever they lost it. Now whether the spirituall Kingdome of Christ coth answer this scope or no, I leave to the judgement of the godly wise.

Thus Mr. Huet, to whom in the generall, and maine I fully consent.

Next let us heare Mr. Parker on this second of Daniel. The maine controversie (saith he) in this vision, is about the iron feet and legs, and the stone that smote them. The opinion of some is, that the legges and toes of iron signifie the successors of Alexander, in the Grecian Monarchy; and especially the Seleucida. And that the Stone cut out of the mountaine signifies Christ at his first coming, and his spirituall Kingdome. But this cannot stand.

¶ 1. Because every metall signifies a distinct Kingdome, and the fullnesse and complement thereof, from the beginning to the perfect end. And therefore, as the brazen belly and thighes are the whole and perfect Grecian Kingdome; so accordingly, the legs and feet of iron doe signifie another Kingdome, distinguished from the Grecian, which cannot be the Seleucida, and other successors in the same Kingdome. For as the golden head signified the whole Babylonian Kingdome, and the silver breast, and armes, the Persian; so the brazen belly and thighes, the whole Grecian, including the Seleucida and the other Successors. For these make up the integrity, and fulnes of the Grecian Monarchy or Kingdome, as much as the Successors of Nebuchadnezzar make up the integrity of the Babylonian: or as much as the Successors of Cyrus doe concur to the perfect constitution of the Persian: And so when the Greeke Kingdome is proposed, Dan. chap. 8. ver. 21, 22. it is expressly described as constituted, not onely of Alexander the Great, but also of the Seleucida, and other the successors in the same Kingdome.

¶ 2. This Vision must reach to the last dayes chap. 2. 28. which could not be, if the legges and feet, the extreame, and utmost part of the image should end in the Seleucida; for as much as this Kingdome expired before the birth of Christ.



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¶ 3. Because the legges are said to be of *iron*, in comparifon of the parts and Kingdomes going before, which were of weaker metalls. "Whereas the *Seleucida*, and the other fuccellors of *Alexander*, had not the ftrength of *Alexander*, c. 8. 21. 22. Thou wilt fay, the Kingdom is represented by iron, onely in relation to the Church, whereunto it was more terrible then the former: I reply, 1. As the two firft Kingdomes are represented by unequal metalls, the firft of *gold*, the fecond of *silver*, to note an abfolute inferiority of the one unto the other, chap. 2. 39. fo by proportion, the two following of *brasse* and *iron*, to note an abfolute imparity in ftrength, between the latter, and the former. Wherefore the Iron Kingdome muft be abfolutely, and in it felfe, ftronger then the *Brazen*, and not (onely) in refpect of particular exercife and imployment of its ftrength againft the people of the Church.

2. The Iron Kingdome is exprefly faid to be as iron, *because it bruised all thefe*; that is, the former Kingdomes: and not onely becaufe more terrible to the *Jewes*, ver. 40. 3. Because it is the fame with the fourth beaft with the *iron teeth*, chap. 7. v. 7. which is therefore fo represented, *because it devoured the WHOLE EARTH*, and not the *Jewes* onely. 4. Because *Nebuchadnezzar*, and *Haman* in the former Kingdomes, were more formidable to the *Jewes*, then the *Seleucida*. And therefore there is no reafon that in this refpect (only) the fourth fhould be represented by *Iron*, in comparifon of the former Kingdomes, as ftronger and more terrible then thole.

¶ 4. In the dayes of thefe Kings, fhall the God of Heaven fet up the Kingdome of his Sonne: Whereas the *Seleucida*, and the whole Greeke Empire was utterly diffolved before the birth of *Chrift*, v. 44.

## S. 6.

"Neither can the Stone that fmote the Image be *Chrift* at his firft coming, and his Kingdome immediately following, &c. for the reafons following.

¶ 1. Because the Kingdome fignified by the ftone, muft breake in peeces all the other Kingdomes: But this Kingdome of *Chrift* that was, and is between his firft and fecond coming, was not appointed for the breaking down of all earthly Kingdomes; this being the time of the *Gentiles*, Luk 21. 24. and for the adverfary to reign, and for the Church to be trampled under foot, Rev. 11. 2.

¶ 2. Againe, the Kingdome here fpoken of, doth breake in peeces all other Kingdomes; fo that thofe being utterly extinct, this alone doth ftand in place of them, ver. 44. Now this ftate is not to be expected under the Kingdome of *Patience*, or before the fall of *Antichrift*; who fallen, the Kingdomes of the earth fhall become the Lords, and his *Chriffs*, Rev. 11. 15. 18.

¶ 3. Further, what prerogative, and advancement had it been for the Kingdome of *Chrift* SPIRITUAL, to have broken down the *Seleucida*, and other Horns of the Greeke Empire, as long as another Kingdome, the Kingdom of the *Romans*, fucceeded in their place, to beate downe the Church, by the Heathen Emperors, and

“*Antichrist*, for longer space of time, and with greater and more terrible persecution then ever before?

“Contrarily I affirme, that the *legges, feet, and toes of the iron*, doe signify the *Roman Kingdome*. 1. Because it is represented by a distinct mettall, coming after the *Brazen belly and thighes*, which is the *Grecian*: For no other distinct *Monarchy* came after the *Grecian*; but this, as *History* doth shew. 2. Because tis stronger then all the rest, and breaketh them in peeces, *Dan. 2. 40. 3.* The *Iron legs and feet*, are parallell with the *Iron teeth of the fourth Beast*, which signifies the *Roman Kingdome*, *Dan. 7. 7.* 4. The *ten toes* representing the *ten Kings* are accordingly a character of the *Roman Kingdome*, *Revel. 12. 3. and 13. 1. and 17. 12.* 5. Tis such a Kingdome as must stand to be destroyed by the Kingdome of the *Saints*; in the end of time, and therefore can be no other, then the *Roman Kingdome*, yet continuing under *Antichrist*.

“The *Stone* is the *Kingdome of the Saints*, as it is interpreted *Dan. 2. 44. 45.* with chap. 7. 26, 27. And that is the Kingdome to be set up at the fall of *Antichrist*: as it appeareth by these reasons. 1. Because it shall be set up to destroy all adverse Kingdoms in the world, which cannot be expected til about the time of the fall of *Antichrist*. 2. It shall not rise till about the sounding of the seventh Trumpet, which is the time of the fall of *Antichrist*, *Revel. 11. 15, 16, 17.* 3. Then, and not before, it shall fill all the earth, ver. 34, 35. 44, 45. that is, all Kingdoms shall be subject unto it, chap. 7. 26, 27. compare *Rev. 11. 15.*

Thus Mr. *Parker*, to whom in the maine and generall of his matter I assent.

In the last place let us hear Mr. *Archer* speak, in his fore-cited book p. 7. & 8. And then I shall take my turne.

“The fourth Monarchy (saith he) was that of the *Romans*; which because it began farre lower then the rest, viz. more *Westward*; and yet rose as high *Eastward* as the highest of the former, therefore it became a mightier Monarchy then all the three former, This is expressed in this second of *Daniel*, by *legges of Iron*; because it was the strongest of all, and subdued all under it. But in proceffe of time, the body of the world which it bore up, being so great, to which it was a leg; it divided it selfe into two legges, viz. the *Easterne* and *Westerne Monarchy*. Which yet, though divided, was as strong as *Iron*, and held all Nations under them: But in proceffe of time, fell into *feet and toes*. The *Eastern Monarchy* was swallowed up by the *Turke*; the *Westerne* fell into divers Kingdomes. But among these sub-divided Kingdomes, was strength and weaknesse; the *feet being part of iron, and part of clay*: And much mingling there shall be amongst them, to re-joyne the Kingdomes into one body; some whereof are weak, and some strong, as *iron*, and *clay*: but never shall be, as *Iron* cannot be mixed with *clay*. The *Spaniards and Austrians of Spaine and Germany*, and other Nations of *Europe*, some of which are strong, and some weake, have sought by marriages, and other covenants to mingle and re-joyne themselves

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## S. 10.

“ selves into one Monarchy, but it shall never bee; as we cannot  
 “ mingle iron and clay: But in the period and up-shot of their So-  
 “ veraignty and Monarchy, they shall remaine distinct Kingdomes,  
 “ as Feete and Toes of Iron and Clay, partly weake, and partly  
 “ strong.

“ Now in the dayes of this *Roman Monarchy*, this fourth *Western*  
 “ *Monarchy*, there shall be a stone cut out without hands, which  
 “ shall ruine these Kingdomes (*smiting the Image on the feet of iron*  
 “ *and clay*) and so swallow up the whole image; all the fore-going  
 “ Monarchies being brought under it, and by it, to nothing: And  
 “ it becomes a Monarchy over the whole earth, where ever the for-  
 “ mer Monarchies had ruled, ver. 35. That is, as it is explained ver.  
 “ 44, 45. a Kingdome which that stone shall obtaine, set up by the  
 “ hand of the God of Heaven. Whereas the other Kingdomes or  
 “ Monarchies were erected by men on earth, though permitted, and  
 “ ordered by God: This Kingdome, or Monarchy shall swallow up  
 “ in it all fore-going Monarchies. And this is a *FIFT Monarchy*  
 “ which shall arise in the world, after the former foure, which is  
 “ meant of a *state of Christs Kingdome*; as appears by severall rea-  
 “ sons.

¶ 1. Marke, it is called a *Stone*, as Christ is the *chiefe corner stone*  
 which the builders refused, 1 Pet. 2. v. 3. &c. to 8.

¶ 2. Again, it is a stone *not in hand*, or *cut out without hands*.  
 “ Because God shall reare up this Kingdome. As touching Mr. *Ar-*  
*chers* words of Gods rearing up this Kingdome *without hands of humane*  
*helpe*, I cannot insert or assent to, while I stick at that place in *Da-*  
*niel* chap. 12. ver. 1. &c. that when *Michael shall stand up to deliver his*  
*people*, meaning the great and generall deliverance of the *Jewes* from  
 temporall and spirituall captivity, *there shall be a great time of trouble,*  
*such as there never was since it was a Nation, even to that same time;* In-  
 somuch that many of the *Jewes*, afore, as it were a *sleep in the dust*, or  
 as dead men, in their forlorne, hopelesse and helpelesse condition, shall  
 now at Christs appearance *awake* and stand up for the cause of their  
 deliverance; yet some of them shall fall off to their *everlasting shame*.  
 According to which, there is a double period of time relating to their  
 deliverance, mentioned in the eleventh and twelfth verses of that  
 chapter; as if it should begin at one thousand two hundred and ninety  
 yeares after the ceasing of the daily sacrifice; but they onely should  
 be *blessed that wait, and come* to the one thousand three hundred thirty  
 and fifth year, which is forty five yeares after. But of the full mean-  
 ing of this place to this sence, and the demonstration thereof, we  
 shal hear after in our last place of *Daniel*. This I confesse, and I can free-  
 ly conceive, that whereas the *Church of Christ* is that *stone*, that *King-*  
*dome of Christ* (as Mr. *Mede*, Mr. *Huet*, and Mr. *Parker*, have afore  
 well exprested, or hinted) so *Christs call of the residue of the Church*  
*into the state of grace at the great and last bringing in of the Jewes*, shall be  
 so immediately and suddenly done, by Christ himselfe, by his ap-  
 pearing in the clouds, and such like extraordinary wayes (as in the  
 birth of a Nation at once, as the Prophet describes their call) that  
 there



there shall not be uted (for ought I know) the Ministry of mens preaching to that end.

¶ 3. *Its duration* (saith Mr. Archer) that it shall last for ever, shewes that it is meant of Christs Kingdome. *We people* (saith he) shall swallow it up, as they have done all other Monarchies. The *Babylonian* was left to the *Medes and Persians*, and this to the *Grecians*; and the *Grecian* to the *Romans*: But this shall be left to none, but shall be for ever (Dan. 2. 44.) that is, to the worlds end. But the Kingdome at the Worlds end, shall be Christs; for at the last end of all, he gives it up to the Father, 1 Cor. 15. 24. Therefore till then, and at that time, when ALL ENDS, he hath the Kingdom. Christs SPIRITUALL Kingdome, and his PROVIDENTIALL were before this time: Therefore that which is to begin, when these Monarchies end, must be Christs Monarchy; wherefore from this prophesie we learne that Christ shall have a MONARCHICALL STATE ON EARTH, and a VISIBLE KINGDOME as other Monarches had, swallowing up, or causing to vanish all other Monarchies (as the latter Monarchies did the former.)

Thus Mr. Archer, to whom in the bulk and sum, with the explanation afore, I assent.

By this you have seen some of my good company in this point, consenting with me, upon the strong reasons they have produced, how deduceable our position (in the main) is, out of this Chapter: I shall not need to adde any thing by way of argument, but only a few words for further explanation of this prophesie.

¶ 1. Note how aptly and appositely this fift Monarchy, this Monarchy of Christ (that is, Christ the Monarch, and the *Christian Church*, the *Saints*, his Monarchy) is compared unto a *Stone cut out of the Mountaine*, &c. We know that Christ is often called, or typified by a *rocke*, or *Stone*, *Matth. 16. 18.* 1 Cor. 10. 4. quoted out of *Moses*, *Numb. 20. 8.* And the Church is compared to a *house built on, or in a rocke*, *Matth. 7.* *Matth. 16.* and *Zech. 3. 7.* *seven eyes upon one stone*, is (saith *Jeremie*) the Church built on Christ.

¶ 2. Some stone (as the *Adamant*, that cannot be filed) is harder then iron: and an huge stone of any sort, falling from a Mountaine, will breake the iron that is under it, much more the iron that is mixed with clay. So Christ and his Church shall make up a Monarchy that shall be too hard, and weighty for the fourth, the Roman Empire, or Monarchy (that brake the rest) to beare: *Matth. 21. 42, 44.* Did yee never read in the Scriptures, The STONE which the builders rejected is become the head of the corner? whosoever shall fall on this STONE (Christ) shall be broken; but on whomsoever it shall FALL, it will grind him to powder. *Zech. 12. 3.* And in that day I will make Jerusalem a BURDENSOME STONE for all peoples: all that burthen themselves with it, shall be CUT IN PEECES, though all the people of the earth bee gathered together against it.

¶ 3. Tis said, the Stone was CUT out of the mountaine WITHOUT HANDS, but withall it is said, It SMOTE as a STONE against the Image; and as a STONE it brake the MATTER of the

Iron

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*Iron and Clay.* Whence I cannot conceive otherwise, but though *Christ*, the *Monarch*, was conceived (without man) by the Holy Ghost, &c. and his *Church*, his *Monarchy* both *Jewes* and *Gentiles* is, and shall be effectually called, and regenerated by the same *holy Spirit*, without humane help; yet *Christ* and his *Church* shall by a *visible hand of power* dash in peeces the fourth *Monarchy*, the *Roman Pope*, and his *Armies*, *Territories*, and *Powers*; and the *Turke* and his (which sprang out of the *Roman* as is afore demonstrated) I say, shall dash it in peeces by a visible hand of power, *Dan. 12. Rev. 16. Rev. 19.*

¶ 4. The meaning of the continuance of this *Monarchy of Christ* for ever, doth not signifie, as if it should never have any end, as if *Christ* should never lay downe all his power of regiment (for the contrary is expresse in *1 Cor. 15. 24. 28.*) but the meaning is this. 1. *That it shall never be DESTROYED*, (verse 44. of this second of *Daniel*) that is, it shall not end with a *devastation* and *desolation*, as the former *Monarchies* did. 2. *It shall not be LEFT TO OTHER PEOPLE* (*ibid.* ver. 44.) that is, other people shall never succeed the *Saints*, or *Church of Christ*, to possesse this fift *Monarchy*, as another people successively succeeded, and possessed the other *Monarchies* by turnes; the *Medes and Persians* took the *Affyrio-Chaldean*, and so down-ward. 3. *That it shall STAND FOR EVER*; that is, (as is explained in that same 44. verse) this shall continue when the other *Monarchies* shall be *broken to peeces*. 4. That the end of this *Monarchy of Christ* (so farre as it may have an end) is onely *formally*, of the *power* or *mode* of government by *Christ*; he resigning his power to *God* himselve (*1 Cor. 15. 24, 28.*) not *materially*, for the *Saints* shall continue for ever, eternally happy under the wing of the beatificall vision of *God* himselve.

¶ 5. This visible *Kingdome* or *Monarchy of Christ* is to follow the rest in an immediate order and succession of *naturall time*, and in the same *physicall place* of, or upon the *Earth*, as when and where the former (having existed their terme) were exterminated. For if this *Monarchy of Christ* succeeded onely in *eternity* in the *Empyrean highest Heaven*, It can bee said no more to succeed the said foure *Monarchies* (as *Daniel* would by all meanes have it) then it succeeded any other *Empire* or *Kingdome* on *Earth*, especially those that were contemporary with these foure aforelaid *Monarchies*, yet not subject to them, as some such there were all the time of their duration \*.

\* This last clause of some *Kingdome* extant in the time of the four *Monarchies*, yet no: subject to them, is also asserted by *Mr. Mede*, and tis confirmed by *Hist.* and *exper.* † *Vice Mr. Mede* *Diatrib.* par. 4. p. 420.  
\*\* What he means by the great Day of Judgement see by and by at the 213.

## SECT. XXXVI.

THE next place in *Daniel* for our *Thesis* is in chapter the seventh throughout. "From whence (saith *Mr. Mede* †) as from the mother Text of Scripture the CHURCH OF THE JEWS grounded the name, and expected the great Day of Judgement \*\*," with the

"the circumstances thereof; and whereunto, almost all the descriptions and  
 "expressions thereof in the New Testament have reference. For in the  
 "vision of this seventh of Daniel, we have a SESSION OF  
 "JUDGEMENT, when the fourth BEAST CAME to be DE-  
 "STROYED. Where we see the great ASSISES represented after the  
 "manner of the great SYNEDRION, or CONSISTORIE OF  
 "ISRAEL: Wherein the PATER JUDICII (the Father of the  
 "Judicatory) had his ASSESSORES (his Assistants or Assessors)  
 "sitting upon seats semi-circle-wise, before him, from his right hand  
 "to his left. I BEHELD (saith DANIEL verse 9.) TILL THE  
 "THRONES, OR SEATS WERE PITCHED DOWN\*;  
 "(namely for the Senators to sit upon; ) not throwne down, as we of late  
 "have it. And the ANCIENT OF DAIES (Pater Consistorii)  
 "did sit &c. and (subaudi) I BEHELD TILL THE JUDGE-  
 "MENT WAS SET (that is, the whole Sanhedrim) and the books  
 "were opened. Here we see both the forme of judgement delivered, and the  
 "name of judgement expressed; which is afterwards twice more expres-  
 "sed; 1. In the amplification of the Tyranny of the WICKED HORN,  
 "ver. 21, 22. which is said to bee continued TILL THE AN-  
 "CIENT OF DAIES CAME, and judgement was given to the  
 "Saints of the most High; i. e. Potestas judicandi ipsis facta. And  
 "the second time in the Angels interpretation verse 26. But the  
 "JUDGEMENT SHALL SIT, and they shall take away the domi-  
 "nion to consume, and to destroy to the end. Where observe by the way,  
 "that cases of DOMINION, of BLASPHEMY, and APOSTA-  
 "SY, &c. belonged to the jurisdiction of the great SANHEDRIM.  
 "From this description it came, that the Jewes gave it the name of יוֹם  
 "דִּינָה The Day of Judgement. And יוֹם דִּינָה רַבָּנָא The day of  
 "the great Judgment. Whence in the Epist. of Jude v. 6. it is called, *ἡμέρας*  
 "ἡμετέρας (the judgement of the great Day.) From the same description  
 "they learned, that the destruction then to bee, should be BY FIRE,  
 "because it is said verse 9. His throne was a FIERY FLAME,  
 "and his WHEELS BURNING. A fiery streame issued, and  
 "came forth before him. And ver. 11. The Beast was slaine, and his  
 "body destroyed, and given to the BURNING. From the same foun-  
 "taine are derived those expressions in the Gospell, where this day is inti-  
 "mated or described, THE SON OF MAN SHALL COME IN  
 "THE CLOUDS OF HEAVEN. The son of man shall come  
 "in the GLORY OF HIS FATHER WITH HIS HOLY AN-  
 "GELS, as it is said here, thousands ministred unto him, &c. And  
 "that Daniel saw one like the sonne of man coming with cloudes of  
 "Heaven, and he came to the ancient of Daies, and THEY brought  
 "him, or placed him neare him, &c. Hence St. Paul learned, THE  
 "SAINTS SHOULD JUDGE THE WORLD; because it is  
 "said, that MANY THRONES WERE SET; and ver. 22. by  
 "way of exposition, JUDGEMENT WAS GIVEN TO THE  
 "SAINTS OF THE MOST HIGH. Hence the same Apostle  
 "learned to confute the false feare of the Thessalonians, that the day of  
 "Christs second coming was then at hand; because that day cannot be, till

\* Vulgar. Do-  
 nec Throni positi  
 sunt. LXX. and  
 Theodor. *ἕως*  
*ὅτι θρόνοι τεθι-  
 σται.* The Chal.  
 עד די כרכון  
 רבין & sic  
 רבין usurpa-  
 tum de solio  
 invenies apud  
 Chald. parap.  
 Jerem. 1. 15.  
 ויורבין ubi  
 in Hebr. est  
 יורבין Sept.  
*Dirubon.*



## SECT. 36

"the MAN OF SIN WERE FIRST COME, and should have  
 "reigned his APPOINTED TIME; for as much as Daniel had fore-  
 "told it should bee so, and that his destruction should bee at the  
 "SONNE OF MANS APPEARING IN THE CLOUDES;  
 "whose appearing therefore was not to bee till then. This is *impairu-  
 "marius dicitur* in Saint Paul (the appearance, or brightnesse of his co-  
 "ming.) Which man of sin (saith he) Christ shall destroy at the *impairu-  
 "marius* (appearance) of his coming. Daniels wicked HORN, or the  
 "BEAST, acting in the wicked horn, is St. Pauls MAN OF SIN. But to  
 "go on; whiles this Judgement sits, and when it had destroyed the FOURTH  
 "BEAST, the sonne of man which comes in the cloudes, receives  
 "DOMINION, AND GLORY, and A KINGDOM, THAT  
 "ALL PEOPLE, NATIONS and LANGUAGES SHOULD  
 "SERVE, and OBEY HIM, ver. 14. which KINGDOM is thrice  
 "explained afterwards; as ver. 18. These foure BEASTS (saith the  
 "Angell) are foure KINGS which shall arise. But (viz. when they  
 "have finished their course) the Saints of the most High shall take THE  
 "KINGDOME. Againe verse 22. The wicked Horne prevailed,  
 "UNTILL THE TIME CAME THAT THE SAINTS POS-  
 "SESSED THE KINGDOME. Againe verse 27. when the  
 "fourth Beast, reigning in the wicked Horne, was DESTROYED,  
 "THE KINGDOME and DOMINION and the GREATNES  
 "OF THE KINGDOME UNDER THE WHOLE HEA-  
 "VEN, SHALL BE GIVEN TO THE PEOPLE OF THE  
 "SAINTS OF THE MOST HIGH, &c. These grounds being laid,  
 "I argue as followeth.

\*Mr. Mede saith  
 not, at the ulti-  
 mate generall  
 Judgement; but  
 at the great  
 Judgement, (spea-  
 king as Daniel,  
 and other Scrip-  
 tures (afore-  
 said) and the  
 Hebrew Rab-  
 bins calling al  
 the thousand  
 years the great  
 judgement. And  
 the beginning  
 of them the  
 beginning of  
 the day of  
 judgement. See  
 after at the  
 next ¶

"The Kingdom of the son of man, and of the Saints of the most  
 "high, in Daniel, begins when the great Judgement sits. But the  
 "Kingdome in the *Apocalyps*, wherein the Saints reign with Christ a  
 "thousand yeares, is the same with the Kingdome of the sonne of  
 "man, and Saints of the most high in Daniel. Therefore it also  
 "begins at the great Judgement \*. That the Kingdome in Daniel,  
 "and that of the thousand years in the *Apocalyps*, are one and the  
 "same Kingdome, appears thus. First, Because they begin *ab eodem  
 "termino* (from the same terme) at the destruction of the fourth  
 "Beast. That in Daniel, when the Beast (then ruling in the wick-  
 "ed horne) was slaine, and his body destroyed, and given to the  
 "burning flame, Dan. 7 ver. 11. 22. 27. That in the *Apocalyps*, when  
 "the Beast and false Prophet (the wicked horne in Daniel) were  
 "taken, and both cast alive into a lake of fire burning with brim-  
 "stone, Apocal. 19. 20. 21. Secondly, Because Saint John begins the  
 "Regnum of the thousand yeares from the same session of judgement,  
 "described in Daniel, as appears by his parallell expressions, bor-  
 "rowed from thence.

Daniel sayes chap. 7.

"Ver. 9. I beheld till the Thrones were  
 "pitched downe, and the Judgement (i.e.  
 "judices, the Judges) set.

"Ver. 22. And judgement was gi-  
 "ven to the Saints of the most high.

St. John sayes chap. 20.

Verf. 4. I saw thrones, and  
 they sate upon them.

And judgement was given  
 unto them. And)

“And the saints possessed the King-  
dome; viz. with the Sonne of Man,  
who came in the cloudes.

And the saints lived and  
reigned with Christ a thousand  
years.

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“Now if this be sufficiently proved, that the thousand years begin  
with the day of Judgement, it will appear further out of the A-  
pocalyps, that the Judgement is not CONSUMMATE, TILL  
THEY BE ENDED: For Gog and Magogs destruction, and  
the UNIVERSALL RESURRECTION is not till then. There-  
fore THE WHOLE THOUSAND YEARES IS INCLU-  
DED IN THE DAY OF JUDGEMENT.

“Hence it will follow, that whatsoever Scripture speakes of a  
Kingdome of Christ, to be at his second appearing, or at the destruction  
of Antichrist, must needs be the same which Daniel saw should be  
at that time; and so consequently be the Kingdome of the thousand  
years, which the Apocalyps includes between the beginning and  
consummation of the great Judgement. Therefore that in Luk. 17.  
ver. 20. to the end (where the Pharisees demand of Christ, when  
the Kingdome of God should appeare? And Christ answers that it  
comes not with observation, but as the lightning that lighteth out of the  
one part under heaven, shineth unto the other, &c.) And that in Luk.  
19. ver. 11. &c. to 15. (He spake a parable, because he was nigh to  
Jerusalem, and because they thought that the Kingdom of God should im-  
mediately appeare, &c.) And that in Luk. 21. ver. 31. (When you see these  
things come to passe, know that the Kingdom of God is at hand. See what  
went afore; viz. The Sonne of Mans coming in a cloud, with power  
and great glory; borrowed from Daniel.) And that in 2 Tim. 4. 1.  
(I charge thee before God, and the Lord Jesus Christ, who shall judge  
the quicke and dead at his appearing, and his Kingdom,) must signifie  
the same Kingdome that Daniel saw should be. at the destruction  
of Antichrist, and consequently, the Kingdome of a thousand  
years; which the Apocalyps includes between the beginning, and the  
consummation of the great Judgement. By these we may under-  
stand the rest; Taking this for a sure ground, That this expression  
of the Sonne of Mans coming in the cloudes of Heaven, so often in-  
culcated in the New Testament, is taken from, and hath refer-  
rence to the prophesie of Daniel; being no where else found in  
the Old Testament. As our Saviour also calls himselfe so frequent-  
ly The Son of Man, because Daniel so called him in that Vision  
of the great Judgement; and that we might look for the accom-  
plishment of what is there prophesied of in him. It was not in  
vaine that when our Saviour quoted the prophesie of Daniel, hee  
added, He that readeth let him understand\*. Certainly the great  
Mystery of Christ is chiefly, and most distinctly revealed in that  
Booke.

\* Matth. 24.  
ver. 15.

Thus out of my great respect to Mr. Medes learning, having given  
him the precedency to speak first, I shall limp after, and stammer  
forth my own Notions (such as they are.)

§. 1.

In the second verse, out of the strivings of the blustering spirits of the

§. 2.

## SECT. 36.

the inhabitants of the *four quarters of the world*, in a *Sea of Warres*, there ariseth a succession of *four Monarchies*; each in his turn ruling the greatest part of the whole earth. This order, or series of the *four Monarchies* began with *Nimrod*, about the year of the world one thousand seven hundred and eighty eight, and afore Christ two thousand one hundred and eighty three; and hath continued to this day. This succession, order, or series of the *four Monarchies*, the Prophet according to his vision sets forth in the third verse, under the name and notion of *four Beasts*: Which he explaines in the seventeenth verse, to signifie *four Kings or Monarches, that should arise out of the earth*; that is, by earthly means domineer over the greatest part of the earth.

## S. 3.

The first *Beast* (ver. 4.) is like a *Lyon*, that had *Eagles wings*, wherewith he was wont to *lift up himselfe* from the earth, till they were plucked, and then he was made to *stand upon his feet as a man*, resting upon the earth; and a *mans heart was given unto him*. By all which is meant the *Babylonian Monarchy*, which was *strong* like a *Lyon*, and had *wings* of celerity and victory, becoming the *Assyrio-Chaldean Monarchy*, whereby it was lifted up to an Imperiall eminency above the generality of all the earth. *Obadiah ver. 4. Jer. chap. 4. ver. 13.* Those his wings are plucked by *Darius the Mede*, and *Cyrus the Persian*, and so made to stand as a man upon his feet; that is, was brought down to the common rank of men: *And hath a mans heart given unto him*; that is, the spirit of an ordinary man; an ordinary, low, boares, peasants, plebeian spirit; not an Heroick, and Imperiall.

## S. 4.

The second *Beast* (ver. 5.) is like a *Beare*, that *raised up it selfe on one side*, and had *three ribs in its mouth, between its teeth*, and they said *thus unto it, Arise and devoure much flesh*. By all which is meant the *Persian Monarchy*; which was ravenously cruell like a *Bear*; *raising up one dominion*, induring no Mate, or Corrivall; but subdued first the *Medes*, then the *Babylonians*, uniting all into one Monarchy: *Between the teeth* of his mouth, of his desires and power, demanding, and snatching more dominion, he hath the *three ribs* of the *Easterne, Westerne, and Southerne* parts of the world by conquest (compare *Dan. 8. 4.*) *He ariseth and eateth much flesh*, in his cruell slaughterings, and spoilings in pursuance of his Victories.

## S. 5.

The third *Beast* (ver. 6.) is like a *Leopard*, which had upon the back of it *four wings of a fowle*, and had also *four heads*, and *dominion was given to it*. By which is signified the *Grecian Monarchy*, which was like a *Leopard* in *subtily, celerity, and rapacity*, *Jer. 5. 6. Hab. 1. 8. Dan. 8. 5.* The *subtily* appeared in the *policy* of *Philip the Father*, and *Alexander the Sonne*, in laying the plot for this Monarchy, slyly occasioning a quarrell, to fall out with the neighbour Nations. And in the cunning of *Alexander* in battell, that would alwayes fight his *supernumerous Enemy* in straites, where his said enemy might not have roome to bring up more of his men in fight, then *Alexander* on his part could display in battell. The *swift celerity* appeared in that the *Grecians* under the said *Alexander* did so suddenly  
(within



(within about twelve years) over-run the greatest part of the world; as if this Conquerour had *flowne upon wings*; of whom the proverb was, *He came, he saw, he overcame*. And is therefore described in *Dan. 8.* by an *Hee-Goate*, which skips as if he touched not the ground. The *rapacity*, or ravenousness to devoure appeared especially against the *Fewes*, the *four heads of this Leopard*, and their Successors exercising matchlesse cruelty against them; and every where (as naturally ravenous) more tearing, and destroying; then taking prey. For *Alexander*, and the Empire under him, being the *Body*, his four Captaines that immediately succeeded him in the Empire, were the *four Heads*, or Rulers (*Dan. 8. 8.*—and *11. 4.*) *Cassander* head of Macedonia, *Antigonus* of Asia, *Seleucus* of Syria, and *Ptolomy* of Egypt; all possessing Imperiall dignity at once: By which this Monarchy became a Monster, and monstrous in devouring.

The fourth Beast (verse 7.) is so variously monstrous, and strangely different, that no naturall Beast, nor Name is found meet to describe him; onely he is said to have *ten hornes*, and *iron teeth* to devour, and *feet to stamp the residue of the beasts under it*. A strange beast, different from all Beasts, and all the Beasts; but compounded (as *John* shewes, *Rev. 13.*) of all four. By this description of *Daniel* is set forth the Roman Monarchy: which (according to *Daniel's* words) was *dreadfull and terrible* to all Nations, being exceeding strong to annoy them all; having such *teeth of warre*, as *Scipio*, *Pompey*, *Cesar* &c. *iron victors*. That addition of *nailes of brasie* ver. 19. signifies their Imperiall *Senate*, and *Provinciall Magistrates*, who held fast whatsoever the *iron teeth* conquered. The *ten Hornes* are explained by *Saint John*, *Rev. 17.* to be the character of the Roman Empire, and to signifie the *ten Kingdomes* into which at last it was divided. And the breaking off *three of these ten*, by the *one Horn* that grew up among them, doth further notably describe the *Body* of Antichrist arising out of the Roman Empire, with its *two sides*: The *Turke*, one Eye, Legge, and Arme; and the *Pope* the other Eye, Legge, and Arme: Both making up one *Antichristian Body*, to keep the world from imbracing *Christ* and his pure Gospell. I have already largely shewed \* how *Turke* and *Pope* are (generally considered) one *Antichristian body*: that they jarre among themselves, it nothing prejudiceth this Notion (no more then the *four heads of the Leopard*, prejudiced the oneness of the *Grecian Monarchy*, or the ten hornes the oneness of the *Roman*; or the severall factions between the severall Popes co-existent at the same times, with mighty factions of their severall sorts of *Friers*, did null the union of the *Roman Antichrist*.) As *Herod*, and *Pontius Pilate*, disagreeing in other things, became friends in that *tertio* of crucifying *Christ*; so the *Turke* and *Pope*, however they disagree in other things, yet they are most deservedly called by the same NAME, *Antichrist*, and described by the same number of their name: The *Turke* keeping off the *Fewes*, and the *Pope* the *Christians* (so called) from imbracing *Christ*: And both their names making exactly six hundred sixty six, of which afore, *loco citato*. Even as their SEATS are both called by the name of

S. 6.

\* Lib. 2. cha. 2.  
Sect. 4. §. 2.

## SECT. 36.

of *Babylon*, both in the Old and New Testament. Their RISE also being the same, compare *Revel. 13.* with this seventh of *Daniel*, the Pope rising out of the *Romane Empire*, and the *Turke* out of the Pope, viz. out of *Papish* advice for Religion, and the *Popish Territories* for dominion. The Pope taking part of the *Romane Empire*, and their *Heathenish religion*, and the *Turke* (*Mahomet*) formed his religion by the advice of *Sergius* a Monke (of which largely afore) and tooke part of the *Romane Empire*, viz. three parts of tenne towards his Territories, as it is in this seventh of *Daniel*.

Their END OF DESTRUCTION is also the same, both in time and manner, they falling immediately one after another, by which the fourth Beast is destroyed, and much after the same manner, as we may see by comparing *Dan. 7. Revel. 19. & 2 Thes. 2.* and most justly, their EYES and MOUTHS of wit and blasphemy against Christ being so like, *Dan. 7. ver. 8. 25. Revel. 13. ver. 5. 6.* Neither doe they differ in their PRIDE, *Dan. 7. 10. 2 Thes. 2. advancing themselves above all that is called God*, not only above Magistrates, but above Christ; the *Turke* in preferring *Mahomet*, the Pope in dispensing with great sinnes continually practised, which Christ threatens, and nulling much of his Word, and ordinances. They both also concur in TYRANNY, in changing Lawes and times, ver. 25. of this seventh of *Dan. & 2 Thes. 2.* Their CRUELTY is also described as one, in continuall making warre with, and prevailing against the Saints of the most high. Compare this seventh of *Dan. ver. 21. 25.* with the thirteenth of *Revel. ver. 7.* But it is but for a TIME, which is measured out as the same, in the generall term, viz. *A time, and times, & part of a time.* So in the twenty fifth verse of this seventh of *Dan. & Dan. 12. 7.* compared with *Revel. 12. ver. 14. Revel. 13. ver. 5. 6.* And if we reckon the difference of the commencement of one thousand two hundred & ninety dayes, and one hundred and sixty dayes, mentioned *Revel. 11. & Dan. 12.* the account will arise to be neare the same; of which computation (God permitting) more after. For close of this identity, or likeness, as the *Turke* pulled off at first three hornes of the ten of the *Roman Empire*, viz. *Syria, Egypt, and Africa*; or rather as other reckon, *Syria, Grecia, and Africa*; so the Pope arrogates a triple Crowne over the *Romane* state.

## S. 7.

Before we can fairely goe on any further upon this seventh of *Daniel*, I must insert here my thoughts touching the LITTLE HORNE; I know the Learned differ much about it. Not to mention (as if worthy of words, that impossible opinion, that it signifies *Antiochus Epiphanes*) the learned *Parker*, and others hold, it meanes the *Antichrist of Rome*. But learned *Graerus* and others understand by it: *Mahomet*, and give very strong reasons for it. The answers whereto that some give, are not to me sufficient; nor are their owne Arguments for the *Roman Antichrist* (as to peculiarise that Horne to him) in my judgement convincing. I have here no place, nor time (patching in this seventh §. after I was past it in the Copy) to discusse the Question at large, but I shall propose this expedient

pedient to the learned; 1. To consider (as hath been even now, and afore hinted, as we pointed in the Margin) that *Turk* and *Pope*, with their successours, are but the maine Integrals of *Antichrist*. 2. That upon exact review of what ever is laid on both sides touching the *little horne*, it may appeare that all may handsomly and fairely be accommodated to both *Turke* and *Pope*, if not more appositely to the *Turke*. 3. That as they that make it a *Romane Horne*, may be led thereunto, with feare of omitting any thing that Prophesieth and promiseth the ruine of that *Roman Antichrist*; so we must be jealous of waving any thing that threatens the ruine of this *Mahometan*, or *Turkish Antichrist*, intended in *Revel. 9.* by Mr. Parkers owne confession, as after in the sixteenth of *Revelations*, in the *sixth Vial*, and elsewhere. For with me, I confesse, it is a rule (which diligent observation, as I have gone along over all the Scriptures, hath irresistably ingrafted into my reason) That all the Scriptures touching the great *Restoration*, or *Restitution of the Church to her glorious estate on earth; before the ultimate day of Judgement*, doe more directly, and immediatly look towards the *Jewes*; consequentially, inclusively, and mediately upon the *Gentiles*. And therefore by consequence doe more immediately threaten the ruine of the *Mahometan Turkish Antichrist*, as their more immediate and cruell enemy, inhabiting all their borders, and next extend to the *Roman Antichrist*, taking him in, under the generall notion of a grand enemy to the conversion of *Jewes* and *Gentiles* unto Christ, and of the glorious reformation of the Church, and of the pure Doctrine and ministracion of the Gospel conducing to both. Nor doth it hang handsomely together (in my eye) that the *little Horne* breaking off three of the ten, should be the *Romane Antichrist* his conquering three of the *Mahometan Emperours*, because the breaking off three of the ten, was to disjoyn them from the ten, not to reunite them unto the ten, and so make up thirteene; or to make up the ten to be ten, for they were ten afore, over which the *Roman Antichrist* ruled, afore the three were broken off. Thus in brieft I have in this skitt of place modestly presented my thoughts, which with all my heart I humbly submit to the judgements of the more learned, that can produce stronger reasons against what I have propounded.

Now to returne to, and goe on upon this seventh of *Daniel* of these *four Beasts* (answering to the *Image* in chap. 2. of the *four Metals*) three eating up (as *Pharaohs Kine*) one another; the next thing that offers it selfe to consideration is, *who*, or *what* it is that destroyes the surviving *fourth*. The *Thrones* (ver. 9.) were set (so we must read it, as we have proved afore; \* and since Mr. Mede coming forth, hath asserted the same with us (as we heard but now S. 1.) God the Father sits, called the *Ancient of dayes*, as out-living all Emperors, and is said to have *Garments as white as snow*; alluding to the white of *Judges* and *Rulers*, in their white *Meniver*, importing his righteousness in judging; his haire is said to be white as *wooll*, noting the gravity and solidity of his *Wisdom*; his *Throne* a *fiery flame*, and his *Wheels* as *burning fire*; signifying that his sentence of judgement is swift and severe in execution, according to his minde and will.

S. 8.

\* Lib 3. cap. 2.  
Sect. 3. S. 3.



## SECT. 36.

## S. 9.

will. The fiery streame issuing out, and coming forth from before him, notes the continuation of execution, till all his minde be fulfilled. The thousand thousands ministring unto him, &c. signifie the *affection, assent, and assistance* of Saints and Angels in that execution, 1 Cor. 6. 2, 3.

After this description of the posture of this Judicature, it followes to the twelfth verse, concerning the *acts* of this Judicature. (For take it for a considerable rule, when the Lord is to doe some notable thing for his people, or against their enemies, it is represented in Scripture in the forme of a *Day of Judgement*, Deut. 33. 2. Job 1. Psal. 50. Jude ver. 14.) The *Judgement, or Judicature being set, and the Bookes being opened* (as aforesaid) Daniel beholds till the Beast was slain, and his body destroyed, and given to the burning flame; That is, the Judicature sate on purpose to condemne and execute; that is, to destroy the fourth Beast with ten Hornes, the *Antichristian Roman Monarchy*, divided into seven and three Hornes; opposing Christs Kingdome with *Papall and Mahometan Heresie and Tyranny*; and this Judicature sits (ver. 26.) to destroy the ten Hornes, divided into seven and three (ver. 24, 25.) and to consume them unto the END, as the connexion of those three last named verses evidently gives in. The meaning is, that upon the *total* of the fourth Beast, in both his limbs or parts, of *Turke and Pope*, in both his powers, *Secular and Religious* (alias *irreligious*) must be a continuall destruction, till a full end of his ruine be compleated. The opening of the Bookes signifies an open discovery of this Beast, and of all his Lumbes, and all his impieties, to them that afore admired, adored, or obsequiously submitted to him, and to all others that will come in to the Lord Christ, and his cause, to give the said Beast a proportionable reward. Observe that it is said in the ninth and tenth, ver. That Daniel beheld the fourth Beast, till the Judicature was set, and the Bookes were opened; and ver. 11. he beheld till the Beast was slain; which seemes to me aptly to set forth, that though a deadly blow be given to the Beast at the first erecting of the Throne of Judicature, yet his destruction comes on by degrees, and is not compleated till the end of the striving, mentioned Dan. 12. ver. 1. compared with ver. 11, 12. To understand this more clearly. This fourth Beast (saith the text) is various, and strange from all the rest (as aforesaid) It hath ten Hornes, and among them came up another little Horne, breaking off three of the ten. All which aptly may signifie these three things. 1. The *Roman Empire*. 2. The *Papacie*, rising out of that. 3. The *Turkish state*, rising out of both (as hath been touched afore.) Now the two first growing into one (the *Papacy* swallowing up the *Emperialtie*) may be destroyed at the first setting of the Judicature; the third, the *Turkish Dynastie*, or power may immediatly after begin to fall, and so fall more and more before the *Jewes* (the *Gentiles* assisting them) till it be fully downe: which graduall seemes to be further hinted in ver. 11. First, the BEAST is slain. 2. His BODY is destroyed. 3. GIVEN to the BURNING. Sure enough (to humane reason) it seemes probable the *Papacie* should

should first downe; whose imagery and idolatry are the great offence hindering the *Jewes* from turning *Christians*, and to stand up for their deliverance. In this graduall destruction of Antichrist (in the generall) Mr. *Parker* on *Daniel*, doth fully concur with me \*. And he goes on confidently thus farre further; as to assert that this graduall ruine of *Antichrist* shall be in acting, the space of those forty five yeares hinted in *Dan.* 12. 11. 12. from one thousand two hundred and ninety, to one thousand three hundred thirty five, which are just forty five years. Of which computation more after. But

Having seen *Daniels* vision of the destruction of the fourth Beast; next in verse the thirteenth he shewes us in a further vision, who takes the Kingdom or Monarchy of the fourth Beast, with an explication of all former passages in this chapter.

But it seemes by the twelfth verse that the former three Monarchies were not destroyed in the destruction of the fourth. For *Daniel* having shewed us in the eleventh verse, *that the fourth beast was slain, and his body was given to the burning*, followes on presently in the twelfth verse, telling us, *that as concerning the rest of the Beasts, they haad their dominion taken away, yet their lives were prolonged for a season, and a time.* We Answer: 1. If we keep close to the words of the originall, then thus we must render it (just as there, word for word)

*And they tooke away the dominion of the rest of the Beasts; for \*length of life was given to them but for a time and season.* The words are an answer to a supposed question that might be put, *viz.* And what (might some say) became of the rest of the Beasts? why (saith *Daniel*) they (that is each from one another, the latter from the former) *took away the Dominion of the rest, residue, or remainder; for it was granted unto them (by the ancient of dayes vers. 9.) to live in person and power but for a time, and a season.* All which *Daniels* vision presents, to set forth antithetically the excellency of this fifth Kingdom, or Monarchy, that it was free from all such *shortenings*; and in *that* sense to be *for ever*. Yea, materially in the person and felicity, to be *absolutely for ever*. 2. If any hanker, and long after the *sence*, that our translation hints, as if the three former Beasts had a kind of life allowed them, after their dominion was taken away; to give these content, we can give them this faire answer (which may likewise be handsomely improved as to the illustration of the ruine of the fourth Beast, and so of the glorious remaining of the fift Monarchy) That though the three former monarchies were dis-robbed of their Monarchicall paramount Emperiality, the former by the latter, yet those three (divine providence permitting) had continued unto them some degree of regality, untill some good space of time that the fourth had been in being and power: which is the more probable. 1. Because, how else could it bee said, that the third *trampled the second*, and the fourth the third; yea, all the remainder of the former; unless they had some entiry or being to be trampled. 2. Because the whole Image is broken by the ruine on the feet of the fourth and last. And therefore probably there were certaine broken limbs of the three former, remaining to be beaten in-

\* Mr. Parker in  
Vil. & Prophef.  
Exp. p. 3233.

S. 10.

\* Chal. 7 which  
like *matriva*  
*prima* (as Mr.  
*Medo* speaks)  
accepts of many  
significations,  
and stands  
as a *causal* in  
many places of  
Scripture, as  
Psa. 60. 1. 1sa.  
64. 5. 1sa. 39. 1.  
comp. 2 King.  
20. 12. (where  
7 in 1sa. is turned  
7) are  
undeniably ap-  
parent exam-  
ples.

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to dust with the fourth, 3. Because wee have some such account given us in the faithfullest humane Histories. First, For the *Armenians*, part of *Chaldea*, as some learned affirme, had a King and Kingly dignity even unto the dayes of the *Roman* Monarchy. *Tigranes* King of *Armenia* was subdued by the *Roman* *Pompey*, and his Country made tributary, and so stamped under foot. But after a while, even in the reigne of *Tiberius*, the same *Armenia* was fortified against the *Romans*, whom the Emperour rather pacified (with promises) then subdued with Warre; who after got the staffe so far into their hands againe, that in the reigne of *Jovinian* they were called *Friends*, not *Vassals*, to the *Romans*. Secondly, For *Persia*, they had great power in the time of *Antiochus the great*, and of his sonne, *Antiochus the vile* (of the *Greeke* Monarchy) downe unto, and farre into the times of the *Roman* Emperours. Of whom *Julian* lost his life; *Valerian* went under rancome, and *Jovinian* put to the shamefull foyle, of the losse of foure whole provinces. Thirdly, For the *Grecian* Monarchy; after the *Romans* had trampled *Egypt*; *Anthony* and *Cleopatra* being subdued by *Augustus*, and their Countries reduced to Provinces: yet after the *Greekes* did so far shake off the *Roman* yoake, as that they withstood divers of their stoutest Emperours, viz. *Galienus*, *Aurelian*, and *Dioclesian*. And this last answer doth also well illustrate the prophesie; That whereas somthing of the former Monarchies remained in the days of the later, yet the fift should leave nothing of the fourth, and so nothing of the former: All being to be broken in the feet of the fourth; So glorious should the fift Kingdome be. Now let the reader take which answer he pleaseth.

## S. II.

Having cleared (we hope) this knot, let us now goe on with *Daniels* visions; wherein, he having already shewed us (towards the discovery of the *who*, and *what*, that destroyed the fourth Beast) the posture and Acts of the Session of *Judicature*; next he represents to us the person or persons, the *Captaine*, and his *Army* that tooke from the fourth Beast the *Roman* Monarchy, and all other Kingdoms, into their owne hands of power; and these are, *Christ* and his *Christians*, vers. 13, 14. *Daniel* saw in the night-visions (fitly signifying the Antichristian darknesse that then clouded the Church) one like the Son of Man come with the cloudes of Heaven. This is *Christ*, who relatively as a King and *Captaine* Generall (as the Scriptures set him forth;) and *Mystically* as he is by union of the Spirit, head of his Church, doth infer (as soon as he is come) an Host of *Christians* at his heeles, as part of his Session when hee sits; all which must necessarily bee here understood, as the 18, 26 and 27 verses (being of the interpretation of the vision) give sufficient warrant. vers. 18. But the SAINTS OF THE MOST HIGH shall take the Kingdome for ever, even for ever and ever, vers. 27, 28. But the Judgement shall sit, and they (of the Judgement) viz. as it is in this vision, the Son of Man and his ten thousand times ten thousand of all Nations, Languages and Peoples that beleeve in him, shall take away his (the fourth Beasts) dominion, to consume, and destroy it to the end. And the Kingdome and Dominion, and the greatnesse of the Kingdome under the whole Heaven shall

Zech. 1. 8.  
 Heb. 2. 10.  
 Revel. 19. 11,  
 12, 13, 14.



shall bee given to the PEOPLE OF THE SAINTS OF THE MOST HIGH, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve HIM. Where most evidently, Christ called here the Son of Man, doth as a publicke person, and a representative, as the second Adam of all mankind that beleewe, include and signifie all the sonnes of men that beleewe; and they and he are so one mystically by faith, and relatively as a corporation, or united Emperiality, that it is indifferent to the Holy Ghost to mention HIM, or THEM to be the Ruler of this fifth Monarchy.

As for that his coming we mentioned but now, Daniel expresseth it in the said thirteenth verse, *The Sonne of man came with the Clouds of Heaven.* Upon which words Mr. Parker saith thus; "The Sonne of man is Christ the Head, including also his Body the Church, as appeareth ver. 26, 27. He is said to come, and this is his second coming, in a large sense, comprehending his coming to beare rule on earth, by setting up his Kingdome, breaking down the enemy, and this is the space of forty five yeares; and then his visible appearing at the Resurrection immediatly ensuing, to finish the New Jerusalem begun, in heavenly perfection. And in this large description his second coming is usually taken in the Prophets. He is said to come in the Clouds of Heaven; that is, on high, above the glory, and power of the Kingdomes of the earth, in the super-eminent Majesty of his Kingdom, Rev. 11. 12. Isa. 52. 13. Mat. 24. 30. Thus Mr. Parker. I only adde this, that by the current and tenour of Scripture this phrase of his coming in the Clouds, signifies withall, that he shall visibly and really appeare in the natural Clouds, at that his second coming but now mentioned; as Christ himselfe, and Saint John expounds the Prophets, Matth. 24. 30. Revel. 1. 7. Then shall appeare (saith Christ, in that twenty fourth of Matthew, ver. 30.) the signe of the Sonne of Man in Heaven, and then shall all the Tribes of the earth mourne, and they shall SEE the Sonne of Man coming in the CLOVDES of Heaven, &c. And saith John (in that Revel. 1. 7.) Behold he cometh WITH CLOVDES, and every eye shall SEE him, and they also that pierced him.

He is said in the same thirteenth verse, both to come to the Ancient of dayes, that is, as he is Mediator, to the end to obtaine the Kingdome for his Saints, being removed from the enemy. So the Lamb is said to approach to him that sate upon the throne to receive the Booke. And he is also said to be brought lesore the ancient of dayes; which words, saith Mr. Parker, untill better light may shine, I cannot but conjecture (saith he) that they doe signifie the Saints, who bring Christ neare to the ancient of dayes, BY IMPORTUNITY OF PRAYERS, for the obtaining of the Kingdome, and removall of it from the Beast.

Whereupon the Kingdome, with all the dominion, and glory thereof, following in ver. 14. to the end of the chapter, is given to him; that is, to Christ and his Saints, as afore cleared; The beginning whereof saith Mr. Parker, is at the fall of Antichrist, and the setting up of the Throne of Judgement, as appeareth ver. 21, 22,

## SECT. 36.

" 23, 25, 26. and is abiolved in heavenly perfection, at the Resurrection immediatly ensuing. So he. The greatnesse of it is in those words, that *All People, Nations, and Languages should serve him*; signifying, that it is the very same Kingdome, or Monarchy, in *place* and *substance*, only the *quality* shall be better, and the *quantity* bigger; these words holding forth (saith Mr. Parker) " the universall " conversion of the remnant of the earth, who at the fall of Anti- " christ shall be subject to Christ, and his Ordinances, in the hand of " his holy people, the *witnesses of truth*; for which cause they are " also said to be subject to them, v. 26, 27. *Isa. 60. 10, 12.* All that shall " withdraw their necks from such subjection, shall be destroyed. " And this is the first state, or rising of *New Jerusalem*, the space " of five and forty yeares, before its compleating in the resurrecti- " on; which state is specially described by all the Prophets. The description of the *continuance* of this Kingdom of *Christ* is, that it *shall be for ever*, as hath been afore largely opened.

## S. 15.

From the whole visionall representation, and propheticall Narrative in this chapter, Mr. *Archers* short argument (I may call it) in *matter*, is considerable, especially if put into forme, thus.

*Christ, the Son of Man*, must have a *Monarchy on earth*, delivered to him by *God* the *Ancient of daies*, at the ruine of the *fourth Monarchy*, to bee in his occupation at his *second appearance*, and from thence to the end of the world.

But this cannot be meant of his *spirituall* and *providentiall* Kingdome, which he had before the *four* Monarchies, *1 Cor. 10. 1. &c.* as after the end of this world, at the period of the thousand yeares he hath no Kingdom, but resignes up all to the Father, *1 Cor. 15. 24, 28.*

Therefore this is yet to come; the fourth Monarchy being not yet destroyed; nor Antichrist, the main, and most part of that fourth Monarchy.

## S. 16.

\* Huet on Daniel chap. 7.  
ver. 14.

Adde for a close of all we shall say, upon this seventh of *Daniel*, the resolution and reasons of learned Master *Huet* upon the scope thereof. " This Kingdome (saith he \*) is ascribed to the per- " son of the *Messiah*, which in ver. 22, 27. is given to, and possessed " by the *Saints*. It is *Christ's* *authoritatively*; it is the *Saints* by dele- " gation and ministry. And such as *rule for God*, and according to God, " are said to rule *with God*, *Hos. 11, 12. Rev. 2. 26, 27.* which *King-* " *dome* of our *Lord* is either meerly *spirituall* and *inward*, whereof he " maketh no *VICAR*, saving his *holy Spirit*; and this *Regency* he re- " serveth with himselfe, as a peculiar Royalty: or else *outward* and " *mixt*, partly *spirituall* in the Ordinances of *Worship*; and partly " *civill* in *Equity* and *Justice*, according to righteous lawes, &c. " This admits of *Deputation*. And the exercise of it may be ascribed " either to *God*, or *Man* (the first and second causes never jarring) This " is that dominion here mentioned, whereof the *Jews* are deprived, by " the tyranny of the *Roman* Monarchy. Yet now through the glori- " ous appearance of the Deliverer, it is restored to them againe, " never more to be wrested from them. This interpretation, the cir- cumstances

“ circumstances of the Text confirme. 1. It is such a regiment as was  
 “ resisted by that very *People, Languages and Nations*, that after were  
 “ brought in to *serve and obey it*, upon the violent breaking to pee-  
 “ ces of all that perleveryingly resisted it. But thus the *spirituall*  
 “ Kingdome of Christ is not let up. *Ergo*. 2. This Kingdom is such  
 “ as may admit of humane deputation: *viz.* that may be exercised  
 “ by the Saints on earth, ver. 22. *Judgement was given to the Saints*  
 “ *of the most high, and the Saints possessed the Kingdom.* But Christs spiri-  
 “ tual Kingdom admits of no deputation; seeing none among men can  
 “ give the *Spirit*, command the *Conscience*, or move the *Will*, but *Christ*  
 alone. So he. I will adde a word, and I have done with this Scrip-  
 ture; and that may be a third Argument: The dominion here pro-  
 phesied and promised, is that which was taken from the Jewes.  
 1. By the *Babylonian captivity*, wherein *Daniel* and the Jewes now  
 were; and in a way of *comforting* him and them, against this their  
 present desolate condition, these *visions*, and predictions are given to  
 him; and upon his sadnesse at first dark sight of them ( frequently  
 mentioned in this booke) they are further explained to him. See  
 more in an exact consideration of the whole ninth chapter of this  
 prophesie. 2. By the *desolations of Jerusalem*. And accordingly *Daniel*  
 sadly complains in prayer to God in chap. 9. ver. 12. *That under the*  
*whole Heaven hath not been done, as hath been done unto Jerusalem.* And  
 for his comfort it is answered vers. 24. That there were *but seventy*  
*weekes to be determined upon the holy City*: which now hee understood  
 (ver. 1. 2.) that they were neare expiration. 3. By the *ceasing of the*  
*daily sacrifice*, which is expressly mentioned chap. 12. 11. as from  
 thence to begin the account of one thousand two hundred and nine-  
 ty yeares, at the expiration whereof their full deliverance should  
 commence. Now observe, That therefore the dominion passing  
 away from the Jewes, 1. passed away by *Temporall calamities*; as in  
 the *captivity*, and the *desolations of Jerusalem*: 2. By the interrup-  
 tion of outward publicke worship. But the spirituall Kingdome of  
 Christ, he *ruling their hearts by his Spirit*, and they *worshipping him*  
*in secret with spirituall worship*, cannot passe away from a people by  
 those two things. But contrariwise, as the *Jewes* were a religious  
 people, and the onely Church of Christ, many years after the cap-  
 tivity, yea, and some hundreds of years after their returne, till the  
 Apostles times; so the *Christian Church* was most flourishing spiri-  
 tually, when outwardly most persecuted, under the ten persecuti-  
 ons, and were faine to serve God in *secret*, at dead midnight. Com-  
 pare the story of the *Apostles* with *Rev. 11. 1. &c.* and *Rev. 12. 1. &c.* all  
 which relate to those times; as Mr. Fox in his *Book of Martyrs* gives  
 us a particular account.

Fox Martyro-  
log Volum. 1.



## SECT. 37

## SECT. XXXVII.

Wherein Daniel chap. 11. and chap. 12. are collated so far, as they assert our maine Thesis, touching the **GENERALL AND GLORIOUS RESTAURATION OF THE CHURCH, AND RESTITUTION OF ALL THINGS.**

## §. 1.

**T**hat I may, as often as I can deliver my selfe from the prejudice of singularity, and save my labour in doing things well done to my hands, I shall here also put learned Mr. *Huet*, and Mr. *Mede*, in the *Van*, and after them, to my power I shall bring up the *Reare*; For they have well cleared, as I conceive, many things, and corrected some *versions*, *punctations*, and *obscurities* of both these chapters; which had need enough, afore any solid inferences can thence bee safely made. As for any thing considerable in the eighth chapter, (to our matter in hand) it may be touched occasionally as we go on, with these, and other Scriptures.

## §. 2.

“The whole eleventh chapter (saith Mr. *Huet*) concerns the state of the Jewes under the three last humane Monarchies, *viz.* the Persian, Grecian, and Roman. The twelfth containes the Jewes deliverance: the first mention of the Romans is in the thirtieth verse, of the eleventh chapter; For the ships of Chittim (alias Kittim) shall come against him; therefore he shall be grieved, and returne, and have indignation against the holy Covenant; so shall he doe, he shall returne, and have intelligence with them that forsake the holy Covenant. Which v. Mr. *Huet* paraphrastically readeth thus: For the Navy of the Romans shall come against him (Antiochus Epiphanes, alias Epimanes, being rather furious then fair) for fear of whom he shall be forced to retire from Egypt, and by the way shall execute his fury upon the Jewes, the refractory Jewes assisting him, For (saith Mr. *Huet* in his exposition of this thirtieth verse) whereas the Romans *alde*, sent under the conduct of *Popilius*, are called ships of Kittim (alias Chittim) it is for that originally they came of Kittim, who was one of the Sons of *Javan*, Gen. 10. 4. from whom, not onely some parts of *Grecia*, but all *Italy* did originally spring, Ancient Records declaring how *Latinus* transported the *Citians* from the *Greekish Islands* into *Italy*. The which is the rather probable, all antiquity concluding the *Italians* originally to spring from *Gracia*. And ships of Kittim are here mentioned, rather then people of Kittim; 1. For that the arrivall of the ships onely, in the Haven of *Alexandria*, drove *Antiochus* from *Egypt*, without any other hostility; the Souldiers being never landed. 2. For that the history of the Roman greatnesse, beginning from these times, the Lord would have his people at once discern the rise, and ruin of their last and great oppressor; which he doth by citing *Balaams* unwitting prophesie Numb. 24. 24. That the SHIPS of KITTIM should assist ASSUR, translating it into a province, and also should assist HEBER, the JEWES; sacking their City, and scattering their people on the face of the earth; and yet in the

"the end shall perish for ever; the *Ancient of dayes* casting this fourth  
 "Monster into the streames of fire, and restoring the dominion to  
 "his owne people. So that the wise-hearted *Jewes* might know, that  
 "when the *Romans* came against *Antiochus* the vile, that their last  
 "oppressor was at the doores, who yet should perish for ever. But first  
 "*Antiochus* must finish his Scene, who is yet in this vision upon the stage  
 "of power, acting his fury against the *Jewes*, of which a touch in the  
 "former verse; now followes more in v. 31. *And Arms shall stand on his*  
 "*part, & they shall pollute the sanctuary of strength, and shall take away the daily*  
 "*sacrifice, and they shall place the abomination that maketh desolate.* Which  
 "Mr. *Huet* thus paraphrastically readeth: "Wherein (that is as afore, in  
 "executing his fury on the *Jews* having other power to assist him, he shall  
 "defile the holy Temple, and trample under the strong holds of *Sion*; and shall  
 "destroy the Ordinance of Gods daily worship, placing in the Temple an  
 "abominable Idoll, causing desolation where it comes. Upon which he  
 "comments thus; In the which attempts against *Jerusalem*, besides  
 "his confederates among the *Jewes*, he had other forreigne Cap-  
 "taines assisting herein, who indeed were the speciall actors of these  
 "Tragedies, as *Philippus*, *Andronicus*, *Apollonius* (2 *Machab.* 5. 22,  
 "23, 24.) men of insatiable cruelties; who having taken the Fort  
 "of *Sion*, they fortified it against the *Jewes*, and committed mi-  
 "serable massacres, without either respect of Sex or age (1 *Machab.*  
 "1. 35.) also polluting the Temple. First, By the blood of Innocents,  
 "slaine before the Altar: Which being a sanctuary of refuge from  
 "blood, was polluted by the effusion of it, 1 *Machab.* 1. ver. 37, 39.  
 "compare 2 *Chron.* 23. 14. Secondly, By their presence in the Tem-  
 "ple, who were strangers to God and his Religion; *As* 21. 28.  
 "Thirdly, By meddling with holy things, and touching the con-  
 "secrated places and vessels. Fourthly by disannulling the ordinances  
 "of Gods daily Worship, interdicting the holy Assemblies of the  
 "Temple, 1 *Maccab.* 1. 45. and commanded the *Jewes* to sacrifice  
 "in every Ciry, ver. 51. And lastly placing the abominable Idoll  
 "*Jupiter Olympius*, in the Temple, and his sacrifice on the Altar of  
 "the Lord, ver. 54. called there the abomination of desolation. Abomi-  
 "nation, by a propheticall phrase, *Fer.* 32. 34. Idolatry being most  
 "abominable to God, *Fer.* 1. 13. And of desolation, because Idolatry  
 "brings desolation upon the good *Jewes* in grief on their spirits: up-  
 "on the bad that fell to Idolatry in plagues upon the land. In these  
 "fore desolations and destructions by madde *Antiochus*, a great triall  
 "of mens hearts appeared, as it followes in verse 32. *And such*  
 "*as doe wickedly against the Covenant, shall be corrupt by flatteries; but the*  
 "*people that doe know their God, shall be strong, and doe exploits.* Which  
 "Mr. *Huet* in his way of paraphrase renders thus; In which tryals ma-  
 "ny of the *Jewes* shall be corrupted by faire speeches, to deny their religion;  
 "but such as are faithfull with God, shall gather courage, and cleave to their  
 "religion. Whereof in his Commentary, he gives us a brieffe account.  
 "Diverse *Jewes* (saith hee) revolted from the faith, and joyned  
 "with him against their brethren, as *Menelaus*, who was guide to  
 "*Antiochus*, in robbing the Temple, and was more outrageous  
 "against

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"against his Brethren, then the very Gentiles themselves, 2 Macca. 5. ver. 15. and ver. 23. Jason, who entred the City with a thousand Souldiers, and made havocke of his Country-men. Also Alcimus, who contrary to his Oath, betrayed his brethren, and aided Bacchides, 1 Maccab. 7. 5. 16. besides multitudes of inferiour ranke. In the 33. and 34. verses follows the event: *And they that understand among the people, shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoile many daies. Now when they shall fall, they shall be holpen, with a little helpe; but many shall cleave to them with flatteries.* Which paraphrase-wile M.H. renders thus; "Tea, such of them as have the knowledge of the law, shall instruct and incourage their brethren, in these sufferings; yet many of them shall suffer the sword, fire, bondage, and spoile for many daies. Yet in this distresse, this shall be holpen by the courage of some zealous of religion; yet among them many of false and treacherous hearts shall be joyned. Which in his Commentary he explaines thus, Of the Saints of these times, some were put to death by the sword, 2 Maccab. 5. 26. Others were cast into the mercilesse fire, 2 Maccab. 7. 5. Others spoiled of their goods, 1 Maccab. 1. 35. And others were sold to the Gentiles for slaves, 2 Maccab. 5. 24. The little help they had (in these distresses) was the exploite of Mattathias, and his Sons; Judas and his Brethren. Who though they were but a handfull in respect of Antiochus his Army, yet through the good hand of God prospering their attempts, they were a refuge to their distressed brethren, and a victory to their enemies. To whom they gave many onsets, and many foiles, 1 Macca. 2. 24, 25, 44. yet were there many false brethren, as Alcimus and others.

## S. 3.

In the 34. ver. which according to our last English translation is [ *And SOME of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end, because it is yet for an appointed time* ] We have, saith Mr. Mede, "Clausulam persecutionis Epiphaniana, &c. That is, The close of Epiphanes his persecuting: And therefore he reads it, and notes it thus: *And of those that are understanding (men) MANY shall fall, for the tryall of them, and to make them pure unto the time of the end; there putting the full stop [.] of the whole five and thirtieth verse: adding at those words [unto the time of the end] this note [That is to (saith he) the end of the Greekish Kingdome]* And accordingly he comments upon it thus; "With this close (saith he) of the Epiphanian persecution, the Greekish Kingdome, according to the reckoning of the Holy Spirit is judged to have its end; neither beyond that doth it come into the account of the propheticall Tetrarchy, or quaternion of four Kingdomes. And bids us for this to compare Dan. 8. 23. באחרית מלכותם. To which let me not inconveniently adde this, that our English renders that of Dan. 8. 23. [ *And in the LATTER time of THEIR KINGDOME* ] But Pagnin and Arias, in novissimo regni eorum, i.e. in the last of their Kingdome.

\* Note that in all the general sense of the verses following of this 11. chap. of Dan. which Mr. Mede gives of them, as to signifie the fourth Roman Monarchy, Mr. Huet also doth concur with him.

## S. 4.

"In the 36 verse the former part, we have (saith Mr. Mede \*) the characterisme of the fourth, to wit, the Roman Kingdom, &c. This verse



verse in our English is rendered and pointed thus [ *And the King shall doe according to his will, and he shall exalt himselfe and magnifie himselfe above every God; &c.* ] But Master Mede begins this 36 verse higher, viz. from the last clause of the five and thirtieth verse: which last clause is reckoned to begin immediately after the word [ *end* ] thus: [ *even to the time of the end* (or as Master Mede) **BECAUSE**, as yet unto an appointed time, a King shal doe according to his pleasure, and shal extol and magnifie himself above every God ] "For faith he, these words ( as thus parted, and pointed ) are a *Transition*. " And the Article [ *H* ] prefixed to [ *King* ] ( המלך ) is not here *avanti* commemorative, or repetitional of some thing, or person, mentioned afore, but in this place onely signifies some certaine or eminent thing, or person; as it doth likewise, in *Isa. 7. 14.* Behold a Virgin shall conceive; ( of which virgin there is no mention afore, yet is it written with that article prefixed ) [ העלמה ] And of the ill placing of *Soph Pasuck* ( the Hebrew full point ) in the middle, or body of the verse, contrary to distinct order and sence see *Gen. 23. 17.* and elsewhere. In which place of *Genesis* the full point, put at made sure in our English, or the Hebrew סביב [ round about ] which is all one ( the Hebrew differing a little in the order of the words ) is contrary to nature. For doubtlesse the assurance, and the person to whom the assurance is made, should be put both within the same period, or full stop. But you see ( if you list to turne to it ) in the English translation, which is pointed just according to the Hebrew [ *the field and the cave, and the trees of the field of Ephron were made sure* ] put in the seventeenth verse, locked up with a full point. And then the eighteenth verse begins [ *unto Abraham for a possession* ] Mr. Mede having thus parted and pointed this six and thirtieth verse of the eleventh of *Daniel*, he comments upon as much of it as is afore expressed by him thus. " The thirty sixth verse, is the characterism of the fourth, or Roman Kingdome, from the conquering of *Macedonia* to the end of *Augustus*, who as it were with a certaine fiercenesse, and torrent of fortune, brought into subjection to himselfe the Gentiles; or Nations; and their gods \*. See the like phrase also concerning the rising *Persian Monarchy*, *Dan. 8. 4.* and touching the *Grecian Dan. 11. 4.* By a propheticall Trope, *The Gods of Cities and Nations are said to be made subject and conquered*, when the Nations and Cities themselves are brought into subjection, over whom those gods were supposed to be presidents and protectors, (*Isa. 46. 2. Jer. 50. 2. and 51. 44. and chap. 48. 7.*) Even as on the contrary (which you may more wonder at) they are said to serve those Gods (that is politically) who are compelled to submit their necks to those Nations, whose gods they were, *Deut. 4. 28.* with parallell places in chap. 28. ver. 36, 64. and *Jerem. 16. 13.* and *1 Sam. 16. 19.* upon all which places, see the *Chalde paraphrase*. Here only it will be worth while to consider the solemne custome of the *Romans*, when they besiedged Cities, of calling forth in verse those gods or goddesses that were the protectors of those places; to bring them to be on their side, casting away their tutelarity, or protection of their enemies.

M m

In

\* Vid. Florum  
l. 2. c. 7. Pater.  
l. 3. c. 6. 1 Macc.  
c. 8.

\* Formulam  
vide apud Ma-  
crob. l. 3. Satur-  
nal. c. 8.

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In the latter part of the six and thirtieth verse (which Mr. Mede renders [ *Moreover he shall speak, or edit stupendious things against the God of Gods, and shall prevaile till the indignation be consummated; for there is made a decision of the time.* ] ) "There is the characterisme of the same fourth, or Roman Kingdom, from the death of *Augustus* "to the abrogation of *Gentilisme*; in which intervall of time, the "said Roman Empire crucified *Christ*, THAT GOD OF GODS "then appearing in the flesh under *Pontius Pilate*; and exercised the "worshippers of HIM with direfull persecutions and butcheries for "near three hundred years.

## S. 6.

In the thirty seventh verse [ *Furthermore, moreover, or hence forth (as Mr. M. renders it) he shall not regard, nor give any heed to the gods of his ancients, or the desire of women; yea, he shall not give his mind to any Deity, but shall magnifie himselfe above all* ] is set forth the characterisme of the Roman State for the times following the abrogation of the religion (viz. *Gentilisme*) of their Ancients, and the bringing in of *Christianisme*, by *Constantine the Great*, and his Successors. By occasion whereof single-life (contrary to the ancient institutes of the Romans) begins to be preferred afore marriage, and to glory in its priviledges\*. But with all, unto the worship of that only true God, to whom they had ingaged themselves with sacred Christian Initiations, taken up in Baptism, they superinduced new petty-puppet-gods and Idols, whom they worshipped not onely in the same Temple, but at the same Altar.

\* Vid. Sozom.  
l. i. c. 9. Euseb:  
de vit. Constan  
l. 4. c. 26.

## S. 7.

\* לאלה *similem praefixi*  
usum habet,  
Ezr. 15. Lev.  
16. 21. Num. 9.  
15.

\* Vide Cinqvis  
M. M. commen.  
deas ad 6. T. ub.  
p. 114. 115.

Verf. 38. Mr. M. renders thus; For together with GOD\*, he shall honour Mahuzzim in his seate; I say with GOD whom his Ancients acknowledged not, he shall honour (THEM) with gold, and silver, and precious stones, and desireable things. "For (saith M.) these are "they whom the holy Spirit calls *Mahuzzim*, that is, *Defenders*, or "Titular-Deities; with which sort of titles of deceased Saints, and "Angels, the Romans worship them as their Patrons, Protectors, and Mediators between God and men\*. For the confirmation of which signification I speake of, it maketh, that the Septuagint renders שׁעוּר in the *Psalmes* fives times by *ὑποστυλις* (a Defender, as with a Buckler) and the *Vulgar latine*, so often by *protectorum*, a protector: *vide sis loca*.

## S. 8.

Verle 39. And (according to Mr. M. translations) he shall make fortifications common to Mahuzzim, and THE STRANGE GOD, whom acknowledging he shall abundantly honour; and shall make them (the fortifications, or *Mahuzzim*) to rule over many, and shall divide the land for a reward. "Where, saith Mr. M. are understood "either the Temples of the *Mahuzzim*, to be dedicated in common "to GOD (whom he had chosen, having nulled the religion of his "Ancesters) and to *Mahuzzim*, juxta formulam N. of N. whose reliques are wont there to be placed (so that indeed it may be the same with that which went afore, he shall honour *Mahuzzim* in his seate; that is, in the fear of GOD, which his fore-fathers acknowledged not;) or perhaps the Images are so called, in which their Deities are visibly set up, as cloathed with coates of Maile or armour

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"mour of defence. For indeed with the same or the like similitudes,  
 "or Images, with which the *Roman* represented his petty-puppet  
 "gods and *Mahuzzim*, he would likewise represent the zealous or  
 "jealous God of *Israel*, whom he had chosen to himselfe to wor-  
 "ship. And moreover these Temples, or Images of his *Mahuzzim*,  
 "or if you had rather, those *Mahuzzims* themselves he shall make  
 "to bear rule over many, and shall divide unto them the Land for a patri-  
 "mony, and territory. A known thing.

"Moreover, because it addes, as a thing of great moment, to the  
 "interpretation of this prophesie, I would not have it escape the  
 "observation of the reader; That even as by the *Jewes* who had the  
 "only true GOD of their Fathers, the *Gods of the Nations* were  
 "accounted and called *strange Gods*: So on the contrary by the *Ro-*  
 "*mans*, who were the worshippers, of false Deities, from the very  
 "beginning of that Nation, the true God was accounted and called  
 "the *strange God*, and indeed only and solely HE; For as much (as  
 "Leo the Great hath it in one of his Sermons). when Rome did domi-  
 "neer almost over all Nations, she served or adored the errors of all Na-  
 "tions, and seemed to assume to her selfe great religion, because it refused  
 "no falsity. From this mind proceeded that of the Philosophers,  
 "when Paul preached the Gospell at Athens\*, He seems (say they)  
 "to be a setter forth, or declarer of STRANGE GODS. And to  
 "the same purpose tended that inscription† alleadged by the Apo-  
 "stle ΘΕΩ ἀγνώστῳ καὶ ἑτέρῳ TO THE UNKNOWNNE AND  
 "STRANGE GOD\*\*. What say you to this, that *Licinius* about  
 "to enter into that criticall, or deciding battle with *Constantine*, doth  
 "expressely by name upbraid him, That having violated his Fathers In-  
 "stitutes, Ordinances, or Customes, had chosen to himselfe ἑτέρῳ μαθεῖν a cer-  
 "taine strange God to be worshipped by him: But on the contrary, he him-  
 "selfe with his Army did worship Θεῶν πατρὸς ἡμῶν καὶ ἀνδρῶν  
 "παλαιῶν οὐκ ὄντων his Fathers Gods which they had left him from their progeni-  
 "tors since their beginning\* \*.

ΘΕΩΝ ἁγίων; ΘΕΟΙΣ ΑΣΙΑΣ ΚΑΙ ΕΥΡΩΠΗΣ, ΚΑΙ ΑΙΘΥΣ. ΘΕΩ ΑΙΝΟΥΕΤΟ ΚΑΙ ΕΒΛΟ-  
 "That is, The whole inscription of the Altar is this, To the Gods of ASIA, and of EUROPE, and of LI-  
 "BYA. To the UNKNOWNNE, AND STRANGE GOD. Beza also mentions the same, reciting  
 "Philippida his History; with Pausanias, in Atticis: And Hieron. in Tit. a. \* \* Vid. orat. Licinii ad milit.  
 "apud Euseb. l. 2. c. 5. D. vitā Constantini.

Verse 40. And, or but, in the time of the end (as Mr. M. trans-  
 "lates) the King of the South shall invade or set upon him by War, and the  
 "King of the North shall rush in upon him as a whirl-wind, with charriots,  
 "and horse-men, and mighty ships; and entering into the Countries, hee  
 "shall overflow, and passe through. On which Mr. M. comments thus;  
 "But (saith he) for so heinous a commixtion and against GOD,  
 "impatient of a Corrivall and an Image, he (the Roman) shall bee  
 "punished by the *Saracens* from the South rushing into his provinces  
 "and snatching away a very great part. Then after by the *Turkes*,  
 "a *Northerne Nation*, who indeed should first assault the *Saracens*,  
 "but having overthrowne their Empire, shall so passe over their  
 "borders towards the *Romans*, that they shall bring upon the Ro-

S. 7.

\* Act. 17. 18.

† Ibid. ver. 23.

\*\* The word  
 ἑτέρῳ strange is  
 not in our or-  
 dinary Greek  
 copies. But Mr.  
 Mede reads ac-  
 cording to the  
 Greek Scholia  
 whose words  
 are these 'Εγὼ  
 δὲ ἢ πατρὶν ἢ

S. 8.



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“man world, a destruction that shall bee by far the most grievous;  
 “and greatest that ever hath been heretofore, or untill the final de-  
 “struction of them, now at the doore, enforce it to bee taken a-  
 “way.

Note here, and in comparing the next verse, viz. 41. the former  
 “part, that the *time of the end*, wherein those evils from the *South*,  
 “and from the *North* shall lye, and presse upon the *Romans*, are  
 “fore-told to be the *last period* of the *Roman State*: which is else-  
 “where defined within the course, or current of a *time, and times,*  
 “and *halfe a time*; in which that King should audaciously presume  
 “to practise so great a wickednesse against the **GOD OF THE**  
 “**CHRISTIANS**, whose worship not long afore he had taken up.

For *בְּעֵת* at the time of the end is of the *וְשֵׁנִי זְמַנִּים* of the *latter times*  
 or of the *Roman Kingdome*, when the King of the *South*, i. e. the  
*Saracen* shall push at him, and the King of the *North*, i. e. the *Turke*  
 shall come against him, like a *whirlewind*, &c. Both the *Saracen* and  
 the *Turke* should plunder the *Roman Empire* within these *וְשֵׁנִי*  
*זְמַנִּים*, the *latter times* thereof, within this *inter-capedo* of time hap-  
 pened the *invasions* both of the *Saracen* and *Turke*: the former a-  
 bout *Anno Dom.* six hundred and thirty, the latter *Anno* one  
 thousand three hundred, or before. See *Com. in Apocal. ad Tub. 5.*  
 and 6. And of *וְשֵׁנִי זְמַנִּים* see the *Apostacy* of *latter times*, p. 71.

## S. 9.

Verf. 41. the former part: and he shall enter (as Mr. M. trans-  
 lates) into the land of beauty, or renowne (that is into *Palestine*, or the  
 “*holy Land*. For *אֶרֶץ צְבִי* and *אֶרֶץ יְפִי* are constantly in this booke  
 “a description of *Palestine*, or the *Holy Land*, see chap. 8. ver. 9. and  
 “of this chap. verf. 16, 45.) The latter part of this one and fortieth  
 verse is [ *And many shall be overthrown, but these shall escape out of his*  
*hands, Edom and Moab, and the cheife of the children of Ammon* ] to  
 “wit (saith Mr. Mede) the *Inhabitants of Arabia Petrea*, which  
 “were never yet provincials of the *Turkish Empire*. The *Inhabitants*  
 “of *Arabia petrea* were never to this day brought under the *Turkish*  
 “yoake. Yea it is granted, to pay to some of them, a certain annu-  
 “all tribute, that they may not infest with robberies the troopes of  
 “those strangers, rambling thereabout, up and downe. By which  
 “thou mayst understand (saith Mr. M.) that of the Angell in  
 “the one and fortieth verse concerning the *Edomites*, *Moabites*, and  
 “the *halfe, or middle part* of the children of *Ammon*, escaping the hand  
 “of the **KING OF THE NORTH**.

## S. 10.

Verf. 42. He (viz. the *Turke*) shall stretch forth his hands also upon  
 the *Countries* (viz. of those parts) and the land of *Egypt* shall not e-  
 scape; “though it should hold out long, under the *Marmalukes*, even  
 “till the year one thousand five hundred and seventeen.

## S. 11.

Verse 43. But he shall have power over the treasures of gold and silver,  
 and all the precious things of *Egypt*, and the *Cushites*; “That is, the  
 “neighbouring Nations, whether of *Africke*, or *Lybia*, as in those  
 “of **ALGIERS**, &c. or of the *Arabians*, in Scripture called *Cushims*;  
 “these shall be at his steps, that is, at his devotion.

## S. 12.

Verse 44. and 45. But tidings out of the East, and out of the North  
 shall

shall trouble him; therefore he shall goe forth with great fury to destroy, and utterly to make away many. And to that purpose, he shall plant the Tabernacles of his palace between the Seas, in the glorious mountain of holinesse. "As צביו and צביו. So here קדש צביו refer to the Holy Land. The tidings from the East, and North, may be that of the returne of Judah and Israel from those quarters. For Judah was carried captive at the first into the East, and Israel by the Assyrian into the North (namely in respect of the Holy Land) and in those parts the greatest number of them are dispersed to this day. Of the reduction of Israel from the North, see the propheties Jer. 16. verse 14, 15 and chap. 23. 8. Also chap. 31. 8. Or if those tidings from the North may be some other thing, yet that from the East I may have some warrant to apply to the Jewes returne, from that of the sixth Vial in the Apocalyps, where the waters of the great river Euphrates are dried up to prepare the way of the Kings of the East. So that it is true, that I incline to apply [The King of the North's going forth (upon the tidings from the East and the North) in a fury to destroy: and to that purpose, to plant the Tabernacles of his palace in the glorious mountaine of holinesse] - to the Jewes returne, and expedition of Gog and Magog into the Holy Land.

Thus Mr. Medes, whom the diligent observer may see that he accounts (if I mistake not) that the Roman and the Turke make up the fourth Monarchy: As before reason (above alleadged) induced me to thinke, that they both make up THE ANTICHRIST: which conjunction of them, in both respects, (according to good reason, their state, and practises in all things being so like) doth (I perceive) prevent many perplexing intricacies, touching the sence of Scriptures.

Now give me leave to put in mine Oare, and to acquaint you with my conception, before I knew of the birth of Mr. Medes. Those things concerning the fourth Monarchy in this 11 chap. of Daniel from vers. 36. to the end of the chapter, doe mightily conduce to the unfolding of that maine passage in Daniel chap. 12. ver. 1. And at THAT TIME Michael shall stand up for Daniels people, that is, the Jewes, to deliver them. For by a diligent, orderly oblation and following of the method and succession of things in this eleventh chapter, from vers. 36 to the end, we are distinctly led downe, step by step, unto that time, touching it as it were with our foot, that we cannot well tread further, without an evident taking notice of it, or to stumble against the sence.

For from the said 36 verse to the end of this eleventh chapter, we have the cleare description of the Roman, the fourth Monarchy, in its full latitude; as the last generall enemy of Jewes and Christians, and ultimate Predecessor and Prejudicer of Christs Kingdome, hindring the setting up thereof, untill that time in the twelfth chapter, verse the first, of Michaels standing up for the deliverance of his people. Which description of it in the generall, holds forth the Tyranny, impiety, heresie, apostasie, and blasphemy thereof, in all the branches springing thence. That Empire, as Heathen, being the stock, or body,

S. 13.

S. 14.

S. 15.

## SECT. 37.

body; and of the same Empire (materially) as divided into the *Po-  
pish* and *Saraceno-Turkish* part, are the maine Master limbes. And  
(which is the wonderfull wildome of God) they are all set forth  
by such characters, and in such a dresse of language, and phrases, as  
admirably comport to every of them, and to each in his severall  
garb, in a way of singularity, though one at once is mainly inten-  
ded. Which observation will easily manifest it selfe to any under-  
standing, that will compare their history, and the passages of this  
prophecie fairly together; particularly, those in the 36, 37, 39, 41. ver.  
*He shall doe according to his will* (viz. leaving all divine rules). *And  
shall exalt and magnifie himselfe above every God* (viz. Kings and Prin-  
ces, and God himselfe, in despising his word, and setting up his own  
decrees above it) *And hee shall speake marvelous things against the God  
of Gods* (viz. Christ Jesus.) *Neither shall he regard the desire of women*  
(viz. in a way of honourable wedlock.) *And he shall rule over many*  
(viz. Countries) *And shall enter into the glorious land* (viz. the Coun-  
try of the Jewes.) &c.

## S. 16.

From the 36. verse &c. to the fortieth is chiefly described the  
*Roman Empire* as *Heathen*; and after, as degenerating into *pontificall*.  
From the fortieth verse to the end of the chapter it is described so  
far forth, as it became first *Saracenicall*, and then *Turkish*. For the  
*King of the South* intends the *Saracens*, who next to the *Romans*  
were the immediate oppressors of the *Jewes*; which *Saracens* were  
described to be a people of the *South*. 1. Because of their rise, who  
arose out of *Arabia*, which is Southward from *Judea*. 2. Beacule  
of their seat; who planted themselves in *Egypt* (*Alexandria* being  
their Imperiall City of their *Souldan*) which was also South from  
*Judea*. The King of the North intends the *Turke*; who next to  
the *Saracens*, were the immediate oppressors of the *Jewes*; the *Turk*  
winning from the *Romans* severall Countries of their Empire. These  
*Turkes* have the notation of a people of the North; partly beacule  
they arose out of *Scythia* (being the Natives thereof) which was  
North from *Judea*; partly beacule they possessed the Country of  
*Syria*, which was North from *Judea*. Of the *Romans* oppressing  
the *Jewes* we heard afore, on Chapter 2. and Chapter 7. and hin-  
ted in this, in verse 36. as *instruments of Gods indignation*. Which  
held to the Apostles times, and further, as we shall hear more after.  
The *Turkes* joyning with the *Saracens*, beat the *Romans* out of *Ju-  
dea*, and severall other Countries adjacent, but to no advantage of  
the *Jew*; the *Jewes* hereby onely changing their oppressor; but not  
their oppression, into a deliverance, as hath been touched afore, upon  
the 40. and 41 verses in this chapter.

## S. 17.

The deliverance of the *Jewes* from these oppressors. 1. From the  
*Roman Empire* as *Roman* is hinted in verse 36. in those words, *till  
the indignation be accomplished, for that that is determined shall be done*;  
that is, the time of Gods wrath against the *Jewes*, is but for a certain  
terme of yeares. There must be a deliverance of the *Jewes*, &c. af-  
ter the period of this misery, as *Daniel* hath more abundantly de-  
clared in the former part of this his booke. Their deliverance from  
the



the Roman last Monarchy, so far as it was become *Saraceno-Turkish*, is expressed verse 44. 45. But tidings out of the East, and out of the North shall trouble him, therefore he shall goe forth with great fury to destroy, and utterly to make away with many; and although he shall plant the Tabernacle of his Palace between the Seas, in the glorious mountaine, yet he shall come to his end, and none shall helpe him. That is, the *Jews* rising up in the bordering Countries, lying East, and North from *Judea*, thereby become the object of the *Turkish* fury in their owne land. The application of these rumours from the East, are ill applied to *Antiochus*, disquieted about the *Parthian* warres: And as ill are the reports of the commotions from the North applied to *Judas Maccabeus* his prevailing; as Mr. *Huet* hath learnedly demonstrated. But that they plainly signifie the rising of the *Jewes* as afore-said, thereby provoking the *Turke*, severall arguments speak strongly.

¶ 1. This propheticall booke of *Daniel* hath constantly kept, in all the Chapters preceding (*viz.* chap. 2. chap. 7. chap. 8. chap. 9. and chap. 10.) wherein hath been mentioned the misery of the *Jews* under the foure Monarchies of the world, I say hath constantly kept this method to annex a close concerning the delivery of the *Jewes*; it being the scope of this whole Book to set forth the Tragedy-Comedy of the *Jewish* state, the *Ante-Scene*, or prelude, to be sad to the *Jewes* (glad to their enemies;) but the *Catastrophe* and turn of the stage, and state of things as glad to the *Jewes* (sad to their enemies;) the *Jewes* deliverance arising out of their enemies ruine. The Holy Ghost well minding the sad captivity of the *Jewes* at the time of this prophesie; and therefore had dear need, upon any mention of their oppressions, and continuance of them, of some comfort at least, to bee presently added. Now unlesse this comfort of their deliverance bee here hinted, this method is quite broken off.

¶ 2. *Daniel* holds this method in the 12. chapter. For mentioning the *Jewes* troubles the first verse; hinting them againe in the third verse, he spends the rest of the chapter in discovering their deliverance. This therefore being the method of the holy Spirit in the mouth of *Daniel*, from first to last in this prophesie, it is altogether most improbable that it should bee omitted in the eleventh chapter.

¶ 3. The conversion of the *Jewes* is prophesied expressly to come from the East, *Revel. 16. 12.* in mentioning the drying up of the great river *Euphrates*, that the way of the Kings of the EAST might be prepared.

¶ 4. It is observed, that at this day the *Jewes* are especially conversant in those Eastern parts neare *Judea*, hankering after *Canaan*, for the sake of whose residence there, the *Arabian* parts thereabouts, *viz.* *Ammon*, *Edom*, *Moab*, &c. are spared by speciall divine providence, as is intimated afore v. 41.

¶ 5. The enemy himselfe, for the prevention (if he might) of the returne of the *Jewes* into their owne land, pitched (ver. 45.)

the

## SECT. 37.

## S. 18.

## S. 19.

\*Our Translators render it And. But it is off, and must of necessity be rendered For (as we gave instances afore) and most congruously to the sense is here so rendered.

the Tabernacle of his palace in *Judea*, therefore there, and thereabouts especially, shall be the insurrection of the *Jewes*.

But notwithstanding all the power and prudence of the *Turkish* enemy, he shall (ver. 45.) come to his end, by the said rising of the *Jewes* to re-possesse themselves of *Judea*.

For \* at that time (saith *Daniel* chap. 12. ver. 1.) shall *Michael* stand up, the great Prince, who standeth for the children of thy people; and there shall be a time of trouble, such as never was, since there was a Nation, even to that same time. And at that time thy people shall be delivered. By which words considered in their substance, and dependence, we may perceive the necessity of our opening so much of the eleventh chapter, as hath been presented to you. For the whole of that and this put together, clearly amounts to thus much in expresse termes, that at the end of the fourth Monarchy, *Christ* (most fitly called *Michael*, which signifies, who is as God) stands up to deliver the *Jewes*, called the children of *Daniels* people, or Nation, and that as well from their civill bondage, as from their spirituall. Now this cannot be at the ultimate generall judgement. For first, Then are the *Jewes* no more delivered, then any other people of other nations, who were beleivers. Which were but a small priviledge to the *JEWES*, as to them in peculiar. And a small comfort to them now in captivity; that their full deliverance from captivities under Tyrants should not be till the last day of the generall judgement. 2. Nor can the *Jewes* then be so delivered, unlesse they be first grafted in againe by faith (as the Apostle speakes, *Rom. 11.*) the last judgement being a destruction (not a deliverance) of all but beleivers. For which work of making the *Jewes* beleivers, the ultimate day of judgement is no time; as the Monarchies of the earth need not be removed, that *Jewes* or *Gentiles* may be converted; many thousands beleiving in the time of all four. This corporall deliverance therefore of the *Jewes*, (besides their spirituall) from captivity under the fourth Monarchy, not having been yet fulfilled, as we see before our eyes, is yet to come before the ultimate day of Judgement. Which conclusion is further confirmed, in that this time of the *Jewes* deliverance is a time of the greatest troubles; defining the qualitie and NATURE of those troubles, in a way of analogy and proportion to former troubles of nations (ver. 1.) (though greater in degree;) and not in a way of samenesse, or semblance to the destruction by the lake of fire, at the ultimate judgement *Revel. 20. 14, 15.* At which time is not an increase of the troubles of them that are the Lords delivered, but a putting a totall and finall end to all their troubles.

## S. 20.

If any object, that it may seeme this deliverance must be at the last judgement, because of two passages in this chapter; The first, in the first verse: They shall be delivered that are found written in the booke. Secondly, in the second and third verses: Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. Both which passages sound much of the last judgement; that

that is to come: The full answers to which, we have in a readinesse, will demonstrate, that these passages do mightily confirm the contrary: we cannot but confess that many learned and pious men in times of more darknesse, when few had light, or will to object against any thing that such men delivered (that were orthodox in the generall) did imagine this place of Scripture to intend the last judgement. But that we must openly oppose that sence, the reasons of our answers will justify our innocency. Which reasons in the generall do arise from the circumstances antecedent and subsequent, that inviron those two passages. Whence we thus argue.

¶ 1. It is said, at the opening of that booke *MANY of them that sleep in the dust shall awake, some to everlasting life, and some to everlasting shame, &c.* But at the last judgement *ALL* shall rise. Therefore this cannot be meant of the last judgement.

¶ 2. It is said that at this said time, (spoken of by *Daniel*, the godly (called wise and converters of others) shall awake, though to life, yet to great troubles, in a time of trouble; which is to continue from their awaking, to the time of their blessednesse (vers. 11, 12.) forty five yeares. So that this time shall be a great trying time (vers. 10.) many thereby being tryed, purified, and made white; the wicked on the contrary doing wickedly. But the godly doe not rise at the last judgement to troubles, or trialls. Therefore this cannot signifie the time of the last judgement.

¶ 3. The question is asked (verse 6.) *How long shall it be to the end of these wonders?* Observe curiously, *How long shall it be to the END; not how long to the BEGINNING.* And *how long to the end of these WONDERS;* (meaning, by the relative, those afore mentioned;) *not how long to the end of the RESURRECTION.* But if the resurrection had been here meant, it had been by far a more proper and usefull question to have inquired of the beginning of the resurrection, then of its ending: our welfare depending upon our sharing in the happy beginning of it; which attained, no matter how long it last, there being no wearisomenesse in happinesse. Therefore this Scripture doth not intend the Resurrection, or last judgement.

¶ 4. It is said (vers. 7.) these things were to be finished, when the Lord shall have accomplished to scatter the holy people. But the accomplishing of the scattering of the holy people the Jewes (which is by conversion of them, and repossessing of them in their owne Country, as the Prophets all along afore-quoted have fore-told) is on all hands generally confessed to precede the resurrection, and day of judgement. Therefore the resurrection, or last judgement is not here to be understood.

And therefore (not to urge severall other arguments to the same purpose, which might be pickt up out of the context) the true meaning of the four first verses of this chapter must be to this effect; And I am not left alone without the company of other pious learned men\*.

¶ 1. These times are said (vers. 1.) to be *troublesome times, when Michael*

S. 21.

\*Huet on Dan. Glimpse of Sions glory. Parker in Viss. and Proph. of Dan.



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chael shall stand up to deliver his people, the Jewes. First, Because the great warlike oppositions that the enemy shall then make against the corporall deliverance of them that awake at that time, shall seeme but cold entertainment to new-converts. For their arch-enemy the Turke is then in a great fury, contending to hold his tyrannical Empire over them. Secondly, Because of the length of these troubles, from their first awakening to their quiet settling; which will bee forty five years ver. 11, 12. So that by reason of both, viz. the greatness and continuance of these troubles, for so long, many shall (ver. 2.) fall off from that cause to which at first they were awakened, and so they rise to their shame and contempt before men, not (as yet) in hell torment.

¶ 2. The book mentioned ver. 1. in which, all, and onely they were written, that should be delivered, must be distinguished. For there are divers bookes mentioned in Scripture, both in the old and new Testament, which cannot be the same book, because in Rev. 20. 12. there is mention of Bookes, in the plurall. And of another book, *ibid.* Therefore as to our purpose we must at least distinguish of a two-fold Booke of Life. First, There is the book of God the Fathers eternall election, Phil. 4. 3. Help those women, with Clement, and with other my fellow-labourers, whose names are in the BOOKE OF LIFE. Now the writing in this booke is unchangeable, 2 Tim. 2. 19. Secondly, There is the booke of life of the Lamb, touching things in time, viz. of eternall vocation, to an outward embracing the Gospell, and a subjection to the Scepter, and Kingdome of Christ, unto all appearance of holiness, Revel. 21. ver. 27. And there shall in no wise enter, GO INTO it (that is the holy City, new Jerusalem, as it is afore in that chapter called) *nor* ~~any~~ *nor* any thing (that is, any creature) that maketh no difference between things holy and unholy, but counts both as common, and so defileth himselfe with things, or actions impure; or WORKETH, or MAKETH, or DOTHT AN ABOMINATION, or a LIE; but they which are written in the LAMBS BOOKE OF LIFE. The antithesis of which words, distinguishing between them that are written in the LAMBS BOOKE, and those that defile, and make or doe abominations or lyes, doth seeme to intimate, that they that are free from outward evill conversation, but in all appearance and likelihood are holy, are written in the Lambs booke: And if any such fall off from this outward good conversation, and fair-shew of holiness, and degenerate into an evill conversation, they are put out of the Lambs booke. As the Psalmist in Psalm 69. v. 21. to 29. speaking of those that should have pitied him in his afflictions, but instead thereof, so farre degenerated from their profession, that they gave him gall for his meat, and in his thirst gave him vinegar to drinke; among other judgements upon them, he prophesieth this for one, Let them be blotted out of the book of the living, and not be written with the righteous; that is, with them, that at least in all appearance, are righteous. Which context of giving vinegar and gall, &c. is, in the judgement of our last Translators, applyed by the Evangelist Matth. 27. 48. Mark. 15. 23. unto the degenerating Jewes (of professors, becoming persecutors of godlinesse) offering Christ upon the crosse, vinegar, and wine

wine mingled with bitter myrrh. Even as one of those curses prophesied in that sixty ninth Psalm v. 25. *let their habitations be desolate*, as it was first applied to, and executed upon that *Apostate Judas*, according to the Apostles allegation *Act. 1.* So since upon the generality of the *Jewes* in their scattering, for their falling off from the Gospel, so plaine a Commentary upon their Law. Suitable to this, it is said in *Revel. 22 vers. 19.* *If any man shall take away from the words of the booke of this prophesie, God shall take away his PART OUT OF THE BOOKE OF LIFE, and out of the HOLY CITY\*, and from the things which are WRITTEN IN THIS BOOKE.* And thus the generality of the *Jewes* at present are blotted out of the *Lambs Booke*, whiles fallen off from the profession of true godlinesse. And those likewise are blotted out in the second verse of this twelfth of *Daniel*, that at first arose in outward profession for, and in the behalfe of the common good cause, at last fell off to their everlasting shame. But those that are in the booke of *election*, can never totally and finally fall away. As their effectually regeneration being once really begun, can never utterly bee extinguished. Once in Christ, and ever in Christ.

¶ For thirdly their *awakening out of their sleep in the dust* (vers. 2.) signifies no more immediately, and in the generall, then the recovery of the *Jewes* from their dispersed, & despised condition among all Nations, wherein they seemed afore that to lie as dead *politically*. As afflictions are called a *death, killing, and dying*, *Rom. 8. 36. 2 Cor. 4. 10, 11. 2 Cor. 6. 9.* And a *poore man*, because distressed and despised is (as some learned conceive) called a *dead man*, in regard he is put in opposition to the *living* as meaning the rich, *Eccles. 6. 8.* As on the other side, the restoration of the *Jewes* from captivities under men, is compared to the *making dead bones to live again* (*Ezek. 37.*) And their outward call thereunto, is likened to a resurrection, *Rom. 11. 15* though the event of both these two prophesies last quoted, doth nor stay there in an outward call, and deliverance from captivity, as to the *Elest.* For there are two sorts of *Jewes* (as the sequell makes the distinction) that are outwardly called, and entered into the beginning or preparation to their restoration; as it followes.

¶ Fourthly, It is said *many*, not all shall awake, and of them that awake, *some* onely awake to *everlasting life*; and the *other* to *everlasting shame*. The meaning whereof must needs be to this purpose: That *all* the native or naturall *Jewes* shall not be *awakened* to the generall call of the *maine body* of them unto their restoration; but *some* there shall be even of them, either so naturalized to *Heathenisme*, or so diabolized to *Turcisme*, or so superstitionized to *Papisme*, at *Judaized* unto *Leviticall ceremonies*, that they shall slight their call, and so their recovery; insomuch that they shall still *sleep in the dust* of their earthly miserable condition; till the common deluge of destruction on Christs enemies sweepe them away, with those to whom they adhered. And againe, of the *maine body* of them that are *awakened*, even *some* of them imbracing true religion, and the cause of Christ with a false heart, and flagging in the pursuance thereof,

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by reason of the then present troubles, shall be cast off by the rest of the Church, and so end in temporall, and at last eternall shame. Whiles on the other side the generality of the rest of them that were outwardly called, attending upon that outward call, till they were inwardly effectually called, and so persevering in the faith, and cause of Christ; shall attaine to a three-fold life. First, The life of honorable liberty, never more to be vassalized to other Nations. Secondly, The life of a most glorious religious Church-State; never more to be scattered. Thirdly, At the end of their perseverance, to the period of the thousand yeares, to the life of eternall glory.

¶ 5. So that the resurrection (as some would call it) here meant, is not a resurrection (to use their word) in a proper sence. That is, it is not a Physicall resurrection, viz. of the deceased bodies out of their graves; but a metaphoricall resurrection of the living. First, *politically*, of their persons from bondage; and then *spiritually*, of their souls out of the state of *unbeleefe*. The *physicall* resurrection of the dead elect Jewes, is not till that resurrection of all beleivers, which is at the end of these five and forty yeares mentioned *vers. 11, 12.* and at the beginning of the thousand yeares. As the resurrection of *all the wicked* is not till the end of the thousand yeares, as hath been afore discussed. So that as the said thousand years of the RESTITUTION OF ALL THINGS is bounded with two *physicall* resurrections, as hath been afore discussed: So this five and forty years of the preparation to that RESTITUTION, by stirring up the Jewes to stand for their liberty, till they be settled, is bounded with two resurrections; the first *metaphoricall*, the second *physicall*, of which more after, when we come to dispute the time when this RESTITUTION OF ALL THINGS shall begin, as is hinted in the residue of this twelfth Chapter of Daniel from the fourth verse to the end.

## S. 22.

The amplification of the Jewes State in that five and forty yeares is held forth in the third verse, in two distinctions. First, In a distinction of their glory that are then effectually brought in. Secondly, In a distinction of their graces.

¶ 1. The distinction of their glory is, that they that be wise, shall shine as the BRIGHTNESSE OF THE FIRMAMENT; and they that turne many to righteousness, or justification (for the original is, מְצִדִּיקֵי הָרַבִּים) shall SHINE AS THE STARS FOR EVER. The meaning whereof is this; that whereas the greatest glory of the Elect is reserved to the ultimate day of judgement, when they all shall SHINE FORTH AS THE SUN IN THE KINGDOME OF THE FATHER, *Matth. 13. 43.* Yet meane while, at this particular *metaphoricall* resurrection, the effectually called shall have great glory, proportionably to their relations. They that are *private converts* shall have much glory, but they that are *instrumentally publicke converters* shall have more. The *private converts*, or Schollars of wildome, called here WISE, shall have much honour and glory in the eyes and approbation of their beleiving brethren, for their patience and zeale. But the *publick converters*



converters to bring others to the imbracement of true justification, shall have a greater degree of honour and glory in esteem among the beleiving *Jewes*, and other Churches of God.

¶ 2. The distinction of the *graces* of the converted *Jewes* is this, that the *peoples* *graces* are expressed rather by the name of *Wisdom* than by naming any other grace, because *blindnesse of mind* (*Rom. 11. 25.*) and a *foolish prejudice in heart* (*1 Cor. 1. 18. 27.*) was their cheife sinne that formerly caused them to reject Christ, and his Gospell. The *Teachers* gifts are named, a bringing many to justification, rather than to *sanctification*; because formerly they had chiefly beguiled the people in the point of *justification*, crying up the workes of the law, as their righteounesse (see the rule *Rom. 9. 32.* and see the example *Act. 15. 1.*) But did not teach Christ the true righteounesse, as the prophets had often told them, calling him the **RIGHTEOUS BRANCH**; and **THE LORD OUR RIGHTEOUSNESSE**. There might be other reasons of this compellation of their *graces*. As of calling the *peoples* *graces* by the name of *Wisdom*; because all grace comes in, in the beams of knowledge, without this no grace. Though all knowledge is not accompanied with grace: And of calling their *Teachers* gifts by the title of *bringing many to justification*. Because *justification* is the door to let in *sanctification*. Till we are united to Christ for righteounesse, there is no flowing forth of his fulnesse, for holinesse.

And thus you see what is that time in general, that *Daniel* means, wherein *Michael* shall stand up to deliver his people, viz. when the glasse of the period of the fourth Monarchy is run. The time more particularly is in the remainder of this twelfth chapter of *Daniel*, compared with other places. But of these, if God permit, afterwards.

Thus of the Prophecies of *Daniel*.

S. 23.

## SECT. XXXVIII.

FROM the Prophecies of *Daniel*, next in order, we come to those of the the Prophet *Hosea*, wherein the first conducing to our main Thesis, is in chap. 1. v. 10, 11. Yet (or for all that, or after that \*) the number of the children of **ISRAEL** shall be as the sand of the Sea, which cannot be measured nor numbered; And it shall come to passe, that in the place where (or instead of that †) it was said unto them, ye are not my people,

as we expresse. Only then best when nearest the sence. Learned *Grotius* his note is, *ibi positum apud Hebræos sive tempora connectit, ita ut Latine per POST QUAM reddatur optime.*

†. Tis well our Translators would at least put in the margin [instead of that;] and had done better if they had turned *WH* That, not where; which *That* would have served both readings, as the Hebrew word is oft so used; although we rather imbrace the Marginal reading, not onely for *Grotius* his reason, that *Illud. מְקוֹמָם* valet PRO EO QUOD, & sic multi populi etiam nunc loquuntur [in the place] in the usuall vulgar languages as well as in the Hebrew, signifies as much as we Englishmen say in our English ideom [in the room of, or in the stead] and imitating the French we say [in lieu of that] But principally for this reason; that the Prophet speaking of the unmeasurable and innumerable multitude of *Jewes* to be brought in to Christ, the Prophet could not point at this or that particular place where onely some of them were.

\*The *γ* here put is of a vast comprehension, in the Hebrew language. And therefore may be indifferently rendered

there

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there (or leave out this *there*, not being in the *Hebrew*) it shall bee said unto them, YEE ARE THE SONNES OF THE LIVING GOD. Then shall the children of JUDAH, and the children of ISRAEL bee GATHERED TOGETHER, and appoint themselves ONE HEAD, and they shall come up out of the land; for great shall be the day of Jezreel.

## S. 1.

Least the memories of any might mistake, and stumble by like found of severall Scriptures, let them heed well that this place of Scripture is not in any part or intent thereof, a mincing or little- ing of the number of them of *Israel* that shall be saved (that the Apostle alledgeth: *Rom. 9. 27.* out of *Isaiah* chap. 10. v. 22.) Though few of them (as *Isaiah* means) comparatively considered in relation to many past generations, wherein they have laine blind, and not owned Christ, shall be saved; yet looked upon absolutely, as they are and shall be exsant and surviving at Christs next appearance, or generall call of them, there shall be an innumerable multitude that shall be saved. And this is the intent, and to this pitch are formed the high phrales of the prophet *Hosea*, that those of them that shall be called Gods people, shall be as the sands of the Sea unmeasurable, and innumerable, NOTWITHSTANDING that in former ages they were cast off, and called of God [YEE ARE NOT MY PEOPLE.]

## S. 2.

So that *Vatablus* doth well hit the naile on the head, when he saith upon this place, “*יהיה* erit autem; solent Prophetæ, &c. i. e. But it shall come to passe that the number of the children of *Israel* shall be as the sand, &c. The Prophets are wont after they have threatned, by and by to sub. joyne consolation: Therefore this Text ought to be understood of be- leeving ISRAEL, the true sonnes of *Abraham*. As if the Prophet should say, this that I spake before (in way of threatning) ought to be understood of those that shall remaine in unbeliefe. For otherwise, the number of the children of *Israel* shall be as the sand of the Sea, &c. For all the *Israelites* shall not perish; yea, the number of the sons or children of the Church shall be exceeding great.

## S. 3.

But to wind our selves a little deeper into the sence of the text, that we may draw up thence the golden oare of comfortable inferences; ISRAEL must at least signifie the Ten Tribes; (*Hierom* saith allt twelve) our prophet naming ISRAEL and JUDAH distinctly in ver. 11. And in ver. 4. He sets forth the Kingdom of *Israel* (consisting of the ten Tribes) by *Jehu* their King; threatning for his pouring out of the blood of the family of *Ahab*. (his predecessor, King of *Israel*) in *Jezreel*, the royall City, where the Kings of *Israel* dwelt.

## S. 4.

The number of these ten Tribes (that are to come in, to make up the glorious Church on their part, in the last times) must not (saith our Text) be a small number, a picking, or gleaning of a few, here, and there, but must be a most mighty multitude, even as the sand of the Sea, that cannot bee measured, or numbered. A mighty expression.

## S. 5.

The state to which these *Israelites* shall be restored, shall not onely be a goodly temporall estate, in their owne Land (as it is intimated in the

the next verse, viz. the eleventh) but unto a gracious *spirituall state of conversion*, this being the introduction to that; so that they shall be truly called *Gods people*, and the *Sonnes of the living God*; though before they were said [not to be his people.]

The height that this shall amount to is this, in these steps; That these ten Tribes of Israel being converted, they with the two Tribes called *Judah* shall First, Be gathered together: Secondly, Appoint themselves one Head, in common over them all; Thirdly, Shall come up out of the Land. Hebrew מן הארץ up out of the earth, or from the earth, where ever they were scattered. Fourthly, It must be to returne into their owne land, even to *Fezreel* &c. named in the Text. To which two last steps *Vatablus* notes well. "מן הארץ From the earth (saith he) that is, from under captivity; that is, they shall be delivered from under captivity. For they that returned from captivity were said to ascend up out of the earth, or land of their captivity. *Oecolampadius* also saith, that from the land, or earth, signifies from that dispersion, 1 Pet. 1.1.

This HEAD they shall appoint over both, is variously expounded; the most are led away by the aptnesse of the terme, and truth of the thing in some sence, that *Christ* is here meant to be the Head. But whether this be the sence of the Prophet I doubt: partly because, by the order of the Text they had *Christ* for their spirituall head afore, being by his means (*Act. 4. 12. Joh. 1. 12.*) made the sonnes of God: partly because this Head is but to lead them up from their dispersion, in opposition to the way-laying *Turke*, that they may come into their owne Country, there to sit downe under *Christs Regiment* in his visible Kingdome. In which expedition whether *Christ* will be a personally visable, or a visible personall conductor, I doe not know. If he would, I am apt to thinke that the struggle against the *Fewes* enemies the *Turke*, &c. need not be so long as five and forty yeares, according to *Daniel 12. 11, 12.* The *Chalde* paraphrase saith that this Head shall be *ישא חזק מן בית דוד* one Prince, or *Cheifetaine*: of the house of *David*. *R. Jarchi* saith *David*: likely to the same sence as the *Chalde*. *Grotius* saith *Zorobabel*. And *Aben Ezra* names another. And *Alapide* another. And our new Annotations doe not speake absolutely that only *Christ* is here meant, but cautiously, thus, one Head of the house of *David*, Hereby is PRINCIPALLY meant the *Messiah Christ*, the Head of the Church. So they. Now it is a true rule, *subordinata non sunt contraria*. I confesse, seeing after their call to the faith, (for till then they stirre not,) they gather together, and they appoint, and this for their orderly and safe returne; I can thinke no other to be here meant, then some worthy fit man, to be their Commander in cheife. At the sound of the seventh Trumpet, *Christ* takes his Kingdome *Revel. 11. 15.* The last wraffling of the Church against their enemies to ruine them, is (it seems to me) in the latter end of the sixth Trumpet, *Rev. 11. 13.* And just so is the order of the Vialls, *Rev. 16.* viz. to destroy the Beast: see the exposition, *Rev. 17. 1.* and chap. 18. and chap. 19. And then *Satan* is bound, and the Saints reigne with *Christ* chap. 23. As for *Christs spirituall*

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## S. 8.

rituall headship, it doth as well make other places great in the day of their call, as it doth *Jezreel*: Of which next.

The eminency of this expedition is, that *great shall be the day of Jezreel*, which is brought in as a reason, and prooffe (*Heb. כז Chalde. 77 Sept. 77, Latines all fuitable, quia*) BECAUSE *great shall be the day of Jezreel*; That is, whereas (saith God) I took away the Kingdome of *Israel*, for the blood shed in *Jezreel*. 1. Of the blood of *Naboth* by *Jezabel*. 2. Of the blood of *Jezabel* by *Jehu*, he doing it *extrajudicially*, for his owne ends, to establish the Kingdome to himselfe, and set up, or at least, continue Idolatry; not for Gods ends, to rule for him, and set up Reformation; now great shall be the day of delivering *Jezreel*; that is, of *Israel* both by a *Synechdoche*, a part for the whole, *Jezreel* being the royall City of *Israel*: as also by the notation of the word *Jezreel*, which *Ferom* interprets *the seed of God*: for such the *Israelites* shall be through *Christ* his sonne, at their great call. And others interpret, the sowing, or scattering of *God* (to which our new Annotations incline (and so *Jezreel* shall be *Israel*, viz. they having been sowne or scattered into all Countreyes as seed into so many fields, should be brought together in the granary of their owne Country, as seed growne up to ripe corne at the time of Harvest. And so the *Chalde* renders it, *Great shall be the day of their gathering together*. For *Israel* of a *Jezreel* a scattering, shall againe be an *Israel*, a *Prevailer with God*. I omit many other notations of the name *Jezreel*, as rather pursuing matter, and that which is most pertinent.

## S. 9.

The Text is now ready for inferences, but onely I would interpose the thoughts of a late learned writer upon this place, as glad of his company as far as he goes my way. It is *Dr. Mayer*; Who having quoted divers Authours, as *Austine*, *Hierome*, *Lyra*, *Calvin*, and *Gualter*, varying more or lesse from the literall sense, turns against them all upon sound reason thus. "I see no reason, saith he) why by *Jezreel* may not be understood the Kingdome of the *Ten Tribes*, and their day of conversion said to be a *great day*; seeing the first son of *Hosea* by his wife had his name *Jezreel*, that herein he might figure out this Kingdome; which thought it selfe strong, but for sinne was adjudged to dissipation; yet being by Gods mercy gathered together againe with *Judah*, under the Gospell, *Israel* should be as famous and honourable, as before miserable, and infamous; and the day when this should be done, should be counted a great day of *Jezreel*; formerly so called in derision, but now seriously, they coming to be the *seed of God*, as it is expressly said, they shall be called *the Sons of the living God*; and therefore I rest in this, it is here prophesied, that not onely some of the Kingdom of *Judah*, who returned from the *Babylonish* captivity, shall imbrace the faith of *Christ*, thus becoming the sons of *God*, *Job. 1. 12*. which began also to be fulfilled in the *Apostles*, and *seventy Disciples* sent out to preach, and in thousands of other faithfull people of the *Jews*, of whom we read *Act. 2. Act. 5 Act. 21*. But moreover it is prophesied of the Kingdome of *Israel*, so long continuing no people

“people, that the time shall come, that they shall be enlightned  
 “also, and come up, or ascend to this high honor *out of the Land*,  
 “wherein they have so long lain dead, as it were; for which, Saint  
 “Paul calleth their conversion a *resurrection from the dead*; and Ezekiel  
 “chap. 37. sets it forth by the reviving of *dead bones*. And saith  
 “Dr. Mayer, a little above this, “Here (saith he) it seemeth plain-  
 “ly prophesied, that not onely *Judah*, but also *Israel*, even they of  
 “the *Ten Tribes*, who were formerly divided from the Kingdom of  
 “*Judah*, should *return out of the Land*, whereunto they were carried, and  
 “then be united under one King, *Christ Jesus*, never to be divided any  
 “more. And about their uniting under him, the Prophet speaketh  
 “so, as that it cannot be understood **ONELY OF SOME OF**  
 “**THE TEN TRIBES**, who lived mixt with *Judah*, but of them  
 “that were never before, after their division, again mixed, till the  
 “time here spoken of: For it is said, *They shall gather themselves together*;  
 “intimating they lived at a distance, all the time afore, and appoint  
 “over them one head, intimating that they did not so till now. And  
 “therefore Saint Paul speaketh so confidently, that there shall come  
 “a time of their conversion, *Rom. 11. 25.* applying hereunto, *Isai.*  
 “*59. 26.* speaking of the Redeemer coming to *Zion*, and to *Jacob*;  
 “as here both are comforted by the like promise. So Doctor  
 “Mayer.

Now lay altogether, and think if you can, with any shew of  
 reason, that this Text hath been duly fulfilled according to the pur-  
 port thereof, to this very day, since the first scattering of the Ten  
 Tribes; For when, ever since that, to this time, was there such a  
 multitude of *Israel*, like the *sands of the Sea*, &c, gathered from all  
 the *Earth*, and called the *sons of the living God*; and they and *Judah*  
 to put themselves under one Head, and returning to their own countrey,  
 are settled in Christs visible Kingdom? The Apostle Paul in his  
 time, tells us, *Rom. 11. 25.* That even to that very then, that blindness  
 in part was happened to *Israel*; so that the conversion of the fulness of  
 them was to his time, still behinde; As in *Acts 13. 46. & 18. 25.*  
 we have instances.

It is true, That the same Apostle Paul, in the same Epistle to the  
*Romans*, but two Chapters afore, viz. *Rom. 9.* doth cite in Verſ.  
 25, 26. this place of *Hosea*, Chap. 1. v. 10, 11. But to what effect,  
 and degree? The Text and Context (if we keep close to that) will  
 plainly shew us. 1. The effect to which Paul alledgeth it, is to  
 shew us, the riches of Gods glory on the vessels of mercy, in them whom he  
 calls, not onely of the *Jews*, but also of the *Gentiles*, as he saith in *Hosea*;  
 and where it is evident (let some Authors talk what they please,  
 that the Apostle in this ninth to the *Romans*, mindes chiefly the call  
 of the *Jews*: Insomuch, that he did suspect others, least they should  
 suspect him to mean onely the *Jews*; For so the very phrase here  
 [Not **ONELY** of the *Jews*, but **ALSO** of the *Gentiles*] doth plainly  
 shew. As if the Apostle should say, least any should think by my  
 discourse, that I mean onely the *Jews*, take notice, That I exclude  
 not the *Gentiles*. For most evidently his heart was carried out mainly

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in this Chapter, towards the *Jews*, as ye have it there before your eyes; For Vers. 1. he begins as passionately affected, for the conversion of the *Jews*, ready even to *wish himself accursed, for their salvation*; and so goes on minding them to Vers. 16. yea, never mentioning or hinting the *Gentiles*, but twice in all the Chapter, and that is Vers. 24. & 30. But concludes the Chapter touching the *Jews*. And in the next Chapter, *viz.* the tenth, he is mainly upon the state of the *Jews*; and again in the eleventh Chapter. Adde to all, That the Apostle prevents our drowning this *multitude of Israel* to be saved, according to *Hosea*, in our main comprehension of the *Gentiles* conversion; in that, presently to the quotation of *Hosea*, he adds a citation or two, out of the Prophet *Isaiah*, that are even altogether concerning the *Jews*. 2. For the degree of the present state of the call of the *Jews*; When *Paul* in that ninth to the *Romans*, quoted this place of *Hosea*, it is most evident, that the Apostle did not think that then when he quoted it, that it was commensurately fulfilled, according to the comprehensiveness of the Prophets phrase. For after he had said, Vers. 24. That God hath shewed the riches of his glory, even on *us* whom he hath CALLED, not onely of the *Jews*, but also of the *Gentiles*; he closeth up this ninth Chapter with a Narrative, how *ISRAEL* had not attained to the Law of Righteousness, because they sought it not by Faith, but as it were by the Works of the Law; and begins the next Chapter, *viz.* the tenth, with this, That his desire and prayer to God was, that *ISRAEL* might be saved, and closeth up that tenth Chapter, with the complaint that God hitherto had stretched forth his hand to *Israel* a gain-saying People, all the day long, all in vain. And the business of the next Chapter, *viz.* the eleventh is *Pauls* prophesie, that in aftertimes *All ISRAEL* shall be saved, when the fulness of the *Gentiles* shall come. Therefore most clearly, *Pauls* minde in this quotation of *Hosea*, in the ninth of the *Romans*, was not, that it was then fulfilled proportionably to the minde of the Prophet, in the comparison of the sand of the Sea; but onely some first-fruits of *Israel* were then brought in.

## S. 12.

Besides, let some strain this ninth to the *Romans* unto the vocation of the *Gentiles*, what they can, so as they tear not to peeces the main body of the Text, that (as *Calvin* and *Paræus* note) contains this vocation of the great number of the *Jews* and *Gentiles*, to be not onely unto salvation, but into union; and then let them, if they can, even from thence declare unto me, when ever yet was this Prophesie of *Hosea* justly fulfilled? when did ever any eye behold any considerable number, or incorporated body of *Gentiles*, joyned, in a Religious notion, as under one Head, *Christ*, unto any numerous Body, or Church of *Jews*? For this the least that can be made (according to their principle) or nothing can be made of this Text, and keep the Text entire.



## SECT. XXXIX.

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**W**E shall consider onely one place more in *Hosea*, and that is in Chapter 3. v. 4, 5. *For the children of ISRAEL shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image or Statue, and without an Ephod, and without a Teraphim: Afterwards shall the children of ISRAEL return, and seek the Lord their God, and David their Kings, and shall fear the Lord and his goodness, in the later days.*

Note in the first place, of whom this is prophesied; viz. of *Israel*, twice exprets in the Text, as once before, vers. 1. Therefore the Ten Tribes must not be excluded; to which, *Lyran* speaks well. *Post vocationem, &c. After the call of the Gentiles, is prophesied the FINAL conversion of the Jews in general; which will more appear by the following particulars. As*

Next consider the condition this people (of whom the Prophet speaks) shall be in, and how long, ere they be delivered. viz. 1. They shall many days be without a King, and without a Prince, i. e. without any Civil Politie, either Monarchical, or Aristocratical, &c. of their own Nation. Suitably, *Grotius* well notes, They shall have, not onely no King, but no man of their own Nation, endowed with any jurisdiction. The *Sept.* therefore rightly render *וְלֹא יִהְיֶה לָהֶם מֶלֶךְ* by *Aggerum* a Ruler. And the *Chalde* by *וְלֹא יִהְיֶה לָהֶם מֶלֶךְ* i. e. And without any that takes, or undertakes the rule over *Israel*: So that this while they have, of, and among themselves, no State polity at all.

2. They shall so long be without a Sacrifice, and without a (מִזְבֵּחַ) *Mattzebah*; which, though our English renders *Image*; yet *Hierom*, *Grotius*, and our ordinary *Septuagint* render it (*sive altari*, *וְלֹא יִהְיֶה לָהֶם מִזְבֵּחַ*) without an altar. To justify whom, therein I have this to say, That *Mattzebah* signifies a Pillar or Stone, erected in honor to God, as the root *צָבַח* signifies no more, but to stand, or to make to stand; and the *Hebrews* put onely this difference between it, and (מִזְבֵּחַ) *Mitzbach* an Altar; The Pillar consisted of one stone, the Altar of many. The Pillar was erected for the offering, or pouring out of oyl upon it; the altar was for sacrifice: And therefore were these Pillars lawful, before the settlement of the Law by *Moses*. See *Gen.* 28. 18, 22. & 31. 13, 45, 51, 52. & 35. 14, 20. And the *Septuagint* there renders this erected stone by *στήλη*, a Pillar. And (to go on with our Text) so long the *Israelites* shall be without an Ephod (being part of the High-Priests vestments, worn upon his shoulders; put here *Synecdochically* to signify all his glorious Garments, and by them the Priest himself, even as the *Septuagint* renders, *without an Ephod*, *וְלֹא יִהְיֶה לָהֶם יֵגָלוּס* without a Priesthood) and without *Teraphim*. Its plural, the singular whereof *Taraph*, in it self signifies no more then an image in general. And (as *Grotius* and *Calvin* consent with me) is a word of a middle nature, or acception. For as it is used to signify *Labans* and *Micahs* images; so also to signify the image *Michol* made; and put in her bed to dissemble *Dauids* being there, when he

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was gone. Yea, it may here signifie (as *Hieronymus* and *Grotius* note) the *Cherubims*. The *Cherubims* you know are described *Exod. 25*. That they had wings and faces, and were stretched over the *Mercy-seat*, looking one upon another; under which was the Ark, from whence was the oracle, or answer of God by voice. The *Septuagint* accordingly in some Copies is *ὡς δὲ δὴν*, without *manifests*, in others *ὡς δὲ δεικνύς*, without *manifestation*: And *Aquila* (as *Hieronymus* asserts) translateth it *φανερὰ*, *Illuminations*: And the *Chalde* sutable, *כְּרֻבִּים מְאִירִים* without *them that declare*. By all which, of this second part of their *desistation*, viz. without a *Sacrifice*, without an *Altar*, or *Pillar*, without an *Ephod*, &c. is signified, That so long also the *Israelites* should be without an *Ecclesiastical polity*, a *Church polity*, or *Publick Liturgy* of solemn worship: For I cannot imagine (as most do) that here is intended any thing that is idolatrous, or superstitious, for three Reasons. 1. Because we see in what a good sence. and to what good sence every word may be rendered and improved. 2. It is without controverſie, that some of the things named by the Prophet, were in the Old Testament, good, lawful, and commanded; as the *Sacrifice*, and the *Ephod*. Now it is no way probable to me, that the Holy Ghost would name a mingle-mangle of *Piety* and *Idolatry* together. 3. Because these words are intended as a *threat*, and as an *affliction* to *Israel* for the long time afore their deliverance should come: But it would be no affliction, nor threat, to take away their *Idols* and *Superstitions* from them. But this would be, and hath been an affliction to them, that they have lost both their *Political state*, and their *Church state*, and so abide without *Civil Government*, and *Church Administrations* among themselves.

## S. 3.

Out of all ariseth a sure Explication of the MANY DAYES wherein they shall be without these, and without a deliverance. For by this that hath been said, it appears, That these *many dayes* must be, as *Paræus* well observes, more then *Seventy years of days*, whiles the *Two Tribes*, called *Judah*, were in the *Babylonish* captivity. To which, *Jerom* himself (though our Adversary in our main position, to whom we shall shape an answer afterward) I say *Jerom* himself doth rationally concur; for he speaks and hints an Argument, "*Judeorum quidam, &c.* (saith he) *Some of the Jews expound this Chapter of the Babylonian captivity, in which, for seventy years the Temple lay waſt, and at laſt under Zorobabel it was reſtored to its former condition.* But we refer it to a FUTURE TIME, SEEING NO OTHER CAUSE CAN BE FOUND why they were forsaken SO LONG A TIME, but their PUTTING TO DEATH THE SAVIOUR. So *Jerom*. By which words, it appears, he understands this place of the time that followeth after our Saviours paſſion. Since which, I am ſure, they never had or owned *David*, or any of *David's* loyns or line, to be their King. But not to shew you men, but demonstration. 1. In their time of captivity in *Babylon*, they were not altogether without a King of their own Nation. For *Jebojakim* lived many years in the time of that captivity, And it came to paſſ (saith the Sacred Story, *2 Kings 25. 27.*) in the

the thirtieth year of the captivity of Jehojachin, King of Judah, in the twelfth moneth, in the seven and twentieth day of the moneth, that Evil-Merodach, King of Babylon, in the year he began to reign, did lift up the head of Jehojachin, King of Judah, out of prison; and he spake kindly to him, and set his throne above the Kings that were with him in Babylon, and changed his prison garments, and he did eat bread continually before him **ALL THE DAYES OF HIS LIFE.** And his allowance was a continual allowance, given him of the King, a daily rate for every day, all the dayes of his life. Upon which words the Old Geneva notes, and our New Annotations, say thus. "This seven and thirtieth year of Jehojachins imprisonment, was the five and fiftieth year of his age; so long had Nebuchadnezzar kept him in prison. And so long were his wife and children in Babylon, whom Nebuchadnezzars son Evil-Merodach, after his fathers death, preserved to honor. Thus by Gods providence the SEED OF DAVID was PRESERVED UNTO CHRIST. Thus they; and they lay well. For of Jehojachin, alias Jeroniah, came Salathiel, a Prince, *2<sup>d</sup> Jer. 29. 2. 1 Chron. 3. 17. Matth. 1. 12.* and so downward, the Scepter doth not utterly depart from Judah, till Shiloh (Christ) comes. *Gen. 49. 10.* Thus you see they were not altogether without a King in the time of the Babylonish captivity. 2. Nor without a Priest, in the said time of that captivity; nor after unto Christs time. Jeremiah and Ezekiel, who both lived in the time of that Babylonish captivity, were Priests, *Jer. 1. 1. Ezek. 1. 3.* And after in the time of Antiochus Epiphanes, one of the Kings of the Grecian Empire, that same famous Mattathias (that stood up for the rescuing of the Jews against that Antiochus) was a Priest; and Judas Maccabens was his son, *1 Maccab. 2. 1, 2, 3, 4, 5. And chap. 3. v. 1.* And unto, and in Christs time there were Priests, and High-Priests, and Sacrifices, *Luk. 1. 8. & 2. 24. Matth. 26. 3. Joh. 2. 13, 14.* And abundantly often in all four Evangelists. We conclude therefore, that it is impossible to understand these many dayes, to signifie the time of Judahs captivity in Babylon; yea, or (as our New Annotations would have it) the time since Judahs return from Babylon, till Christs ascension: But these many dayes must be extended unto the conversion of the Ten Tribes, as well as the two, yet to come. Dr. Mayer with Calvin\*, ratiocinatively speaks out our conclusion at length of words, thus. "Calvin (saith he) ingenuously confesseth, that by David spoken of in the Prophets, Christ is alwayes set forth; and therefore this long time of the Jews, being without a King, &c. must be understood of the time immediately fore-going their imbracing the Faith of Christ; and therefore not of the time of their captivity; for then they had not David for their King. Neither can it be understood of the time immediately going before Christs coming, and after their return; for then they had Princes, and Priests, and Sacrifices. And what remaineth then, but to understand it of the time that now is, at the END WHEREOF the Jews shall turn to Christ! And herein Gualter and Tossartus follow Jerom.

\* On those words, After that long time they shall have David their King.

All that hath been said, will be yet made more evident by that punctual

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punctual specification of the time, in the next verse following, when the Israelites shall be delivered and saved. viz. It shall be after that (in the former verse) באחרית הימים, in (as Vatablus, Grotius, Arias, and Jerom, renders it) *novissimo dierum*, that is, the last of dayes; even as in like manner the Septuagint, and Chaldee render it *בסוף יומא*, that is, in the end of dayes. And therefore justly doth Lyran interpret this last of dayes to be *sub finem mundi*, i. e. A little before the end of the world. And Rabbi David Kimchi, thus, אחר יטוב, &c. "This (saith he) shall come to pass in the last times, in the beginning of the time of salvation, when the children of ISRAEL shall return by Repentance. And Dr. Mayer thus, It is said that this should be in the last dayes, whereby the time of the Gospel is alwayes set forth; all the time afore being counted old, Heb. 1. 1, 2. But these *Novissima tempora*, that is, these are the newest times (this Latine phrase signifying, the last times) because all things are new. Yea, and AT THE LATTER END OF THEM the Jews shall be new creatures, as are all that are in Christ, and then the world shall be destroyed, and God will make a new Heaven, and a new Earth. If to all these, you will hear a learned Papist (Alapide) it is worth while; because whiles an enemy to the truth in Hypothesi, he telleth the very truth in thesi. In the last of dayes (for so he renders our Text, according to the Old Latin) that is, (saith he) "In the end of the world, when a little afore, or at the coming of Antichrist, especially after the SLAYING of him, the ISRAELITES, and JEWES, who clave to him while the said Antichrist was alive, and reigned, partly by remembering the Sermons and Miracles of Elijah and Enoch; and partly by the Exhortations of other Preachers, shall be converted unto Christ, even as I have said upon the 11 chap. of the Revelation. For then all Israel shall be saved, Rom. 11. 25. So Saint Hieronym. Haymo, Albert. Hug. Lyran, and others. Secondly, Isidore and a Castro, think these things to be done in the Incarnation and first coming of Christ, to wit, INCHOATIVELY. For then A FEW of Israel BEGAN to be converted. Others erre, who think these things to have been performed in the relaxation of the Babylonish captivity by Cyrus. Thus Alapide confesseth twice over in his works, the just time of the fulfilling of these things towards the end of the world, and at the destruction of Antichrist. But like a Papist, he blindly supposeth, that Antichrist is not yet come; that so his Pope might not be thought to be Antichrist. But what he hath granted, is enough for our purpose, truth so far prevailing upon a Papist.

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Thus the persons, i. e. the Israelites, the Ten Tribes, as well as the Two; and the time of their deliverance, being cleared; next for the close of this Chapter, and our consideration of this Prophet, comes the deliverance it self, viz. they having been so long a time humbled by great afflictions; after all, at the time aforesaid, they shall return and seek the Lord their God, and David their King. That is, God, and his Son Christ; or, God in his Son Christ. Even as very near it their own Rabbins and Hebrew Doctors render it in their Chaldee

Chalde Paraphrase בחר כן, &c. i. e. After that the children of ISRAEL shall be led by REPENTANCE, and shall seek the worship of their God; And shall obey Christ, the Son of David, &c. And thus the learned, pious Christians, viz. The Geneva Notes, our New Annotations, and Dr. Mayer, understand it, by authority of Scripture. "In the latter dayes; Hebrew, the end of dayes, that is, when the world now heer unto an end, they shall seek David their King; that is, The Messiah, Christ, the Son of David, (Jer. 30. 9. Ezek. 34. 23, 24. Ezek. 37. 24. Mar. 9. 27. Apoc. 22. 16.) And his Kingdom, in which Davids Kingdom is promised to be for ever, Psal. 72. 17. i. e. To the end of the World. For David himself long since is dead, as the Apostle argues, Acts 13. 34, 35, 36. when he would prove that by David, mentioned Isai. 55. and Psal. 16. is signified Christ. Nor shall David return again, till the Physical Corporal Resurrection of the Saints, before which must precede the Metaphorical Resurrection, that is, the call of the Jews, at least five and forty years afore, as we have before proved upon Daniel, chap. 12. So this returning of Israel here meant, is not onely from captivity, but from sin; as is plain by that which follows; They shall fear the Lord, and his goodness. Fear here, as commonly throughout the Scriptures, being put for all the inward graces, and worship of God in the heart; as to trust in him, rejoyce in him, love him, &c. and that for his goodness, that is, in, through, and for Christ; who, as he is called the wisdom of God, 1 Cor. 1. And the Word of God, Joh. 1. &c. so he is the Goodness of God; because God is not, cannot, in justice be communicative of his goodness unto the lapsed sons of Adam, but in, and through Christ, Tit. 3. 4, 5, 6.

Which things being so, they speak of themselves, that they were never yet fulfilled according to the purport of the Text. For the generality of Israel and Judah too, are to this day without a King, without a Prince, without a Priest, without a Sacrifice (that ceasing, at least, ever since three hundred sixty and six.) Nor have they instead of those Princes, Priests, and Sacrifices, sought the Lord their God, and David, that is, Christ their King, to fear the Lord, and his goodness, as hath been afore expounded. And for the last day of Judgement, that is no time for Conversions of souls, and rever- sions from captivity. Therefore this prophesie in the main of it, is yet to be fulfilled. Thus of Hosea.

S. 6.

## SECT. XL.

Next we come to the Prophet Joel. The first place in him, is Chap. 2. v. 28, 29, 30, 31, 32, 33. Verse 28. And it shall come to pass afterwards, that I will pour out my spirit upon ALL FLESH, and your sons, and your daughters shall prophesie; your old men shall dream dreams, your young men shall see visions. Verse 29. And also upon the servants, and upon the handmaids; in those days will I pour out my

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my Spirit. Verse 30. *And I will shew wonders in Heaven, and in Earth, Blood, and Fire, and Pillars of smoak.* Verse 31. *The Sun shall be turned into darkness, and the Moon into blood, before that great, and terrible day of the Lord come.* Verse 32. *And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be delivered. For in Mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the REMNANT WHOM THE LORD SHALL CALL.*

## S. I.

Note first in general, touching the ALL of this Text, that though Saint Peter, in *Acts 2.* doth truly apply part thereof, to the wonderful effusion of the Spirit there; yet is it not solely applicable to that; nor is the intent and meaning of the whole, or of any part thereof, wholly fulfilled and terminated therein. And that I may not be condemned of singularity herein; let me tell you what others hint to the same effect, though they will not speak out to my size. That antient, pious, and most learned *Oecolampadius*, Publick Reader of Divinity at *Basil*, above an hundred years since, saith upon Verse 28. [*ET ERIT*] *ubi illa impleri cœperint, ubi Christus nimirum sanguine suo sœdus nostrum confirmaverit, ubi a mortuis resurrexerit. i. e. The things onely BEGAN to be fulfilled presently after the resurrection of Christ, &c.* And that learned and ingenuous *Alapide*, upon the same Verse. [*POST HÆC*] *i. e. Post Christum doctorem, ejusque mortem, & ascensum in cœlum, ego Deum effundam Spiritum Sanctum in Pentecoste, ac DEINCEPS; primo ecclesia seculo, visibiliter in Apostolos, & Christi discipulos: SEQUENTIBUS vero SECULIS, invisibiliter eundem effundam in OMNES, &c.* That is, God did promise to pour out his Spirit after the Ascension of Christ, in the dayes of Pentecost; and so afterwards; on the first age of the Church visibly, in the succeeding ages invisibly upon all. So that both these confets upon this first clause, That this effusion of the Spirit prophesied by our Prophet, was not fully fulfilled in *Acts 2.* where the Apostles quotes it. And for those other passages, in Verse 30, &c. *I will shew wonders in Heaven, and on Earth;* *Calvin* confesseth, *Prophetam comprehendere totum Christi Regnum ab initio usque ad finem, &c.* That is, The Prophet here comprehends the whole Kingdom of Christ, from the beginning, to the end thereof. And this is usual enough. And in other places of Scripture we have shewed, that the Prophets commonly so speak; or so speak in common. When therefore they speak of the Kingdom of Christ, sometimes they touch upon the beginning thereof, sometimes also they speak of the end thereof. But often within one graspe, or comprehension, they design the whole course, race, or process of Christs Kingdom from first to last: And so the Prophet doth here. Thus *Calvin*, with much more to that purpose. *Alapide* likewise on this thirtieth and one and thirtieth Verse, deals very plainly and ingenuously with the Text, and with us, opposing those of his own Religion. "The Catholics (saith he) think that these prodigious signs came to pass. 1. At the Nativity of Christ when the star appeared to the wisemen; and the Angels appeared to the Shepherds. 2. At Christs passion, when the Sun



“*was eclipsed; the Earth trembled, the graves opened, the beholders astonished.* 3. At *Christ's Resurrection*, in the appearance of the Angel, astonishing the Soldier that kept the Sepulchre and comforted *Mary Magdalen*, and her company. 4. At the *Pentecost*, in the *cloven tongues of fire*, at which time the Spirit was poured out. This Exposition, saith *Alapide*, is *probable*, but *incomplete*. Then indeed began these wonders, but shall be completed a little afore the day of Judgement, as I shall declare by and by. On the other side, *Saint Jerom* and *Occumenius* (saith *Alapide*) hold, That these prodigies were acted a little afore the destruction of *Jerusalem*, by *Titus*. But lastly, and genuinely, it is certain, That here are handled the prodigious prognosticks that shall precede the day of judgement; which appears from the beginning of the next Chapter. Thus *Alapide*. Adde one more; *Lyra* (saith *Doctor Mayer*) avers that in this thirtieth Verse, “The Prophet passeth from the first coming of Christ, to his second; before which, these signs shall be shewed. Thus you see I am not singularly bold to assert, that this Scripture was not totally and finally fulfilled in that story, *Acts 2*. And *Peter* himself tacitly intimates as much in translating the Prophets *חורו* afterward by *in his ingratius ingratius*, *In the last days*, which must not exclude One thousand six hundred and twenty years succeeding, reckoning from Christ's Ascension, but to our time. And our Prophet drops some passages, which are inconsistent with perioding at the *Pentecost*. As Gods pouring out of his Spirit UPON ALL FLESH, &c. Of which, largely and distinctly by and by; meanwhile, let me intreat the Reader to minde what I have prompted to him several times, viz. That Golden Rule, That Prophecies of this nature touching the Kingdom of Christ have their gradual, progressive, and vicissitudinous fulfilling, from the first breathing of them, to the end of the world; as it were from one type to another, till it come to the Antitype, and full meaning, and managing of the perfection of the whole; even as the Ark of Noah, might be an occasion of the Ark of Moses; I am sure signified Baptism, and Baptism leads us to salvation in Christ, 1 Pet. 3. 21. Just like *Parelia*, when we see two or three Suns, or Rainbows, the one carries up the sight to the other, till at last it be fixed upon the Sun it self, the substance of all. The Church hath its growth, and her eyes is not able to endure all degrees of light at first. The Infant hath but the glimmering of the light of the fire; afterwards it can behold the candle, at last indures the light of the Sun: And the Sun of the choicest Gospel-Light, is not in its Vertical point and Apoge, in an instant, but by rising, and gradual Ascension. And thus we have viewed the Text in general.

Next for the particular scanning of it, that I may deal faithfully with the precious Word of God, and with my Reader, and mine own heart; Let us see, and say ingenuously, what of this Text of *Joel* hath been fulfilled in the *Acts*, and what not.

¶ 1. These things in part have been fulfilled. 1. The pouring out of the Spirit. They, in *Acts 2.4*. (named in part, and numbered to

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be about One hundred and twenty, *Acts* 1. 13, 14, 15.) were all filled with the Holy Ghost. 2. The seeing of *visions*. Peter had a vision, *Acts* 10. And Paul had a vision, and *Ananias* likewise, concerning Paul, *Acts* 9. So had *Cornelius*, *Acts* 10. And *Stephen*, *Acts* 7. 3<sup>ly</sup>, The prophesying of their sons and daughters. As Paul did, *Acts* 27. v. 22, &c. And *Agabus* did. And *Philip the Evangelist's* four daughters did, *Acts* 21. 8, 9, 10, 11. And afterwards *John*, and *Peter*, and *Jude* did prophesie, as the *Revelation*, and their *Epistles* testifie. 4. The darkning of the Sun; For before this notable day of the Lords pouring out his Spirit upon the Disciples, *Acts* 2. preceded that terrible darkning of the Sun at Christs passion, *Matth.* 27. For surely all that darkning of the Sun, mentioned by our Prophet, must not be made more dark by an allegory, or evacuated by a figure; seeing it is set down as a mark of time, when God is about to do some sensible visible exploit. 5. That there was a deliverance of some, in some sence in *Jerusalem*, and at Mount *Zion*. There being converted at *Peter's* Sermon about three thousand souls, *Acts* 2. which after were five thousand, *Acts* 4. 4. All these five heads of this Text of our Prophet *Joel* were fulfilled in part, in the story of the *Acts*, at, and upon that pouring out of the Spirit. And in regard of these, *Peter* had just reason to apply this Prophecie of *Joel* to that purpose. Although the stream were to run to the magnitude of an ocean, in the fulness of its fulfilling; yet this running first by *Peter's* door, he might well say these waters were for his use; and so take up as many buckets, as he needed.

¶ 2. In these respects this Text in full was not fulfilled in the *Acts* of the Apostles, nor yet is to this very day. For first, This prophecie of pouring out of the Spirit, and upon all flesh, and upon all sorts, upon old men, and upon young men, upon Fathers, and upon children, upon Masters and servants, and upon men-servants, and upon maid-servants; and unto a variety of gifts (expressed *stylo veteri*, in an Old Testament phrase, as most commended to the *Jews* ears, viz. Of *visions*, *dreams*, *prophecies*.) I say these things, which way soever ye take, either with these learned, or those learned Interpreters, to expound them of an extraordinary portion, or giftedness of the Spirit, or of an ordinary, so as it be in order to *salvation*, as the last verse contrains us to extend it; it can intend no less then a plentiful communication of the Spirit, not onely to the generality of the *Gentiles*, but also (and I should think chiefly) to the generality of the *Jews*. But alas, what were five thousand *Jews* converted of the Kingdom of *Judah*, to the generality of them? And then what were these five thousand, to the generality of the *Jews*, of all the *Twelve Tribes*? And to what doth the story of the *Acts* of the Apostles amount, as to the fulfilling of this clause of *Joel*, when by that time it is carried on to the thirteenth Chapter of the *Acts* the generality of the *Jews*, give the Gospel a Bill of Divorce, and send it away? whereupon it went unto the *Gentiles*, *Acts* 13. 46. So that the next news we hear of it, is in the *Epistles* of Paul to the *Romans*, and to the *Corinthians*, and *Galatians*, &c. viz. To the

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the *Latin, Greek, and Galline* \* *Gentiles, &c.* And therefore doth Saint Paul in the eleventh to the *Romans*, give all the *Jews*, both of *Judah* and *Israel* for gone into utter blindness, till the fulness of the *Gentiles* were come in. Which is not yet done to this day, as we see by experience, both in the thing, and in the effect. Most *Gentiles*, by far, being ignorant of the light of the Gospel; and generally all the *Jews* (with sorrow we speak it) are obstinate against the light thereof. So that ALL ISRAEL is far from being saved, whiles the all of the fulness of the *Gentiles* is far from coming in. For Mr. Mede hath very well approved that account, that one hath made, touching the Christian state, and share of the world, thus; "For one (saith Mr. Mede \*) hath well observed, That Christianity at this day, is not above the sixth part of the known world; whereas the *Mahumetans* have a fifth, and all the rest are *Ethnicks* and *Pagans*. So that if we divide the world into thirty parts, Christianity is but as five in thirty, *Mahumetism* as six, and *Ethnicism* as nineteen; and so Christianity is the least part of all, and plain *Heathenism* hath far above the one half of the world; and the better part of the other is also *Mahumetans*.

Thus he, with Mr. Medes approbation. I only adde this, that even in this account, I suppose, the *Popedome* and *Papisme* (whereforever it is professed) is included in Christianity; because in a sort (a sorry one) they acknowledge Christ; and then the account to this day falls far shorter of the fulness of the *Gentiles* coming in; and therefore shorter yet of the saving all *Israel*, as the Apostles pbrates are, *Rom. 11*. We have it from day to day before our eies, that not one of ten Christians hardly, is more then called a Christian; and not one Jew of ten thousand bears the name of a Christian. And therefore in this first branch, this place of *Joel* is not in the main yet fulfilled. 2. This of this second of *Joel* is not yet fulfilled. That at the time the Prophet mainly means there, must be such wonders in *Heaven*, and in *Earth*, as must be accompanied with blood, and fire and pillars of smoke, and such a darkning of the Sun, and discolouring of the Moon, &c. As all these things must amount to the making up of a GREAT and TERRIBLE DAY OF THE LORD: And that in relation to the destruction of them that believe not, so as to call upon God in faith; as the last verse intimateth, *whoever shall call upon the Name of the Lord, shall be saved*. And the destruction shall be especially of those unbelievers that are enemies to the *Jews*; as the same last verse of this second Chapter, and the first and second verses of the third Chapter, do evidently hint. For in *Mount Zion*, and in *Jerusalem*, shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For behold in THOSE DAYES and in THAT TIME, when I shall bring again the captivity of JUDAH and JERUSALEM, I will also gather ALL NATIONS, and will bring them down to the valley of *Jehoshaphat*, and will PLEAD with them there, for my people, and for my heritage ISRAEL, whom they have scattered. For by the wonders at the passion of Christ, *Math. 27*. there was no destruction of any man. At

\* *Galatia minoris Asiae regio, Phrygia contra-mina, a Gallis ita dicta; qui relicta patria ibi sedes fixerunt. Incole appellantur Galatae, & Gallograeci, quod ex Gallis simul & Graecis coaluerint. Steph.*

\* *Diatrib. pars 4 p. 82, 83.*



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the effusion of the Spirit after his ascension, *Acts* 2. There was nothing but consolation, or, at least, admiration. At the destruction of *Jerusalem* by *Titus*, according to *Matth* 24. there was the sad destruction of the *Jews*; but of none of the *Jews* enemies. 3. This of this prophesie of *Joel* is not yet fully fulfilled, viz. *In Mount Zion, and in Jerusalem, shall be deliverance* AS THE LORD HATH SAID, *and in the remnant whom the Lord shall call.* For this was not compleated in the few *Jews* converted in the *Acts*, or since, as these Reasons induce me to think. 1. The Apostle *Peter*, in *Acts* the second, quoting *Joel*, makes not the least mention of this clause. 2. Christ's coming to *Jerusalem* as a spiritual Deliverer, in his publick ministrations of the Gospel, was before that of pouring out of the Spirit, about five years; as his disputing with the *Doctors* was two and twenty years before, and his incarnation above four and thirty years afore. But the deliverance mentioned according to the Apostles method, yea, and of the Prophets, is after the pouring out of the Spirit. And indeed follows after, as naturally, as the effect succeeds the cause: This pouring out of the Spirit, sitting instruments for the salvation of those ages. 3. The Prophet adds, *as the Lord hath said, viz. By his Prophets.* But they mainly spake of the *Jews* corporal deliverance, as we have before opened in the discourses of many places. For as for spiritual, they then had it, and there was no doubt but it should be continued in all ages, else the Church would be extinct; or Gods Covenant with *Abraham* and *David*, would fail. 4. The Deliverance must be not onely in *Jerusalem*, but in the remnant whom the Lord shall call: But Christ did not at his being on Earth, save the generality of the remnant, either corporally, or spiritually. The *Two Tribes* were then under the Roman captivity, and they generally refused Christ, *John* 1. 11. *Acts* 13. 46, 47. and for the *Ten Tribes*, they, for the generality, neither saw nor heard Christ, but continued in their captivity in *Assyria*, &c. (*1 Pet.* 1. 1. *Jam.* 1. 1.) They were not returned to *Zion* or *Jerusalem*; and for the *Gentiles*, if any will make them of the remnant, (which is harsh, being the greater part of the world) they and the *Jews* were never yet incorporated in Religion, as the copulative, *And*, promiset, viz. *There shall be deliverance (in those days, and at that time) in Jerusalem.* AND in the remnant whom the Lord shall call. 5. The Prophet *Joel* speaks of such a deliverance of the *Jews*, as shall be, by bringing down their enemies to the valley of destruction, to them, though of salvation to the *Jews*, as the next Chapter, vers. 1, 2, &c. shews. But this hath not been yet fulfilled, as was touched afore; neither can it be fulfilled at the last judgement. For that being once come, there is no effectual salvation, or invocation, as the last verse of the second Chapter mentions.

## SECT. XII.

## SECT. 41.

## S. I.

**T**He second, and last place, we shall touch in this Prophet *Joel*, is Chap. 3. v. 1, &c. to the end of the Chapter. For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. 2. I will also gather all Nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the Nations, and parted my Land, 3. And they have cast lots for my people, and have given a Boy for a Harlot, and sold a Girl for Wine, that they might drink. 4. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head. 5. Because ye have taken my silver and my gold, and have carried into your Temples my goodly pleasant things. 6. The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. 7. Behold, I will raise them out of the place, whither ye have sold them, and will return your recompence upon your own head. 8. And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off, for the Lord hath spoken it. 9. Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up. 10. Beat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong. 11. Assemble yourselves, and come all ye heathen, and gather yourselves together, round about: Thither cause thy mighty ones to come down, O Lord. 12. Let the Heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the Heathen round about. 13. Put ye in the sickle, for the harvest is ripe: Come, get you down, for the press is full, the fats overflow, for the wickedness is great. 14. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. 15. The Sun and the Moon shall be darkned, and the Stars shall withdraw their shining. 16. The Lord shall roar out of Zion, and utter his voice from Jerusalem, and the Heavens and the Earth shall shake; but the Lord will be the hope of his people; and the strength of the children of Israel. 17. So shall ye know, that I am the Lord your God, dwelling in Zion, my holy Mountain; then shall Jerusalem be holy, and there shall no stranger pass thorough her any more. 18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. 19. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their Land. 20. But Judah shall dwell for ever, and Jerusalem from generation to generation. 21. For I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in Zion.

This as it follows close at the heels of the former place, so (not-with-

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withstanding mens chapter-divisions) hath it a great coherence with it. *Calvin* upon this third Chapter, verse 1, 2. tell us in the general, *Confirmat his verbis Propheta, quod prius docuit de Ecclesie RESTITUTIONE. i. e. The Prophet in these words confirms, what before he had taught concerning the RESTITUTION of the Church.* More particularly, let me tell you, That the most (if not the all) of the former place in the second Chapter, is again mentioned in this third Chapter; and with four great emphases of connexion, both founding of confirmation, and explanation of what had been said before, 1. FOR (*Hebrew כִּי, Chalde ܕܝܢ, Septuagint ὅτι*) As if the Lord should say, I bring this for a proof, that I will do as I have said. 2. BEHOLD (*Hebrew הִנֵּה, Chalde ܗܝܬ, Septuagint ἰδὲ*) As much as to say, There shall be some notable thing done, some grand event, as an eminent sign, that I will be as good as my word. 3. IN THOSE DAYES, and AT THAT TIME (with great emphasis of Pronouns and Articles, both in *Hebrew, Chalde, and Septuagint: Hebrew הַיּוֹמִים הָהֵם, Chalde ܕܝܝܡܝܐ ܗܝܝܬܐ, Septuagint ἐν ταῖς ἡμέραις ταύταις*) which found to this effect; That methodically, and in a just order, when I do the former things, I will do these following also; so that the plurality and magnificence of exploits shall force the eyes of men to see my truth, and true performance of all that I have spoken. 4. I will in pursuance of that deliverance of my people, mentioned in the former Chapter, *Gather all Nations to the valley of Jehoshaphat, and will plead with them there for my people*; which amounts justly to thus much for our present observation, That the famous, remarkable, circumstances, as before of time, so here of place, shall be undeniable witnesses of the substance of my true performance. For as the great Philosopher saith; Many common accidents concurring, may amount to a *proprium quarto modo*, to an infallible property; and so to a demonstration. And we know that circumstances of time, and place, &c. beget in us great credence to a report, That such a thing was done. Thus for the coherence of this place, with the former.

## S. 2.

Next for the substance of this place, in order to our point, take notice in the entrance, That the people that shall, according to this prophesie, be delivered, are named in the first verse, *Judah, and the Inhabitants of Jerusalem*, signifying the *Two Tribes*. In the second verse, and verse sixteen, they are called his heritage *Israel*, and the scattered among all Nations; which most aptly set forth the *Ten Tribes*, who, of the Kingdom of *Israel*, became the greatest dispersion among all Nations, far beyond those of *Judah*. And the deliverance of both, is so expressed in the *Hebrew, Chalde, and Septuagint*, that the words may well be extended to a spiritual conversion of their souls from infidelity; beside the corporal deliverance of their persons from captivity; as many Translators render it. And for confirmation, observe, That whereas in *Hosea*, chap. 1. the Lord calls them (speaking of both the said Kingdoms of the Jews) *Lo-ammi. NOT MY PEOPLE*, and *Lo-ruhamah, I WILL NOT HAVE MERCY*, viz. Whiles they are to be in captivity (where, for the general



general, they lost their *piety*, as well as their *liberty*, in not receiving *Christ* and his *Gospel*, from thence, to this day.) Behold here in this Text of *Joel*, the Lord speaking of their deliverance, expresseth it in relation, and to the effect, of receiving them at their return, as *his people*, and to *be his heritage*, v. 2. For surely, if God did justly, for their great wickedness, carry them away captive, he had little reason to receive them from thence, if they were no better, then when they went. Put now all together, and all plainly spells, that this first clause of the deliverance of *Judah* and *Israel* hath not been fulfilled to this day, according to the sence before demonstrated; which will clearly appear by the rest that follows.

For in the next place we are to observe, that this must not bee a meer still and tacit deliverance of the *Jewes*, but withall a tumultuous destruction of their Enemies, that formerly caused their bondage, and with-held their deliverance, ver. 2. *I will gather all Nations, and bring them down into the Valley of Jehosaphat, and plead with them there for my people.* &c. Which last clause the Chalde renders וְחִתְּמִן עִמָּם. And I will take vengeance on them there for my people; which is much further amplified in ver. 9, 10, 11, 12. &c. The valley of *Jehosaphat* is particularly named here, as the place where God will avenge his people. 1. Because there *Jehosaphat* overthrew the *Ammonites* and *Moabites* and their Confederates, that rose up against the *Jewes*, 2 *Chron.* 20. 22 &c. 2. *Jehosaphat* signifies pleading or judging, viz. the thing that God will doe upon the incorrigible enemies that yet remaine, ver. 12. 3. Because this is also called the valley of *Berachah*, that is, the valley of blessing; Because there *Jehosaphat* blessed and praised God, first in hope of the said Victory; Secondly, for helpe in the said Victory, 2 *Chron.* 20. 22. compare ver. 16. 4. Because this is called the valley of decision or threshing, twice in this fourteenth verse of this third of *Joel*, because there God threshed his Enemies (as the chaffe from the wheat) according to *Isa.* 25. 10. and thereby decided the controversie between the *Jewes* and their Enemies; viz. that the *Jewes* should have the mastery, not their enemies. But though the valley of *Jehosaphat* be here named by these names, yet they are to be understood in intent and meaning appellarively in a larger sence (as is most safe) to signifie and typifie any eminent place or places, where the Lord shall overthrow the incurable enemies of the beleiving *Jewes*. For first, Let any reasonable *Hebrician* looke into the original, and he shall plainly perceive that the holy Ghost useth the name *Jehosaphat* onely as a *Paronomasia*, I will bring them into the valley וְחִתְּמִן עִמָּם and וְחִתְּמִן עִמָּם &c. As if we should say in *English*, I will bring them down to the valley of *Jehosaphat*, and there I will *Jehosaphatize* them, that is, overthrow them as *Jehosaphat* did his enemies. Secondly, Let any rational man judge whether *Jehosaphat*, as a proper name of a place in *Judea*, doth signifie that there and there onely, God will judge the enemies of the beleiving *Jewes*, when as their enemies are seated in every place where the *Jews* are scattered; and those enemies shall oppose them, and the beleiving *Gentiles*, that shall help in their returne, where-  
ever

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## SECT. 4. 1.

ever they stirre to that end. Yet I contend not, but that that very place may be *one where*, of some notable overthrow of some cheife enemies of the *Jewes*: as of the *Arabians*, *Saracens*, and *Turkes*, that shall enter into the Holy Land to hinder the *Jewes* sitting downe, and settling there. Now this clause of the Prophet *Joel* in this third chapter, was never yet fulfilled since the first *Assyrio-Chaldean* captivity of *Israel* or *Judah*. For the Prophet gives us a sign that this is to be done after the *Jewes* are sold to the *Grecians*. The Hebrew מִכָּר in its first originall sence and use, signifies to *yeeld up*, and *deliver up*. And so the *Septuagint* renders it *ἀνδάν* which most commonly, as the composition of the word requires, signifies to *yeeld up*, or to *deliver up into another mans jurisdiction and power*. And this transferring of the *Jewes* from their Native Country, to *Gracia*, seems to be charged upon several Nations, who handed them from one to another, *vers. 2, 3, 4, 5*. But the *Greeks* came not to any considerable repute, power, and jurisdiction, till above two hundred years after the beginning of the *Second*, *viz.* The *Medo-Persian* Monarchy. Since which time, the *Jewes* were never delivered, according to the character of the Text, *viz.* By a *destruction* of their enemies; and to such an effect and degrees, as that *no stranger should pass through Jerusalem any more*, *verse 12, 13, 14, 15, 16, 17*. For we know the contrary by History, Experience, and sight of our own eyes in our travells.

## S. 4.

The opening of this *destruction* of the *Jewes* enemies at their deliverance, and the collation of their happy condition when delivered, will yet further demonstrate, that this prophesie of *Joel*, in this third Chapter, is not yet in the main, to this very day fulfilled.

¶ 1. The destruction of their enemy must be very formidable, *v. 14, 15, 16, 19*. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision; the Sun and the Moon shall be darkned, and the Stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the Heavens and the Earth shall shake. Egypt shall be a desolation, and Edom shall be a desolate wilderness, &c.

¶ 2. On the other side, the happy condition of the *Jewes* shall be as glorious, as their enemies destruction shall be miserable; which is interchangably enterwoven within the same verses, the better to minde us, that they both concur to the same time, and in that method, that the ruins of the enemy, is the rise of the *Jews*, *vers. 16*. But the Lord will be the hope of his people, and the strength of the children of ISRAEL. V. 17. So shall ye know, that I am the Lord your God, dwelling in Zion, my holy Mountain; then shall Jerusalem be HOLY, and there SHALL NO STRANGERS PASS THROUGH HER ANY MORE. V. 18. And it shall come to pass in that day, that the Mountains shall drop down new Wine, and the Hills shall flow with milke, &c. V. 20. Judah shall dwell FOR EVER, and Jerusalem from GENERATION to GENERATION. You see here in this Chapter, a corporal destruction of all the Nations that irreconcilably

ably oppose the Jews. You see the happy condition of the Jews following thereupon, to be expressly both temporal and spiritual; and you see it let forth with most ample extension, both for latitude and length. Need I now upon things so plain spend six sentences, to declare this was never yet fulfilled to the Jews, since their first captivity in *Babylon* to this day? Surely, if the succeeding Monarchy punished the preceding, they did withal keep the Jews under their subjection; and so from *Assyrians*, to *Medes* and *Persians*, from them to the *Grecians*, and thence to the *Romans*, and so to the *Saracens* and *Turks* to this time, the *Jews* have been more, or less under forreign power, and not a free people, much less so happy, or their enemies so miserable as hath been described.

Lastly, If we mark some references of this third of *Joel*, made by the Apostles themselves, in the New Testament, we shall beyond all dispute of them that believe the New Testament, clear it, That the propheties of this Chapter are not yet fulfilled.

¶ 1. Consider how exactly the thirteenth verse, &c. of this Chapter of *Joel*, is repeated and applied, *Rev. 14. 15, 16, 17, 18, 19, 20.* to the ruine of *Antichrist*. Put ye in (saith *Joel* in this third Chapter, v. 13.) the sickle, for the Harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. And then follows expressly the destruction of the enemies of the Jews, as we before repeated. Sutablely, Saint *Iohn* saith, in the said place of the *Revelation*; An Angel came out of the Temple, crying with a loud voice to him that sate on the cloud, thrust in thy sickle, and reap, for the time is come for thee to reap, for the Harvest of the Earth is ripe. And he that sate on the cloud, thrust in his sickle on the Earth, and the Earth was reaped. And another Angel came out of the Temple, which is in Heaven, he also having a sharp sickle. And another Angel came out from the Altar, which had power over fire, and cryed with a loud voice, Cry to him that had the sharp sickle, saying, Thrust in thy sickle, and gather the clusters of the Vine of the Earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the wrath of God; and the Wine-press was troden without the City, and blood came out of the Wine-press, even unto to the horse-bridles, by the space of one thousand six hundred furlongs. In which parallel of *Iohn* and *Joel*, you see how accurately *Iohn* extends that of *Joel* to the ruine of the Antichristian enemy, and the raising of the Christian Church, consisting of *Jews* and *Gentiles*, yet to come; as it will easily appear to him that will carefully read this fourteenth Chapter of the *Revelation*.

¶ 2. Compare this prophetie of *Joel*, touching the valley of *Ieboshaphat*, and Gods judging there, with *Isa. 66. 24. Matth. 5. 22. Rev. 16. 16.* It seems by that place of *Isaiab*, that there shall be a slaughter of the enemy of the Church, at his great fall, in a more conspicuous place above others (perhaps not the remotest from *Ierusalem*) whither the Church (made up of *Jews* and *Gentiles*) shall (to keep *Isaiab* his words) go forth and look upon the carcases of the men that had transgressed against God; for which they had been slain. For



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saith Isaiah) their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh. Upon which words our new Annotations say well, that "apparent enough it is, that the execution of Gods wrath on the wicked, either on the Mountains near unto Jerusalem (as some of the Rabbins affirme) or in the valley of Jehosaphat, according to Joel 3. or in Tophet in the vale of Gehinnom, Isa. 30. 33. Jerem. 7. 31. 33. is here described, by a resemblance taken from dead bodies, that after great slaughter made of them, lie a long time above ground unburyed, either as deemed unworthy to be at all interred, or because, in regard of the multitude of them, it cannot suddenly be effected. The WORM hath reference to such Vermine as is wont to breed in, and feed on dead corpses; on such carcasses especially as lie so long above ground, until they rot, and become as dung. The FIRE to the burning of such bodies, not fit now to be stirred, or removed, but to be consumed by fire, in the place where they lie. And because the putrifying carcasses long time crawl with worms and magots, ere the flesh be consumed, and it would be a long time of burning to consume the remainder with fire, therefore it is said, their worm never dyes, and their fire is never quenched; but a long time are an abhorring to all flesh, viz. that shall behold them. The Lord Christ, as St. Matthew chap. 5. 22. gives it us, speaks of such a place of common execution of malefactors, Whosoever shall say to his brother, thou fool, shall be in danger of hell fire; *ἡννα* here, as *ἔργον* learnedly disputes, doth not of it selfe signifie Hell. And I adde, that it cannot possibly signifie here an eternall punishment in the Hell of the damned; for then it would follow from this Text, that some sins are veniall, and only some are mortall or damnable; because our Saviour saith, he that is ANGRY with his brother without a cause, shall be in danger of the JUDGEMENT; and whosoever shall say to his brother, RACHA, shall be in danger of the COUNCIL; and he only that shall say, THOU FOOLE, shall be in danger of HELL FIRE. But this distinction is croste to all the Scripture, and therefore eternall hell fire, or the place of the damned cannot be here meant. But (to keep to the order and nature of the Greeke words) *ἡννα* is the Gehinnom of fire, that is the valley of Hinnom, or the valley of the son of Hinnom, taking its name from the first possessor. Of the name and situation of this place, see Josh. 15. 8, where it is described to be in the borders of the lot of the Tribe of Judah; and therefore not far from Jerusalem, even near the East gate, Jer. 19. 2. And the sacred history tells us further in the 2 Kings 23. 10. and 2 Chron. chap. 28. v. 3. and chap. 33. ver. 6. Jer. 32. 35, That in this valley of Hinnom was Tophet: And that there they burnt their children in the fire, as a sacrifice to the Idoll Moloch, after the manner of the Heathens. Tophet signifies a drum, because they beat a drum to drown the noise of the cry of their children when they were cast into the fire. And further, in Jer. 7. 31. we have it set forth as a place of the execution of Gods vengeance. Behold the days come, saith the Lord, that it shall be no more called TOPHET, nor the VALLEY OF THE SON OF HINNOM, but the VALLEY OF SLAUGHTER; For they shall bring in Tophet till there be no place. Rabby David Kimchi on Psal. 37. v. 13. on these

these words [*The land of the living*] saith thus, "Even as the judgement of the wicked is called **GEHENNA**, which was a valley near Jerusalem wherein they did cast forth every uncleanness, and dead carcases, and there the fire did perpetually burn them even unto bones, &c. And unto this (saith *Beza*) with some have it, that Christ alludes in that *Matth. 5. 22* afore quoted. This name *Gehenna*, or *Gehinnah* is a compound Hebrew word compounded of *Ge*, which signifies a valley, and *Hinnom*, the name of the ancient possessor of the place (as we touched afore) and suitably (as *Tremellius* notes and pronounceth) the Syriacke writes and speaks it, *Gihanna*. Doubtlesse as *JUDGEMENT* signified a lesser civill punishment, viz. that inflicted by the JUDGES; and *Sanhedrim* the COUNCIL signified a greater, viz. that which the *SANHEDRIM*, or great Council inflicted; so this *Gehinnom* of fire must signifie the greatest. Not but that our Saviour, by way of parallel, may intend, and leave the learned Pharisees so to apply it, that if men did thus gradually punish such faults according to their degrees; how much more will the most righteous holy God? But this by the way. Our business now is, to explain by way of parallel the meaning of this third of *Isa. 65* touching the corporall ruining of the Churches enemies, more especially in some such eminent place as the valley of *Iebosaphat*, yet to come. For which purpose we must touch one place more (afore quoted) viz. *Rev. 16. 12* &c. And the sixth Angel poured out his vial upon the great river Euphrates, and the waters thereof were dried up; that the way of the Kings of the East might be prepared. And I saw three unclean spirits like Frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. But they are the spirits of devils, working miracles, which goe forth unto the **KINGS OF THE EARTH**, and of the **WHOLE WORLD**, to gather them to the battle of that great day of God Almighty. Behold I come as a theefe in the night, &c. And he gathered them into a place called in the Hebrew tongue, **ARMAGEDDON**. This, touching the River Euphrates, and the Kings of the Earth, would be a little explained, and then wee shall the better understand this *Armageddon*, and the suitableness of it to our purpose. The sixth vial (saith *Mr. Mede*) shall be poured out upon the great River Euphrates, that being dried up, a passage may be prepared for new Enemies of the Beast to come from the East; that is, for the Israelites to bee wonderfully converted to the pure faith, and worship of Christ, and now seekers for the Kingdom promised many ages since. That I may take these Kings to come from the East to bee the Jewes, two things serve for it. First, That this is the last vial saue que, in the time whereof therefore the Jewes must be converted, if at all; or else must be destroyed with the rest of the enemies of Christ among whom they remaine, in that great day of universall Revenge and Judgement, which the next vial shall bring upon them. (Both which, viz. of non-conversion, or generall destruction are flat against all the tenour of Scripture.) Secondly, That place of *Isaiah* chap. *11*. ver. *15, 16* whence this of the sixth vial is borrowed, moveth mee thereuntoo And the Lord will destroy, (or rather render

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the Hebrew וְהַיַּרְדֵּן like as the Lord hath destroyed) the tongue of the Egyptian Sea: And (rather so.) he shall lift up his hand upon the river (Targum, the River Euphrates) in the strength of his spirit, and shall smite it in the seven streams, so that man may passe over dry-shod. And there shall be a way for the remnant of my people, which shall be left by the Assyrians (a plaine marke Euphrates is understood,) as it was in that day wherein he ascended up from the Land of Egypt (a good justification of that translation of the words in the first clause,) Parallel to which place is that of *Zech. 10. 10, 11.* Which the Chalde renders thus וְהַיַּרְדֵּן &c. i. e. And even as I brought them out of the land of Egypt, so will I gather together their captivity from Assyria, and I will bring them backe to the land of Gilead and of my sanctuary, and it shall not be sufficient for them: And miracles, and the marvelous great workes of God shall be wrought for them, even as they were wrought for their fathers when they passed through the sea: and they shall see the vengeance on their enemies, &c. So the Chal. But what shal we say that Euphrates is, whole waters shal be dried up, mystical Babylon shal also have her Euphrates, as well as that ancient Babylon, the Turkish Empire, which shal be the obstacle of those new enemies from the East, and on that part the ONLY DEFENCE OF THE BEAST. Neither will such understanding of Euphrates be without example of *Isaiah* himselfe, who chap. 3. 7. by the like parable of Euphrates, hath expressed the Army of the Assyrians bordering upon the same River. The Lord shall bring upon them, or cause to come against them (that is, against the Syrians and the Israelites) the waters of THE or THAT River (so Euphrates וְהַיַּרְדֵּן by way of eminency, or emphasie, is wont to be called) strong and many, the Kings of Assyria, and all his glory (Targum, his army) &c. compare *Jer. 47. 2, 3.* Behold waters rise up out of the North, and shall be an overflowing flood, & shal overflow the land and all that is therein; the City and them that dwell therein; then the men shall cry, and all the Inhabitants of the land shal howle, at the noise of the stamping of the hooves of his strong horses, as the rushing of his chariots &c. where evidently by the waters of the north are understood the Armies of the north. Why therefore should not this Euphrates, of the vials, by the same reason be understood of the Turks, being no less borderers upon Euphrates before their over-flowing, then the Assyrians, the Inhabitants of the same Tra? To this it maketh not a little, that the losing of that great Army of Horse-men, long stayed at that GREAT RIVER EUPHRATES, *Rev. 9. 15.* signifies the Turks thence to over-run the Roman Empire, as the series of the Trumpets, and the apt truth of the matter demonstrate. Therefore by the sixth viall this Euphratean deluge shall be dried up: Plainly according to that which is said *Revel. chap. 11.* that next after that overthrow of the City, which shall come to passe in a great Earth-quake (agreeing to the fifth viall) the second woe shall be past, that is the plague of the sixth Trumpet. But by what meanes that's to come to passe, and by what Authors, whether by the Jewes themselves (which haply *Ezekiel* intimateth chapter 38, and 39.) who shall possesse the holy Land again; or by some intestine discord, fitly to goe before the returne of these; or haply both, but in order,



der, and one after another, or by some other cause, we cannot certainly say. What ever it bee, this let being removed, it is said A WAY of going to some place, is prepared for these new Christians from the East; and that (as it seemeth) to make an expedition against the Beast; to the ruine of whom, all the Vials serve.

From whence otherwise, or wherefore, from this drying up, should so great a trembling and fear, at an instant, assail the worshippers of the Beast, yea, even the Devils themselves, as it seemeth; that it should minister occasion for so horrible, and unheard-of a preparation for war, as is here described; unless they, with their whole diabolical band, should fear all extremity, by the coming of these new Kings of the East? Now this *Armageddon*, mentioned in this 16. of Revel. v. 16. (of the Hebrew חר מרגון HAR MEGIDDON, that is, *The mountain, mountainous places, or downs*, as we said of *Megiddon*) was the place where good King *Josiah* was slain, whence *Jeremiah* takes the rise and beginning of his *Lamentations*, as the ante-scene to the ensuing captivity, 2 *Chro.* 35. 22, 23, 24, 25, 26, 27. Where, though it be written מרגו MEGIDDO, yet because in *Zach.* 12. 11. it is written in the Hebrew, as above, viz. חר מרגון HAR MEGIDDON, and so in the Greek, even in that 2 *Chron.* 35. 22. *ἐν τῇ πόλει τῇ ἐν τῇ ὄρει*, therefore the Apostle writes it *Armageddon*; The mountainous part adjoyning to the valley. By all, Saint *John* intimating, That God will yet, before the ultimate general judgement, give the Churches enemies, as they come forth to oppose her, a notable overthrow in some notorious eminent place. For it is most incongruous with the last general judgement, to speak of a particular place wherein the grand enemies of the Church shall be destroyed for her deliverance; even as it is not disagreeable to *Joels* close, who concludes upon that destruction at the valley of *Jehoshaphat*, that *Judah* and *Jerusalem* may have a quiet and lasting habitation. Thus of the places in *Joel*.

SECT. XLII.

NEXT we come to the Prophet *Amos*, wherein we shall touch but one place, viz. The ninth and last Chapter, v. 11, 12, 13, 14, 15. viz. The five last verses, paralleled and compared with *Obadiah*, V. 17, &c. to the end; and with *Acts* 15. v. 13, 14, 15, 16, 17. Vers. 11. *In that day I will raise up the Tabernacle of DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruines, and will build it as in the days of old.* Vers. 12. *That they may possess the remnant of EDOM, and of ALL the Heathen, which are called by my Name, saith the Lord, that doth this.* Vers. 13. *Behold the days come, saith the Lord, that the Ploughman shall overtake the Reaper; and the treader of Grapes, him that soweth Seed; and the Mountains shall drop*

## SECT. 42.

## S. I.

drop sweet wine, and all the Hills shall melt. Ver. 14. And I will bring again the captivity of my people ISRAEL, and they shall build the waste Cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof, and they shall also make gardens, and eat the fruit of them. Ver. 15. And I will plant them upon their Land, and they shall be NO MORE PULLED UP OUT OF THEIR LAND.

which I have given them, saith the Lord God.

Touching these words, that ye may acquit me of privacy of opinion, hear first what others say upon them. The great *Mercer* presents to us, *Ex Lib.* upon the 13, 14, 15, ver. this, *Non possunt hic, &c. i. e.* These things cannot be understood of the restoration of the Jews after their Babylonish captivity, seeing these things are not spoken of JUDAH ONELY, neither did the people of Judah remain in their Land, but were dispersed into all Nations. The Prophet refers this to the CONVERSION OF ISRAEL in the LAST OF DAYES, when they shall SUBJECT and SUBMIT themselves to CHRIST, and shall WITH ALL THEIR HEARTS ADHERE to him, at which time MANY OF ISRAEL shall return into their own Land. The mighty Hebrew Critick, *Mercer* himself, upon the eleventh verse, saith thus, *Post varias comminationes, &c. i. e.* Here the Prophet, after various threats, subjoins at length magnificent consolations and promises. Which, no doubt, belong to the TIME AND KINGDOM OF THE MESSIAH, by the confession of all the SOUNDER HEBREWS, and the TALMUDS THEMSELVES, as *Lydanus* cites in the *Tract Sanhedrin, cap. Helic.* Where from this place, they call the Messiah *משיח*, The son of David of ruins, because he should restore the laps'd ruins, as it is said in this place. Thus all the Prophets almost end their prophesies, in predictions of the Kingdom of Christ. So the ending of the Prophet Joel, and of this Prophet, agree in many things. This place also is cited by James, in the Acts of the Apostles; chap. 15. to prove the call of the Gentiles; then which, we cannot have a more certain Exposition. By the Tabernacle of David, the Prophet understands the Kingdom of the House of David, as learnedly the Chalde paraphrast turns it; that is, THE KINGDOM OF THE MESSIAH, as often in Scripture Christ is called by the name of David. And in the fourteenth verse, the Prophet adds other magnificent promises, which also appertain to the Kingdom of Christ, viz. I will bring back the captivity of my people Israel. The Jews understand this according to the Letter, of the external bringing back of the Ten Tribes, and many of ours also are of the same minde, being carried thereunto by that argument, of which *Eldras* writes, *Eldr. lib. 2. cap. 13.* of the sure return of the Ten Tribes, given in a divine dream, and after expounded to that sense. Thus *Mercer*, though he contends also for a spiritual sense, which we do not altogether deny, but do altogether affirm (as warranted by many Scriptures.) That the external deliverance of the Jews shall be accompanied with a glorious spiritual vocation of them, and their conjunction with the Gentiles in matters of Religion. But for a littler sense, and corporal bringing back of the Ten Tribes into their own Country, we also mainly contend.

contend. To which, Mercer himself seems not altogether adverse, when upon the twelfth verse [viz. that they may possess the remnant of Edom, and of all the Heathen], I say, when upon this verse he hath these words, "These things (saith he) can neither be referred to the times after the destruction of *Senacherib* (as *Aben Ezra* imagins,) nor to the returne from the *Babylonish* captivity: Things much more ample and magnificent are here promised, then those done at that time. For that externall felicity of *Ezekiab* was most short; nor, on the other part, doe we read that he subjected divers of the Gentiles to himselfe. And albeit it had been so, in a short time after, the Temple and *Judea* was destroyed. And after their returne from that captivity, how miserably were the Jews tossed, to and fro by the *Persians*, *Medes*, *Greeks*, and *Romans*; so that the famous victories of the *Maccabees* are not here to be commemorated or connumerated. Therefore indeed, not so much as according to the letter, or shadow are these things (-in my judgement) to be referred to *Ezekiab's*, or any other time, then to the Kingdome of the *Messiah*. And *Aben Ezra*, being compelled by truth, confesseth this to be a more plaine place concerning the *Messiah*; in which fence the *Talmudists* also have expounded it. To all which, Mercer upon the fifteenth verse [viz. I will plant them upon their owne land] addes this, "I will plant them after the manner of trees, which take deeper root in the earth; as if the Lord should say, I will give them firme and established seats in their own land. Thus Mercer: Which words whether they sound not of a temporall deliverance of *Israel*, as well as spiritual, let the candid and considering Reader judge.

*Calvin* on this place is of the mind, that this promise doth intend, that "*Israel* (according to ver. 14.) shall returne from their captivity, but not all, but only the elect. And that they shall quietly injoy their owne land, according to ver. 15. without which (saith he) all the rest of the prophesie had been but a mockery. And confesseth that this Scripture was never yet fulfilled according to the letter, as to a temporall deliverance. And upon *Isa. 15. ver. 16.* quoting this place, he hath these words, "*Reversi ab exilio Babylonic* &c. i.e. the Jews returning from the *Babylonish* captivity, they were worn out with continual innumerable calamities, even to utter perishing. After that, the residue that was left, was much wasted by little and little with intestine discords. Yea, when God did succour them in this their miserable condition, the appearance of help then held forth unto them, became a certaine kind of matter of dispaire. For the Imperiality, or Rule, which the *Maccabees* assumed to themselves, was then quite taken away from the Tribe of *Juda*. Thus *Calvin* walk. But for *his*, or *Mercers*, or *Dr. Mayers*, or any others flying to a spirituall fence of this prophesie, upon this ground point blacke, and precisely, because it was never yet fulfilled in a literal, to me speaks no more in plain English, then as if, because God had never fulfilled it, therefore he never would or could fulfill it for future; which reason I leave with the unprejudicated



## SECT. 42.

reason of the Reader, *Quem penes arbitrium est, & vis, & norma loquendi!* Our late new *Annotationists* say upon the fourteenth verſe [I will bring againe the captivity of *Israel*, &c.] that "A new face of **ALL THINGS** shall then appeare, when God shall shew his "cheerfull face upon his people. The full accomplishment hereof "is under *Chriſt*, when they are planted in his Church, out of "which they can never be pulled, after they are once graſſed therein. Let the Reader here have one eye upon theſe words, to this day, ſpoken in the future Tenſe; and the other, on the preſent State of *Judah* and *Israel*, on whom this propheſie is not, according to the expreſſions of our *Annotationists*, yet fulfilled. And Dr. *Mayer* confeſſeth, that "this propheſie cannot be reſtrained to that deliverance "out of *Babylon*, becauſe though they built in their owne land after "this, yet they continued not alwaies there, but were afterwards expelled again by the *Romans*.

## S. 2.

Next to tell you my notions upon this propheſie, before the former Authors either were extant, or conſulred; obſerve firſt, that as wel the ten Tribes as the two Tribes muſt be here meant to ſhare in this deliverance, being mentioned in the termes *DAVID* (who reigned the latter part of his life over all the twelve Tribes) and *ISRAEL* which by Gods aſſignation was the name of *Jacob*, the father of all the twelve Heads of the twelve Tribes, and by proper acception after the diſiſion of the Kingdome, was the name of that part which contained the ten Tribes. Both which parts, viz. *Judah* and *Israel*, are the more neceſſarily conjoynd in this deliverance; becauſe *Jeruſalem* (though in the Kingdome of *Judah*) was the publicke place of the Churches meeting, and of their ſolemne divine worſhip, in common, and joyntly to all twelve Tribes; and this Prophet *Amos* doth expreſſely propheſie to the Tribes of *Israel* chap. i. ver. i. [The words of *Amos* which he ſaw concerning *ISRAEL*] The prophet there ſufficiently hinting to us in the words following, that he did well remember the diſtinction of *Judah* and *Israel*; for it followes, that *Amos* ſaw thoſe words concerning *ISRAEL* in the daies of *Uzziah* King of *JUDAH*; and in the daies of *Jeroboam* the ſonne of *Joſh*, King of *ISRAEL*.

## S. 3.

Next obſerve, that in this deliverance all the twelve Tribes (for the generality) and the fulneſſe of the Gentiles, muſt be conjoynd in a religious Church union, and divine Goſpel-worſhip. So in ver. 12. The Lord having ſaid in ver. 11. I will raiſe up the Tabernacle of *David*, &c. He addes in the twelfth verſe, that they (the ſaid *Jews*) may poſſeſſe the remnant of *Edom*, and of **ALL THE HEATHEN** which are CALLED BY MY NAME; Which Saint *James* Ab. 15. 13, &c. to ver 18. doth ſully and effectually apply to that ſence and end; *James* answered ſaying, men and brethren, hearken unto me; *Simon* hath declared how God at the firſt did **VISIT THE GENTILES**, to take out of **THEM** a people for his name; and to this agree the words of the Prophet, as it is written, after this I will return, and **WILL BUILD AGAIN THE TABERNACLE OF DAVID**, and will build again the ruines thereof, and will ſet it up, **THAT THE RE-**

SIDUE

SIDUE OF MEN MIGHT SEEK AFTER THE LORD and AL THE GENTILES UPON WHOM MY NAME IS CALLED, &c. in which quotation St. *James* minding the sense of the Prophet, rather than his words, and what the Apostle spake at large, and most likely in his native *Hebrewish* language, Saint *Luke* giving us but the sum, and in the *Greek* tongue, following also, for the most, the *Septuagints* version of the Prophet, that speech and translation being then most common over the world, by reason of the late *Grecian* Monarchy over-spread so wide, for neare two hundred and eighty years, expiring not till about forty six yeares afore Christ) some smal differences there may haply be in terms and reading from both the *Hebrew* and the *Septuagint*; But none at all in the main intent and meaning. For the prophet saying that THEY (the Jews) may possesse the remnant of EDOM, WHICH are called by my name, (Hebr. אשר נקרא שמי עליהם which may conveniently be rendered by whom my name is called upon, even by them) this WHICH (Hebrew אשר being of all Numbers and Genders, as our English which) may either relate to that same THEY, that is *Judah* and *Israel* (who shall possesse the remnant of *Edom*, and all the *Heathen*) shall be called by my name i.e. The said *Jewes*, being converted unto the Gospell shall thereupon be called *Christians*, and my people, and so called by my name. And calling upon God in faith, shall thereby be said to call upon Gods name, or to be those, in, or by whom the name of God is called upon. Or else this WHICH may be referred to the remnant of the EDOMITES and of all the HEATHEN, that they, so many of them as shall be converted, and truly professing godlinesse, shall thereupon be called Gods people, to wit, Godly, or Christs people, that is, *Christians*, and so called by his name: And calling upon God with faith in prayer, they shall be those, in, or by whom the name of God shall be called upon, even in them, or among them. Now which way soever wee referre it, it comes all to one maine sense, intent, and purpose: viz. That upon the everision of the incurable enemies of Christ, followes the conversion of them that submit to Christ; whether they bee the *Jewes*, the possessors of the remnant of *Edom*, and of all the *Heathen*; or the *Gentiles*, the possessed, to wit, the remnant of *Edom* and of all the *Heathen*. Both which being converted, shall incorporate into one Church, and way of worship. If any Reader be contented with this compotal of these seeming differences, he may jump over the next sectiuncle, viz. [§. 4.]

If others will not be satisfied without a more particular parallel and reconciliation of those three, viz. the *Hebrew*, the *Septuagint* *Greeke*, and the *New-Testament Greeke*; the two former in this place of *Amos*, the last in *Act. 15. 17.* then thus, if they will have patience to hear me to the end.

The divers readings.

*Hebrew Amos 9. 12.]* אשר יירשנו את שארית אדום that is, that they may possesse, or inherit the remnant of *Edom*.

*Septuag. Amos 9. 12.]* οὗτοι οἱ ἐχθροὶ σου ἡμεῖς &c. that is, That the remnant of men may seek after.

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S. 4.

## SECT. 47.

The New Testam. *Act. 15. 17.* ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποὶ τῶν ἁρπαγῶν ἡμῶν, that is, *That the remnant of men may seeke, or seeke after the Lord.*

Thus you have an exact true Scheme of the divers readings, which is a little mistakingly set downe in Mr. *Medes Diatr.* par. 4. p. 525. For there is no copie of the *Septuagints*, or *varia lectiones* of them on *Amos 9. 12.* that I know of (although I have divers) that have in them ὅπως, or ἡ ὅπως, *The Lord.*

## The Reconciliation.

Mr. *Mede* would reconcile these places thus. 1. That for *אֶת* the Article, he would read *ל* the Lord. And for *אֶדוֹם* *Edom* he would read *אָדָם* *Adam* or *Man*. And for *יִרְשׁוּ* that they may possess *יִרְשׁוּ* that they may seek after. And he doth suppose the Septuagint, and the Apostle and Evangelist did follow some such copie, and upon that ground supplied the word *Lord*, and altered the word *Edom*, to *Adam* or *man*; and the word *possess*, to *seek after*, and so read, *That the remnant of Adam, or man, may seek after the Lord.* To which conjecture or reading I can contribute a little something: To the first this, that some copies of the *Septuagint* have instead of ὅπως *Lord*, *μὲν* *Me*, as relating to the *Lord*; Which is not onely reported by *Nobilius*, but I have the like Greek copy by me. To the second this, That *Edom* by the Hebrewes is used commonly, to signifie the Nations that were not of their Jewish Church; and especially those under the Roman Monarchy. And therefore the Jesuites have expunged out of the Hebrew Rabbins Commentaries on the Hebrew Bibles, printed within their reach, the word *Edom* oftentimes, as it is to be seen in the edition of *Buxtorfes* great Hebrew Bible, with the *Chalde* and *Rabbins*, compared with that of *Bomberg*. To the third this, That some copies of *Feroms* Latine Translation have *quantum ad me*, may seeke after me.

See De Dieu in his Animadv. in Act Apostol. And his Animadv. on Clav. Apocal.

*De Dieu* \* conveniently saves the matter, and saves the Hebrew text without any supply or alteration of any one word at all, thus; *Act. 15. 17.* ὅπως ἂν &c. that is, *that the residue of men might seek after the Lord.* These words are fetched from *Amos 9. 12.* where the Hebrew Text hath it thus: *לְמַעַן יִרְשׁוּ אֶת שְׂכֵנֵי אֶדוֹם* &c. which is wonted to be translated, *that they may possess the remnant of Edom, and all Nations, Gentiles or Heathens*, which version of the words seems to me most harsh to reconcile with this place of the *Acts*: But not so, if we say that *אֶת* here is not a note of the Accusative Case, but as often else-where of the Nominative, and we turn it, *That the remnant of Edom, and of all the Heathen on whom my name is called, may possess the restored Tabernacle of David.* Neither is there any doubt with me, but that the Septuagint so tooke the words: for so they turne them ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποὶ &c. i. e. *That the rest of men, and all Nations, Gentiles or Heathens may seek after.* Which words have no fence, unlesse thou dost supply in thy understanding, *what they are to seek after; to wit, that which but even now he had spoken of, viz. the Tabernacle of David that was thrown downe, but now re-*

*stored;*



stored. Instead of which James doth not ill substitute the words *ὁ ἀποκαταστήσας* The Lord. For whether thou sayst that they should seek after The restored Tabernacle, or after the Lord the restorer, and Master of that Tabernacle, still thou sayest the same thing. Adde that the Gentiles or Nations should seek after that Tabernacle, not for its own sake, but for the Lords sake. Here also must be shewne, why instead of *יִשְׁכְּנוּ* that they may possess, the Septuagint saies, *ἐκδοῦναι* that they may seek after. Whether or no, because for *יִשְׁכְּנוּ* that they may possess, they read *יִדְרֻ* that they may seeke after? So tis commonly thought. But let leave be granted to conjecture another matter: This is to be held as a rule or tenet, amongst all the *Oriental*s, that words which signifie *Esse*, that is, *to be*, doe also signifie *fieri*, that is, *about to be done*, that is *moveri ad esse*, viz. to be moved towards that same *esse* or being. As *פָּתַח* signifies to open, and to let loose; Because loosening is a moving towards apertion. *קָנָה* signifies to possess, and to buy. Because buying is a moving towards possession, there are hundreds of the same sort. So *יָדָה* doth not onely signifie to possess, but to move toward possession: For example, *Deut. 2. 24. יָדָה ה' בְּיָדְךָ* Begin, Possess, *וְחָתַם בּוֹ מִלְחָמָה* and conflict with him in war; They could not actually begin to possesse, before they had conflicted and cast out the enemy. The sence therefore is, Begin to enter upon the possession. And more clearly ver. 32. *וְהָיָה לְךָ אֶרֶץ מְדִינָה* which if we render with *Pagnin*, Begin thou to possess, that thou mayst possess his land, is a meer Tautologie; but not so if you render it, Begin thou to enter upon the possession, &c. So in this place *יִשְׁכְּנוּ* That they may possess, the Septuagint conceived did signifie, not the possession it selfe, but the endeavour of possessing, which they happily enough expresse by a verb of seeking. Nor is it wonder that they translated *שְׂאִי־רֵמָנָהּ* The remnant of Edom, by *ἡ ἀποκαταστάσις τῶν ἀνθρώπων* The remnant of men. For perhaps they read it *אָדָם* Adam; or rather, they tooke the word *Edom* in this place, as often elsewhere, to be of a larger signification then to note the people properly so called. For as *Isaack* the younger of *Rebeckah*s sonnes did typifie forth the Church, so the elder *ESAU*, or *EDOM* did typifie all other men that were strangers from the Church. Wherefore in the writings of the Rabbins the *Roman Empire*, especially whiles overspreading the whole world, was called *מְלִכְוֹת אֱדוֹם* the *Kingdome* of Edom; who also by *בְּנֵי אֱדוֹם* the *Sons of Edom*, do understand all *Christians*. That wee said *אֵת* sometimes notes the Nominative Case, if any should perhaps grant that after Verbs Passives; but deny it in other Verbs, let him see *2 King. 9. 25. Neh. 9. 34. 1 Sam. 17. 34. 2 Km. 6. 5. Eze. 43. 7. Jer. 33. 5.* where it is so construed with *Negatives*. Yea sometimes with *Transitives*, as *Neh. 9. 34. Jer. 38. 16. Eze. 39. 14.* \* Plainly therefore both the *Hebrew* and the *Greek*, both waies, signifie the conversion of the *Jews*, and *Gentiles*; the *Gentiles* first, *AL ISRAEL* next (*Rom. 11.*) into a cohabitation and Church-union: Which is very aptly opened, and enlarged in the very next Prophet, viz. the Prophet *Obadiab*; and with many of the same words and phrales, with addition of others, *Obad. ver. 17, 18, 19, 20, 21.*

\* Hence it comes to passe that *אֵת* which otherwise of the Accusative Case, doth among the Rabbins with all the Verbs promiscuously make the Nominative Case, as *וַיַּעַשׂ* He did it or he made, or made it.

## SECT. 42.

But upon MOUNT ZION shall be deliverance, and there shall be holiness, and the HOUSE OF JACOB shall possess their possessions. And the HOUSE OF JACOB shall be a fire, and the house of JOSEPH a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them: And they of the South shall possess the mount of Esau, and they of the plaine, the Philistims, and they shall possess the fields of Ephraim, and the fields of SAMARIA, and Benjamin shall possess Gilead. And the Captivity of this Host of the children of ISRAEL shall possess that of the Canaanites even unto Zarephath, and the captivity of JERUSALEM, which is in Sepharad, shall possess the Cities of the South; And saviours shall come upon mount Zion to judge the mount of Esau, and the Kingdomes shall be the Lords. In which words, we have such a character of the future happy state of the Church on earth, harmoniously and beautifully wreathed and inter-woven of Jewes and Gentiles converted unto Christ, as yet never was, but still lies upon the engagement of Gods infallible truth to be fulfilled. For on the Gentiles part, here expressed under so many names, they are not all to be destroyed, but possessed, with a mixed cohabitation of *Jews*, according to the aforesaid place of *Amos* (with which is our present collation this of *Obadiab*) that there shall bee a REMNANT of *Edom*, and a REMNANT (for so the grammer of the word carries it) of all the Heathen, among whom, and by whom the name of God shall be called upon. And on the *Jewes* part, both the Kingdome of *Judah* (now as *Judah* and *Benjamin* are called *1 King. 11. 13.* and *ch. 12. 20.* because of the mixture of their territories, as the *Geneva* notes well give the reason) and also the Kingdome of *Israel*, must bee here understood as sharers in the spirituall salvation and outward happinesse here so laboriously inculcated: else why doth the Prophet use one while such comprehensions in words, as the house of *Jacob*, (and that twice, and the house of *Joseph*?) Another while such distinctions and discriminations, in terms, as the captivity of the host of the CHILDREN OF ISRAEL, and the captivity of JERUSALEM, plainly enough setting forth the two Tribes & the ten Tribes; and generally the learned agree, that both are here understood, though severally they fix the footing of their interpretations. *Oecolampadius* saith on ver. 20. *Duplices facit captivitates, &c.* that is, the Prophet makes two captivities. For he gives to *Israel* the space towards the North, and then he gives to them that were of *Jerusalem*, that is, to the Tribe of *Judah* and *Benjamin*, that tract which is towards *Egypt*. *Mercer* hath it over and over, that in the 19. verse of this *Obadiab* is touched the State of *Judah*, and in the 20. verse the State of *Israel*. *Hierom* saith, the house of *Jacob* signifies *Judah*, and the house of *Joseph* the ten Tribes. And *Ephraim*, the son of *Joseph*, out of which Tribe was the Regality of *Samarita*, intimates that the two Kingdoms were to be again coupled or re-united for the destruction of the *Edomites*; that is, as tis generally agreed among the learned, both *Jews* and *Christians*, those that are incorrigible Antichristian enemies of the Kingdom of the Lord *Iesus*. And then that which is added in the close as the *coronis* of this glorious internal and externall salvation of all these

these

these to be saved [that Saviours (in the plural) shall come upon mount Zion to judge the enemies, and the Kingdom shall be the Lords] is of that strength and torrent, that it bears downe afore it all limitations of the meaning to their return from *Babylon*, or the incarnation of THE SAVIOUR CHRIST, whose then was the Kingdom (in kind) no otherwise then it was formerly, when he ruled the world by his power, and his Church by his Word and Spirit; whereas this close, THE Kingdom shall be the Lords, must intend that it shall be answerable to the description from the seventeenth verse downward, viz. a most holy Kingdom, and withall a most visible, outwardly large, and glorious Kingdom, and that on earth; all corporall, incurable, Antichristian enemies sensibly falling before it. Which is not only my opinion, and sence of these words; *Mercer* presents to us *Ex Lyr.* commenting on this Prophet thus much "Odium Esau in Jacob in semine perseveravit, &c. that is, the hatred of Esau against Jacob continued in the very seed; therefore the overthrow of them is foretold Isa. 21. 34. Jer. 49. Ezek. 35. Amos 1. Mal. 1. This Prophet doth excellently handle, and is wholly in this, That as Christ is the Son of Abraham, and of Israel, and that after the flesh, and therefore all indued with the Spirit are his Brethren, and belong to the seed of Abraham and of Israel, so all false brethren, that is, ANTICHRISTS and Hypocrites belong to the seed of Esau. Unto these agrees and suites whatsoever thou here readest against the Edomites. Obadias Prophecy is smal in bulk, great in sence, comprehending many things in a few words. He prophesieth in the behalfe of Israel, against Edom, prophesying the subversion of the Edomites, and the GLORY of the true Israel, the Church of Christ; and that he alone shall reigne. He saith that on mount Zion shall be deliverance and salvation, which are more perfectly fulfilled according to the letter, in the Church (collected of all the faithful) then in mount Zion; because the state of mount Zion continued but for a time, but the Church abides for ever; which shall be, wee are confident, more eminently famous in the very land of Israel, when Israel in the LAST TIME SHAL RECEIVE CHRIST. And their possessing their possessions (or that they shall possess those that possessed them, as he renders it) shall (he saith) come to passe with illustrious glory, after the LAST CONVERSION OF ISRAEL. It is some-how fulfilled daily in the Elect, overcoming their enemies with invincible patience; But it is to be fulfilled more sublimely, and gloriously in the judgement, when the wicked shal openly before all be judged of the Elect. In speciall, the house of Joseph is named (albeit it is contained under the house of Jacob) least for their worshipping of Calves, and their long captivity, it should be deemed as rejected. Joseph and Ephraim (of which Tribe was *Ieroboam*) are the ten Tribes, whose captivity, say the Hebrewes, is not yet discharged. But as it is said in the end of the Prophet Amos, in the LAST TIME ISRAEL SHALL BE CONVERTED. There are they which by Esau understand the Gentiles, and by Israel the faithful; whom I contradi& not. There were of the Tribe of Judah and Benjamin among



NOT. 42

among the *Apostles*. But who of the Tribe of *Ephraim* and *Joseph* were among them, is uncertaine. But they on whom this Prophe-  
 sic must be fulfilled, must be of all *Israel converted*; and the house of  
*Jacob shall be a fire*. Who can deny this yet to bee fulfilled here-  
 after? Apparently it shall be fulfilled, when the world shall be  
 judged. For tis impossible that this should be fulfilled, seeing as  
 it is here said. *For the Lord hath spoken it*. ZAREPHA (which o-  
 thers write *Sarephtha*) and SEPARAD R. *Sel.* interprets to bee  
*France and Spaine*. But out of all such speeches as the Prophet  
 here useth, this may safely be collected, that because those Nations  
 are here named, which most infested the *Israelites*, namely the  
*Canaanites*, *Philistims*, and *Edomites*, that all enemies of the faith-  
 full are here to be understood, which haply is to be fulfilled according  
 to the letter. ISRAEL being converted in the last times, so that  
 ALL ISRAEL being converted in ALL LANDS, they all  
 are to be accounted for the Inheritance of *Israel*; Thus far he. *Oecolam-*  
*padiu* likewise, *In Monte Sion erit evasio, id est salus, &c.* That is,  
 on mount *Sion* shall be deliverance, that is, salvation or safety: Tis  
 certain the *Apostles*, by the sending of the spirit upon mount *Si-*  
*on*, and others conjoynd to the Church, were delivered by Christ  
 at his first coming; and so we beleeve that at this day every Con-  
 gregation of the faithfull is delivered. But we expect a more ample fe-  
 licity when the Lord shall come again, &c. In the last times we expect  
 perfecter sanctity; and these of the house of *Jacob* shall be Lords of those  
 who before oppressed them. We find not in History that many of the  
 Jews did bear rule in those Countries, save only that the *Macca-*  
*bees* seized upon certaine Towns. BUT THOSE THINGS DO  
 NOT SEEM TO SATISFIE THE PROPHETICAL MA-  
 JESTIE \*. In the last times, that is, when Christ shall come, we shall  
 see the *Apostles* and those that have imitated them, to be Judges of the whole  
 Earth: albeit at this day the *Elect* are divers waies afflicted by the Anti-  
 christian party, yet it shall come to passe that they shall be LORDS O-  
 VER OTHERS, &c. I am not ignorant that some, agreeing with the  
 Jews, doe thinke that before the day of Christ, this KINGDOM  
 SHALL BE ON EARTH. Christ did not tell his Disciples this,  
 therefore let not us be solicitous of this thing. No farther shone the  
 the dimme light of *Oecolampadius* touching this truth, in those an-  
 cient darker times: Yet hear him presently, almost in the next  
 words, how hee doth in the generall grant this truth, as a truth  
 worthy to be known on those words. [*And the house of Jacob shall*  
*be a fire, &c.*] he saith, By the people of *Esau*, we (saith *Oecolampad-*  
*ius*) understand the enemies of the truth, who shall be before it;  
 as stubble to the fire; which began in the preaching of the *Apo-*  
*stles*, overthrowing idolatry, &c. But in the day of judgement, when  
 hereafter they shall with Christ pronounce sentence and condemne them,  
 they shall perish by the word of God, &c. However the Jews expound  
 it either of times afore, or after the returne from *Babell*, yet still  
 they have been adversaries, altho they speak of an HAPPY AGE  
 FOR A THOUSAND YEARS. Some doe thinke that the just or

\* Majestati  
 propheticæ.

right

“ righteous Jewes shall rise, and dwell upon the earth; but I leave that  
 “ as uncertaine. But MOST CERTAINE IT IS, that this Pro-  
 “ phet doth promise to the people of God in these words, A MOST  
 “ PERFECT FELICITY. Among the Edomites shall be no felt  
 “ city, &c. In these verses, therefore he teacheth that the KINGDOME  
 “ OF CHRIST SHAL BE MOST AMPLE AND LARGE,  
 “ and not concluded in so strait a corner as formerly, &c. And upon the  
 “ twentieth and one and twentieth ver. Oecolampadius concludes thus.  
 “ The Jews say that Canaan signifies all Germanie unto France, and  
 “ that Sepharat signifies Spaine; which things are uncertaine by this  
 “ description of places. But certainly ALL ISRAEL shall be saved,  
 “ All which things I plainly referre to the last day. Now compare  
 “ Oecolampadius, with Oecolampadius, and see whether he doth not in  
 “ the generall grant the point in hand, and grant it as a thing cer-  
 “ taine, and to be hoped for. Thus for the parallel with Obadiab.

The next thing to be considered on this place of Amos, now  
 under our hands, is the time when this must bee mainly fulfilled,  
 viz. At that day (saith our Prophet ver. 11.) that is, at some notable  
 day, namely, when (as in ver. 9.) God hath sifted the house of ISRA-  
 EL in all Nations, like as corne is sifted with a sieve, yet not the least  
 graine falls on the earth; that is the wheat of converted Israel (for the  
 generall) shall be gathered from the chaffe of the obstinate in all  
 nations. But alas, Judah and Israel, all of them for the generality,  
 are yet in their chaffe of non-conversion, and in the straw of all Nati-  
 ons.

The last thing to be considered on this ninth of Amos is the man-  
 ner of their state when delivered, viz. All ruines must be re-built, and  
 all breaches closed up, they must call upon God, as God may own them  
 for callers upon his name. There must be as all spirituall, so all outward  
 prosperity for the sanctified use of the Church, in a goodly succe-  
 ssion of seasons for that end; expressed under the notions of the Plow-  
 mans overtaking the reaper, the mountaines dropping sweet wine, &c. All  
 their injoyments must be perpetuated, so as they must never bee pul-  
 led up out of their own Land.

Now laying all particulars of this Text together, let all the men  
 and bookes in the world shew us when Judah and Israel were ever  
 thus delivered since their captivity, and put into this spirituall and  
 temporall happy condition in a religious conjunction with the Gen-  
 tiles to the worlds end? and this must be before the ultimate, gene-  
 rall Judgement, as the circumstances of the place importune, and  
 necessitate us to expect. Therefore this Prophecie of Amos is yet to  
 be fulfilled.

Thus of Amos.

## SECT. 43.

## SECT. XLIII.

S. 1.

**N**EXT we come to the Prophet *MICAH*, wherein we shall consider onely one place, viz. chap. 4. throughout. Of which note this in generall, 1. That this prophesie of *Micah*, is as well concerning *Samar* (the Metropolis of the ten Tribes) as concerning *Jerusalem* (the metropolis of the two Tribes) chap. 1. ver. 1. Secondly, That this place was urged for our opinion before *Jeroms* time (which was three hundred ninety yeares after Christ) which *Jerom* confesseth in these words in *Micheam* 4. *Sciendum quoque, &c.* i.e. we must know (saith he) that this Chapter also, and that like it, out of *Isaiah* (meaning Chap. 2. Ver. 2. &c.) is referred by the Jewes, and the heires. of their mistake to the Kingdom of Christ and his Saints, for a thousand yeares. Thus *Jerom*, for whose jircking our opinion, you shall see him anon jirck himself:

S. 2.

For particulars, note in the first place the time of fulfilling this prophesie that we here alleadge. Our last English Translation saith, *In the last daies*. The Hebrew speaks higher בְּאַחֲרֵית הַיָּמִים which words differing in Gender and Number, and אַחֲרֵית properly signifying *last* cannot be closely construed to the Grammer of them, but thus, *In the last of daies*. And so also *Jerom* renders it (*in novissimo diurnum*.) So the *Chalde* (בְּסוֹף יוֹמָא.) So the *Greeke* according to the *Septuagint* (ἐν ἑσπέρῳ τῆς ἡμέρας.) So that the state of the Church, here prophesied, is the last state of the Church, before the end of the world, at the ultimate general resurrection. And therefore the notation of the time doth undeniably put us upon a looking for such a glorious state of the Church on earth, as is here described, as yet to come.

.8

Observe secondly, that all those words of the first, second and third verses [*That the mountain of the house of the Lord shall be established in the top of the mountaines, &c. and many Nations shall say, come let us goe up to the mountaine of the Lord, &c. and he will teach us, &c. and we will walk in his pathes, &c. For the law shall goe forth out of Zion, &c. and he shall judge among many people, &c. and they shall beat their swords into plow-shares, &c. Nation shall not lift up sword against nation, neither shall they learne war any more.*] I say, that all those words are, *per omnia idem*, altogether the same, with *Isa. 2. ver. 2, 3, 4.* largely discussed before in this third booke, and chap. 3. Sect. II. S. 1, 2, 3, 4. &c. whether we transfer the consideration of them; onely adding here 1. The notableness of the prophesies, which is thus twile mentioned by two famous Prophets, with *great emphasis*; in the same words, phrases, and figures. 2. The words of the *Geneva* notes, who assert in the margin, that this Prophecie of the state of the Church *in the last dayes*, relates to the time of *Christs coming*, and to the time when THE TEMPLE shall be destroyed. Which order of words import, that they meant the time after that destruction of the Temple, which demolished it about forty yeares after Christs ascension. I say the time after that destruction (for which sence they had good ground from the last verse of the chap. 3. Pro-

Pro-



prophet *Micha*. ) But such a time of restauration of the Church, as *Micha* here in this fourth chapter describes, was never yet seen on earth. Therefore it is yet to come. 3. Our new Annotations referre this to the time intended by *Joel* chap. 2. 28. But *that time*, we have proved afore, ( in this third booke chap. 2. Sect. 40. ) in the maine of it, is not yet come to passe. 4. Dr. *Mayer* on the fourth verse [ *they shall sit every one under his own vine, &c. and there shall bee none to make them afraid* ] hath these words; *And this* ( saith he ) *is still to bee fulfilled* WHEN THIS WORLD DRAWETH NEAR TO AN END, the FULNESSE OF THE GENTILES BEING COME IN, and the Jewes who remaine yet blinded, BEING CONVERTED TO THE FAITH OF CHRIST. Wherein the Doctor speaks very home to the point in hand, in the main thereof. For surely this prophesie is not, in the chief intent thereof, fulfilled unto this day,

In the last place, consider exactly, in the remainder of the chapter, from ver. 4. to the end, the description of the Churches, yea, of the Jewish Churches *Prosperity*, *Piety*, and *Victory*; and thou canst not with any shew of solid divine reason imagine these things to have been ever yet fulfilled since the Jews first captivity in *Babylon*, but remain in future to be performed afore the last universall resurrection.

¶ 1. The prosperity is described ver. 4. *They shall every man sit under his own vine, and under his owne fig-tree, and none shall make them afraid*, ver. 6. *In that day I will assemble her that halteth; and will gather her that is driven out, and her that I have afflicted*, ver. 7. *And I will make her that halted a remnant, and her that was cast off, a strong Nation, and the Lord shall reign over them in mount Zion, FROM HENCE FORTH, EVEN \* FOR EVER*. Now when ever was *this prosperity* made good to them since their *Babylonish* captivity, and for so long time as *for ever*? It is true, two Tribes returned from *Babylon* about the year of the world three thousand five hundred and eighteen, under the *Persian* Monarchy. A long time it was ere they grew to a settlement of their City and Temple set up, and their publick ministrations set in order, by reason of the opposition and undermining of *Sanballat* and *Tobiah* and their adherents. So that some thinke they were neere as long in attaining to the said settlement, as they had been in captivity, viz. seventy years. But if they had been settled at the first of that their returne, yet from the year three thousand five hundred and eighteen, to three thousand six hundred and forty (about which time *Alexander* the *Greeke* Monarch brought *Jerusalem* under subjection to him ) are but one hundred twenty-two years; after which *Alexander*, the *Romans* immediately subdued them; and after the *Romans*, the *Saracens* and *Turks*, which is the slavish condition of all the Countries of the Jews to this day. A mark of remembrance of their subjection to the *Greeks*, is the *Greek* translation of the Bible, called the *Septuagint*, because it was done by about seventy Jewes, at the command of the *Grecian* powers. And as plain a Memento of their *Romish* subjection is, that *Christ*

S. 3.

\* In Hebr. no even. But it is ועד עולם i.e. And for ever.

## SECT. 44.

was crucified under the *Roman Pontius Pilat*. And a sufficient Memorandum of their subjection to the *Turks* is, that they possesse *Jerusalem* at this day. So that if wee deduct the time of the *Jewes* trouble under the *Persian Monarchy*, from their first dismission by *Cyrus*, to their settlement; and make the reckoning to begin with that their settlement, and to end at *Alexanders* coming to *Jerusalem*, it will not amount to above seventy years that the *Jews* were in peace and quiet, which is no more then the length of their captivity. If we take into the account the time of their struggling to be settled; yet all, as I said before, will make up but sixscore and two years; and what is this, in comparison, to enable the Prophet to make the close and seale of this part of the Text touching their prosperity, That the Lord should reign over them of *Mount Zion*, from hence forth AND FOR EVER: which must be understood of such a manifest, apparent, visible reigning, as stands in flat opposition every way to Tyrannicall mens, or conquerours reigning over them; or else the Prophet had told them nothing, he had made this Antithesis to their captivities under men, in vaine, and had expressed this his reigning in *mount Zion* to no purpose, seeing God doth equally reign by his power over all the world, and by his spirituall grace alike over believers, where-ever they be on the face of the earth.

¶ 2. Their piety is characterised in the fifth verse. For all people will walke every one in the name ELOHAM, of HIS GOD, and wee will walke in the name of JEHOVAH ELOHENU, of the LORD OUR GOD for ever and ever. Which words are not only a promise, but a prophesie, as to signifie the piety they should practice, at the time when the Lord should performe the aforesaid prosperity unto them. For as for *Micha*, and his generation of religious men, they were loon dead. And the generality of the *Jewes* and their Common State, as to religion, now at this present of *Micha's* prophesying, were mightily corrupted; and stood heinously guilty of Ignorance, Idolatry, injustice, oppression, cruelty, and the falsehood and security of Princes and Prophets, as the first, second, third, and sixth chapters abundantly testifie; expressly reckoning up, and charging them with those sins, and threatning Gods wrath upon them for that cause. Nor was that prosperous time, in which they should so serve God for ever, yet come: The Prophet minding both *Judah* and *Israel* of nothing they were to expect at present, but devastations and captivities (in the forementioned chapters,) if the ten Tribes went not into captivity afore that *Micha's* prophesie was at an end. Who prophesied (as tis expresse chap. 1. ver. 1.) in the reign of *Hezekiah*, who reigned nine and twenty years (2 King. 18. 2.) in the fourth yeare of whose reign, *Salmanasser* besiegeth *Samaria*, 2 King. 18. 9. and in his sixt yeer, took it, *ibid*. And for after times, ensuing that returne of them that was granted by *Cyrus* the *Persian*; from that day to this, they were under a foreign power, in a constant succession, the hand of the succeeding oppressor being upon them afore the predecessors was taken off: Yea, the following, tearing them out of the hands of the former, to the great prejudice, as well

## SECT. 43.

well of their piety as of their prosperity. In the time of the *Maccabees*, great profanation was brought in as a flood upon their Jewish religion, 2 *Maccab.* chap. 5. chap. 6. and chap. 7. And in *Christ's* and the Apostles time; first, For the Jewish religion, we find that the whole body of their law, according to their interpretations, and the bulke of publike worship, according to their traditions and practise to bee exceedingly corrupted, as our Saviour laies them open in the fifth, sixth, thirteenth, fifteenth and three and twentieth chapters of *Matthew*. Besides the many Sects mentioned, some in the four *Evangelists*, viz. the *Pharisees*, *Sadduces*, and *Herodians*, and others mentioned in Ecclesiasticall stories, as *Asideans*, *Essenes*, and *Gaulonites*, whose single severall errors were these. The *Pharisees* held 1. That they were the holy ones, and all else vile, *Luk.* 18. 11. God I thank thee, I am not as other men, *John* 7. 49. *Thi* *is* *the* *rabble* of the common people that know not the law are cursed. Suitably their common Hebrew phrase was, to call the people *אנשי הארץ* people of the earth. 2. They ascribed many things to Fate, and many to free will, *Joseph* 1. 13. c. 9. 3. They held that the soules of good men deceasing, passed by a kind of *Pythagorean* *metempsychosis* or transmigration of soule, successively into the bodies of those good men that were next borne. Thence is that speech (as the learned conceive) touching *Christ* risen, that he was *John Baptist*, or *Elias*, or *Jeremias*, *Matth.* 16. 14. 4. They stood mainly for Traditions, *Matth.* 15. 2. *Mark.* 7. 3, 4. *Matth.* 9. 11. *Luk.* 18. 12. *Matth.* 23. 5. Therefore our Saviour calls the *Pharisees* so often Hypocrites, in that one chapt. *Matth.* 23. The *Sadduces* first, Denied the resurrection of the body, or any reward or punishment in the world to come, *Matth.* 22. 23. *Luke* 20. 27. *Act.* 23. ver. 6, 7, 8. Concerning their opinion, that the soules of men were annihilated at their deaths, see *Joseph* de *Bel. Judaic.* l. 2. c. 12. Secondly, They denied all the Bible, but the five Books of *Moses*; which is the reason why our Saviour, *Matthew* 22. 32. waves all other plainer places of the resurrection, in *Iob* and the prophets, and proves to them the resurrection out of *Exod.* 3. 6. Thirdly, They ascribed all to mans free will, *Joseph* 1. 13. c. 9. The Sect of the *Herodians* (mentioned *Matth.* 22. 16.) were a sort of *Jews*, that complied with the Court of *Herod* in grosse flattery; and a compounded piety, of *Judaisme* and *Herodianisme* \*. For they \*\* held, that either THE *Herod* (that is, *Herod* the great) was THE *Messiah*; or at least, that *Herod* (v. 9. *Herod*, Tetrarch of *Galilee*, alias *Antipas*, or &c.) was a *Messiah* to them; in that the Scepter was then departed from *Judah* (the mark of the time of the *Messiah's* coming) and the then *Herods* government so wel pleased them. So that he and his Court concurred with them to crucifie *Christ*, *Mark.* 3. 6. and they complied with him and his Court, touching the equity of the *Jews* paying tribute † (*Matth.* 22. 16.) And in the celebration of *Herods* birth day, with superstitious solemnities. At which *Persius*, (who flourished about sixty years after *Christ*) hath a sore jirke in his fifth *Satyr.* v. 10, &c.

Of the *Pharisees*.Of the *Sadduces*.Of the *Herodians*.\* Beza in *Mat.* 22. 16.

\*\* Epiph.

Heref. 20.

Theophyl. in

*Matth.* 22. 16.

&amp; alii.

† Hieron. in *Mat.* 22. 16.



## SECT. 43

*Herodis ventre dies, unctâq; fenestrâ  
Disposita pinguem nebulam vomuere lucerna  
Portantes violas, rubrumq; amplexa catinum  
Cauda natat Thynni, turnet alba fidelia vino:  
Labra moves tacitum, recutitaq; Sabbata palles.*

When *Herods* Birth-day's come, the Lamps are plac'd  
In ranks, in the oyl'd window all be-greas'd  
By a fat mist, which they had spued out,  
Though with sweet vi'lets pranck'd and crown'd about.  
And whiles in a red pan doth swim a *Thyne*,  
The white stone Pitcher floateth 'ore with wine,  
But pal'd with fasts thou muttringly dost pray  
All the Circumcisions Sabbath day \*.

\* On this of  
Persius learned

*Lubins* note is this. *Herod the Asalonite* (saith he) reigning over the *Jewes*, they, called the *Herodians*, adored his Birth day as *Sabbaths*. On which day they put lamps lighted up in the windowes, filled with oyle, and trimed with Violets, adorning also the doors with flowers. The *Jewes* being wont to put on the Eve afore their Sabbath *Enneamaxon*, a lamp of nine Branches of lights in their window. The swimming of a *Thyne* or *Tune* in a dish or platter of red clay, signifies, that though the *Jewes* used plaine vessels, yet they had varieties and dainties well saged in their Feasts, which is more illustrated by the abundance of wine in the next verse. And their Feast daies are called, *Circumcised*, or *circumcision Sabbaths*, because the circumcised *Jewes* did celebrate them.

The sacred Text doth intimate that a great number of the country of *Galilee* were at the celebration of *Herods* Birth day, *Mar. 6. 21.* where you have the sad event of that merry-making, viz. *John Baptist is beheaded*; in which the *Jewes* no doubt had an hand, by that our Saviour speakes *Matth. 17. ver. 9. &c. to 14.* where he having mentioned his resurrection, and the Disciples thereupon objected, *why then say the SCRIBES* \*\* *Elias must first come*, he answers, *Elias truly shall first come, and restore all things; but I say unto you, that Elias is come already, and THEY (the Jewes, led by those Scribes) knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of THEM. Then the Disciples understood that he spake to them of John Baptist.* And by Christs speech, that generation in which he was borne, should bee called to an account for all the blood of the Saints shed by the *Jewes* persecution, from *Abel* down to the *Apostles* (which must needs include the murder of *John Baptist*) *Matth. 23. 35. Luk. 11. 51.* And further the sacred Text doth intimate, that these *Herodians* had held some dangerous leaven of doctrine (though tis not there expressed) *Mar. 8. 15.*

\*\* Scribe was a name of Office, not of Self, and was of any Tribe, as the *Jewes* themselves intimate. There were two sorts

1 *Lait. 1.* Such as taught to write which we call *Scribes* or *Writing Masters*.  
2 Such as drew Deeds and Writings of

bargaines and sale, which we call *Scriveners*. To both these *psal. 45. ver. 1.* alludes. Then thirdly, out of these that were most expert, there was *ἱερογραμματιστῶν*. The Kings Scribes, which we call *Secretaries*, 2 *King. 12. 10.* and chap. 22. ver. 1. And 2 *Sam. 20. 25.* 4 *ἑταυματοεισὶ λαῷ* The Scribes of the people, which were much like to our Clerks of Assizes; for these Scribes were to attend the publicke Courts, and Consistories 1 *Maccab. 5. 42.* The second sort of Scribes were Clericks, learned men called *ἱερογραμματιστῶν τῶν νόμων*, that is, Scribes of the Law, *Ezra 7. 6.* and *νομικοὶ* Lawyers, *Matth. 22. 35. Luk. 7. 30.* and *ὑποφωτιστῶν* Doctors, or Teachers of the Law, *Luk 5. 17.*

Of the *Asideans*.

The *Asideans* were of two sorts, the *צדיקים Tsadikim*, and the *חפזים Chasidim*. The *Tsadikim* kept close to the letter of the Scriptures, and studied that; The *Chasidim* (commonly translated *Asidai*, *Asideans*) studied how to adde to the Scriptures. The *Tsadikim*

*Tsadikim* conformed (outwardly at least) to what the law required. But the *Chasidim* would be holy above the Law, *Dr. Kimch. Psal. 103. 17. Pirke Aboth. cap. 5.* The *Essenes*, first, Held many of the *Pythagoreans* evill opinions, as a *communitie of goods* (*Ant. Gel. l. 1. c. 10. Laert. in Pythag. Ioseph. l. 18. c. 2.*) They allowed not lawfull pleasures, (*Iustin. l. 20. Ioseph. de bello l. 2. c. 12.*) they ascribed all things to fate and destiny, *Suid. Ioseph. Antiqu. l. 13. c. 9.* 2 They worshipped towards the sun rising, (*Philo. Ioseph.*) 3. Bound themselves by oath to preserve the names of Angels, the phrase implying a kind of worshipping of Angels, *Ioseph. de bel. l. 2. c. 12. &c.* The *Gaulonites*, who had their name from one *Iudas* sometimes called *Iudas Gaulonites*, sometime *Iudas Galileus*, *Ios. Antiq. l. 18. c. 1, 2.* mentioned *AE. 5. 37.* Held first, That tribute was not to be paid to Princes, as being a badge of servitude: Secondly, that they ought to call none Lord, but the Lord of Lords, the God of Heaven. Thirdly, They forbade sacrifices to bee offered for the welfare of the *Roman Empire*, and Emperour, which is conceived to be the reason why *Pilar* mingled their blood with their sacrifices, *Luk. 13. 1. Oecumen. in AE. 5. 37. Theophyl. in Luk. 13. 1.* For *Pilar* was not over the *Nation* or province of the *Galileans*; and therefore it must be this *Set* that *Pilar* so punished. And thus you have had an account of the *Jewes* corrupting of Religion in Christs time as *Jewish*. And as for *Christian religion*, they did for the generality refuse both it and him, *Ioh. 1. 11. He came unto his own, and his own received him not.* And so they did after in the Apostles ministrations; rejecting their Doctrine, and persecuting their persons, *AE. 13. AE. 4.* and so saith *St. Paul, Rom. 11.* they are to continue in blindness till the fulnesse of the *Gentiles* shall be come in, that then ALL ISRAEL may be saved.

¶ 3. For the *Jewes* victory, prophesied in this fourth of *Micha*, it is set forth in the eighth verse &c. to the end of the chapter, v. 8. And thou O Tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the FIRST DOMINION, the Kingdome shall come to the daughter of Jerusalem. (That is, thou must have a flourishing estate, at least, as glorious as at first, in *David* and *Solomons* time;) ver. 10. Thou shalt be delivered from Babylon; there the Lord shall redeem thee from the hand of thine enemies. (They shall not onely be delivered as by a common providence, but shall be redeemed as relating to the fruit of a *Saviour*, *Luk. 3. ver. 30, 31, 32.* and v. 38.) Ver. 13. Arise, and thresh O daughter of Zion; for I will make thine horne Iron, and I will make thine hoofs brass, and thou shalt beat in peeces MANY PEOPLES. And I will consecrate their gaine unto the Lord, and their substance to the Lord of the earth. So that the *Jewes* must not onely be delivered from their enemies, but must be the destroyers of their enemies, (that continue enemies) and that not of a few, but of many peoples. Now when ever had the *Jewes* since their first captivity, such prosperity, such victory; such a Kingdom, and such a conquest? Ten Tribes for two, are still by the *Jewes* confession, in captivity. And the two Tribes, ever since their first return, have been notwithstanding, under the power of one Monarch or another by an immediate and

## SECT. XL.

and concatenated succession, 1. *The Persian*, 2. *The Grecian*, 3. *The Roman*, 4. *The Saracen*, 5. *The Turke*. So that this Scripture is not yet come to passe, and cannot be deferred to the ultimate general resurrection, as being inconsistent with that time in most of the branches. Therefore it is yet to be fulfilled afore that time.

Thus of *Micha*.

## SECT. XLIV.

Next we come to the Prophet *Zephany*, where we shall insist but upon one place, and that is an Eminent one, viz. chap. 3. ver. 9, &c. To the end of the Chapter.

## S. I.

IN this place three things are prophesied, which orderly laid together, doe compleatly make up the maine of our point, that yet before the ultimate judgement at the universall resurrection, there shall be a most glorious visible Church on earth, beautifully woven, and integrated of *Jewes* and *Gentiles*.

1. Here is prophesied the **RESTITUTION** of the *Jewes*, both in a way of conversion unto God, and of reversion into their owne Country, unto a glorious Church State.

2. The **VOCATION** of the *Gentiles*, both unto an effectual conversion unto God, and a most harmonious union with the rest of the Church.

3. The **SUBVERSION** of the enemies of the *Jewes*, and of the Church of Christ.

## S. 2.

The first, the **RESTITUTION** of the *Jewes*, as to the first part thereof, viz. their conversion, wee have it in the 10, 11, 12, and 13 verses. Ver. 10. *From beyond the river of Ethiopia my suppliant* (that is, that call upon my name) *even the daughter of my dispersed, shall bring mine offering* (That is, shall worship me in a right manner, such as I shall require) which verse plainly speakes of the *Jews*, almost in every word, as in that [ *My suppliant beyond the river of Ethiopia,* ] and (expounding it) **EVEN** the daughter of my dispersed there. The *Hebrewes* in their Chalde paraphrase translate כוש Ethiopia, by הודו India; and elsewhere they call it הודו Hind & הוד Hid for Hind, which answers to the Latine *Indi*, *Indians*; and to the Greek *Indians* the *Subdager* or *Conquerour* of *India*; \* and to our English, who say *India*, and *Indians*: where *Rab. Menasse Ben Israel* saith, (in his book *de spe Israelis*) multitudes of *Jews* are. There are, to speake distinctly, three opinions touching *Ethiopia*, and the river beyond it. 1. That this *Ethiopia* signifies *Egypt*, which is beyond the river *Nilus*, which riseth in *Ethiopia*, and flowes thence unto *Egypt*. To which *A Castro* contributes this, that the *Hebrew* name, כוש *Chus*, that is, *Ethiopia*, doth not signifie *Ethiopian* Sub-*Egyptian*, that is, *Ethiopia* under *Egypt*, as they call it, which is now called *Abyssia*, where *Prestor John* reigneth; but *Arabia*, in which, among others, the *Madianites* lived, who

\* Qui fuit Bacchus; saltem est Bacchi Epitheton apud Græcos. Sic Græci appellant Indicum Indos.



who in the Scriptures are called *Ethiopians*. And for this he quotes *Psalm 74. 14.* *Thou brakest the head of the Leviathan in peeces* (speaking of the drowning of *Pharaoh* and the *Egyptians* in the red sea) and garest him to be meat to the people inhabiting the **WILDERNESSE**, (*Hebr. desolate places*;) which the old *Latine*, *Ferome* and the *Septuagint* translate, *To the people of the ETHIOPIANS*. For *Chus* the son of *Cham* (who gave the name to *Ethiopia*) with his sons, viz. *Seba*, or *Saba*, and *Havilah*, and *Sabtah*, and *Raamah*, and *Sabtecha*, *Gen. 10. 7.* fixed his habitation between the *Persian* and *Arabian* gulfe, or red sea. This Tract therefore is called *Ethiopia*, that is *Arabia*, in which is the **RIVER GIHON**, flowing out of *Paradise*; and the river **TRAJANUS**, and the Lake *Sirbonides* and the *Arabian* gulfe. But by the leave of so learned a man, it is most certaine that both the *Ethiopiaes*, as *Plinie*, *Ptolomy*, *Strabo*, *Herodotus* and latter writers distinguish \*, naming them the *Easterne* and *Westerne* *Ethiopia*; or the *Asiaticke*, and *Affrican* *Ethiopia*; which distinction of Two the Scripture hints, by their severall characters, neighbours, or circumstances, when they name either, *Ezek. 29. 10.* and *c. 30. 4.* *Amos 9. 7.* *Nahum. 3. 6.* *Zeph. 3. 10.* The *Affrican* again distinguished into *superior*, alias *interior*, and *inferior*, alias *exterior* *Ethiopia*. I say, all the *Ethiopiaes* are called in the *Hebrew* by the name of *Chus*. The second Opinion of many other learned, understands here *Ethiopiam sub Egypto*, id est *Ethiopia, under Egypt*, in *Affrica*, to wit *Abissia*, for this was near to the *Jews*, and by that name well known to them; and so the *Affricans*, and all inhabiting with them, were beyond the rivers of *Ethiopia* in respect of *Iudea* and *Egypt*. And so may be here understood all the Countries beyond the Sea, viz. the *Brasilians*, *Peruvians*, *Mexicans* and all the *West Indians*. The third opinion, which *A Castro* much favours, understands here the *East Indies* unto *Iaponia* and *China*: For *Tigris* and *Euphrates* are here called the rivers of *Ethiopia*; which slide first by, or through *Chaldea* (where *Nimrod* the son of *Chus* reigned); then by, or through *Mesopotamia*, and after through the midst of *Arabia*, which sometimes in Scripture is called *Chus*, that is, *Ethiopia*; beyond which rivers lies all *Asia*, and *India* unto the *Sine*. And therefore as well *Vatablus*, as the *Chalde Paraphrase*, inclines to expound this of the *Indians*, as if *Indian-Ethiopia* were here meant; whence the *Sabeans* are as well *Indians*, as the *Persians*, *Arabians*, and *Abyssines*; as *Peterius* asserts out of *Berabab*, and *Dionysius* on *Gen. 25. ver. 5.* And indeed *Seba* and *Havilah*, the sons of *Chus*, dwelt towards *India*; so that *Cyriel*, *Theodoret*, and *Procopius* calls the Country of *Sabea*, by the name of *Indian-Ethiopia*. The sum of all (to draw all three opinions into one harmonious head) is this, that the Prophet *Zephany* intends, that all the *Jews* and *Israelites*, dispersed into the remotest Countries over the face of the whole earth, they and their neighbours there, innumerable multitudes should be converted unto *Christ*. For the *Jews* did deem the *Ethiopians* the utmost borders of men (according to that, *extremisq; hominum Morini.*) And *Christian* writers count the more *Easterne* *Ethiopians* of the same ranke with the *Indians*; as they account

\* *Plin. l. 5. c. 4.*  
and *c. 8. Ptol.*  
*l. 4. c. 7 & 28.*  
*Strab. l. 1. Herod.*  
*expedit. Xenis*  
*contra Græcos*

## SECT. 44.

A Rule how to understand Levitical phrases, in describing the Christian glorious state to come.

account all to be *Indians* that are the remoter people of the world, that live in any wealthy condition. But yet withall, the wise Prophet expresseth that generall meaning to, as that neatly he alludes unto, and mindes us of it, as an anchor of hope, the carrying away captive of the *Jews* through *Arabia*, unto *Babylon*, and dispersing them into all the Countries of the East; part of whom (as a first fruites) once *Cyrus* returned, and sent back to *Jerusalem*: The lump Christ will restore afore the world ends. Nor doth the phrase of [*bringing offerings to the Lord*] signifie lesse then the *Jews*, and yet not prejudice the glorious *Christian* state of the Church, integrated of *Jews* and *Gentiles*, we speak of, as intended by all the propheties we produce. For take this for a Rule, for this and all other like places of that nature, though in *Moses* time it was taken according to the letter to signifie material *Leviticall Sacrifices*; yet in after times, not only the *Apostles* of the *New Testament*, but the *Prophets* of the *Old*, by offering, and offerings, and sacrifices, and altars &c. did signifie unto us spirituall oblations, compatible and correlative to the GOSPEL; *Psal.* 50. ver. 14. OFFER to God thanksgiving, and pay thy vows, &c. ver. 23. Whosoever OFFERETH praise, glorifieth me, *Psal.* 51. 17. The SACRIFICES of God are a broken spirit. *Plal.* 141. 2. Let my prayer be set forth before thee as INCENSE, and the lifting up of my hands as the EVENING SACRIFICE, *Hos.* 14. 2. Take away all iniquity, and receive us graciously, so will we render the CALVES OF OUR LIPS: with a multitude of more instances, which might be given. And therefore no wonder if the language of the new Testament be to the same tune, *Rom.* 12. 1. OFFER, or PRESENT to God your bodies as a living SACRIFICE, *Mark.* 12. 3. To love the Lord with all the heart, and with all the understanding, &c. and to love ones neighbour as ones selfe, is more then all WHOLE BURNT OFFERINGS and SACRIFICES, *Heb.* 9. 22, 23. And almost all things are by the law purged with blood; and without shedding of blood no remission. It was necessary therefore, that the patterns of things in the Heavens should be purified with these, but the HEAVENLY THINGS THEMSELVES with BETTER SACRIFICES then THESE, *Heb.* 13. 19. But to doe good, and to communicate, forget not; for with such SACRIFICES God is well pleased, *Phil.* 2. 17. If I be offered upon the SACRIFICE and service of your faith, I joy. *Rev.* 8. 3. And another Angel came and stood at the ALTAR having a golden CENSER, and there was given to him much INCENSE, that hee should OFFER IT with the prayers of all Saints upon the golden ALTAR, which was before the Throne. Thus you see how the tenth verse sets forth the conversion of the *Jews*; which is further amplified in the eleventh verse thus: In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me. For then will I take away out of the midst of thee them that rejoyce in thy pride, and thou shalt be no more haughty, because of my holy mount. Which is also most evidently spoken of the *Jews*, and their conversion, in that the Lord promiseth to take away their sins, and in particular, their pride of the Temple; of which they had been formerly very sinfully proud, *Jer.* 7. 4. and that

swelling was not quite down in our Saviours time, *Mat. 24. 1.* And therefore then this text was not fulfilled. But when their *sins* shall be taken away, then the judgement, viz. their *shame* shall be taken away, neither shall they be only *negatively* good, but also *positively*. *I will* (saith the next verse) *leave in the midst of thee an afflicted and poore people, and they shall trust in the name of the Lord.* This last clause of *trusting in the name of the Lord*, contains the very life and power of godlinesse. As for the first clause, whoever can well weigh the Hebrew, \* and will duly consider the precedent verse, and propheticall purpose of this place, touching the conversion of the *Jewes*, cannot but confesse that these words may as well, and in some respect better be rendered, *I will cause to remaine in thee a people that is humble and mecke (or poore in spirit) as Avias, the Septuagint, and the Syriack and Arabick render it;* this, and the rest of this verse aptly answers and stands over against, as a contrary to their *pride* in the former verse, and is the ready way to that which followes in the thirteenth verse. The remnant of *Israel*, (that is, all the converted; as well of the *ten Tribes* as of the *two*.) shall not doe *iniquity*, nor *speake lyes*, nor shall a deceitfull tongue be found in their mouth; for they shall *seed, and lye downe*, and none shall make them *afraid*: That is, they shall *there abide*, because there shall be no *danger*; and they shall be *so holy*, because they shall have *grace within*, and no *temptation from without*.

For the second part of the *Jewes* restitution, namely, their *reversion* into their owne Country in a glorious Church-state, wee have it in the *sixteen, seventeen, eighteen, and twentieth verses* thus; *ver. 16. In that day it shall be said to Jerusalem, feare thou not, and to Zion, let not thy hands be slack, or faint. Ver. 17. The Lord thy God in the midst of thee is mighty, he will save, he will rejoyce over thee with joy, he will REST IN HIS LOVE* (an high and glorious expression) *he will joy over thee with singing. Ver. 18. I will GATHER them that are sorrowfull for THE SOLEMNE ASSEMBLY, who are of thee, to whom the reproach of it was a burthen. Ver. 20. At that time I will BRING YOU AGAINE, even in the time that I GATHER YOU. For I will make you a name, and a praise among all people of the earth, when I TURNE BACKE YOUR CAPTIVITY before your eyes, saith the Lord.* In which words you have the expression of their *reversion* into their owne Country, in capitall letters, as well in sence as writing. And the Lords being *amidst them*, more then in his generall presence over the earth, and his *rejoycing over them with joy*, yea with *great joy*, as in *singing*, and *resting in his LOVE*, and *gathering them into the solemne assembly*, and to make them a *name*, and a *praise among all people of the earth*, can signifie no lesse then a glorious visible Church-state, making them a *LOVE* or *SPOUSE* unto their *LORD CHRIST*.

For the second generall head, the *vocation of the Gentiles*, both unto an effectuall conversion unto God, and a most harmonious union with the rest of the Church; we have it all, and in full, in verse the ninth: *For then will I turne to the people a pure Language, that they may call upon the name of the Lord, to serve him with one consent.* Close to the He-



## SECT. 44.

\* Junius ;  
*Autabo in po-  
 pulis labium,  
 ut purum sis,  
 quo invocent om-  
 nes nomen Je-  
 hova, colendo  
 eum humero  
 uno.* Hieron  
 & old Latin.  
*Reddam populis  
 labium electum,  
 ut invocent om-  
 nes nomen Do-  
 mini, & servi-  
 ant ei humero*

uno. The Chaldean &c. I. e. I will so convert in all Nations one choise speech, that all may pray in the name of the Lord, that they may serve him with one shoulder. The Syriack, I then will I restore unto the Gentiles an elect or choise lippe, that all may call upon the name of the Lord, and worship him in an equall yoke.

brew thus: *I will convert in the peoples a pure lip, that they may call upon the name of the Lord, to serve him with one shoulder.* I stand not to dispute it from terme to terme, because they that know well the Original, and well minde the sence of the place, will ease me of that labour, \* but rather, I will speake a word to the opening. It is expresse, that the *Peoples, Nations, or Gentiles* are here spoken of, who upon their conversion should be *exempted from the ruine on Nations in the eighth verse, and should returne with the disperfed Jewes in the tenth verse, and their prophane lips should be purified, and their Idolatrous and blasphemous words before their false gods, should be turned into holy prayers to Jehowah, and they should serve him not only with one consent of minde, but with one way of praise; as when many lift as with one shoulder, to move a thing the same way, or draw equally in the same yokes, fastened to the same chaine or traces.*

## S. 5.

The third generall, the destruction of the enemies of the Church, and so of the Jewes (converted) you have in the fourteenth, fifteenth, and nineteenth verses very fully. (You your selves, who heed what you read, doe perceive these three heads interchangeably interwoven, to signifie that the whole of all this visible glory comes together.) Ver. 14. *Sing O Daughter of ZION, shout O ISRAEL, be glad and rejoyce with all thy heart, O daughter of JERUSALEM.* Ver. 15. *The Lord hath taken away thy judgement, he hath cast out THINE ENEMY. The King of ISRAEL is in the midst of thee, even the LORD, you shall not see EVILL ANY MORE.* Ver. 19. *Behold at that time I WIL UNDOE ALL THAT AFFLICT THEE, and will save her that halteih, and gather her that was driven out, and I will get them a praise, and fame in every Land, where they have been put to shame.*

Thus you see the full extent, and intent of the text, inso much as never to this day can be found a capacious and adequate space of place and time, wherein to lodge the fulfilling thereof; and therefore waites for its turne to be performed, by our God that cannot lye, before the ultimate Day of Doome. See for this, in the first place what others hint, I may say afore they are aware, because the streame of their opinion runs a contrary way. Doctor Mayer thus: *"I will turne to the people a pure Language, intimating the conversion of the Gentiles; but least when Judgements should come upon all peoples by Nebuchadnezzar, they should despaire of any such worke to be wrought among them, he saith, My determination is to gather the Nations, to poure out mine indignation upon them, as meaning that great destructions should BEFORE THIS, passe through all Countreies by the Chaldes, then by the Persians, after that by the Grecians, and finally by the Romans; last of all which,* should

“ should the conversion of the Nations to the Gospel follow. Thus he. Now the destructions by the *Romans* is not yet at an end; that Empire (so much of it as is left) still making great destructions both *spirituall* and *temporall*, in *Spain*, *France*, *Portugall*, *Germany*, *Italy*, &c. and much more the three Hornes of the *Turkish* dominions broken off from that *Roman*; enslaving the fifth part\* (or thereabout) of all the world; and therefore by Doctor *Mayers* words, this *generall conversion of the Gentiles* is not yet come, so as to convert them (as he carries on the sence) that are beyond the river of *Ethiopia*; &c. *Calvin*, and our *New Annotations* say, that “ This Prophecie is extended unto the time of the Gospel, when not only “ the *Gentiles* shall come into the Church, but also the *Jewes* shall “ returne into their owne Country, that they may make one *BO-* “ *DY*, with the converted *Gentiles*. Thus they. Which when it hath been ever fulfilled, since the time of the Gospel, let them prove that will undertake to assert it: for we shall by and by give many strong reasons to the contrary, and therefore according to their supposition, or grant, this is yet to be fulfilled. *Alapide* saith; “ Christ took “ away their pride (mentioned *verf. 11.*) when having overthrowne “ their materiall Temple by *Titus* and the *Romans*, he erected his “ Church in *Sion*, transferring beleivers from that *Judaicall* Tem- “ ple unto the Church, in which as in a Schoole of humility hee “ teacheth the *Jewes* lowlinesse of minde, and humbly, together “ with the *Gentiles*, to submit to the grace of Christ. Now, when ever, since the overthrow of the Temple by *Titus* the *Romane* (which was about forty years after the Passion of Christ) did the Lord Christ erect a Church in *Zion*, and translated the beleiving *JEWES* and *GENTILES* into it, teaching the *Jewes* there lowlinesse of minde, and together with the *Gentiles* humbly to submit to the grace of Christ. Surely as in the thirteenth of the *As*s we have it in the generall asserted, from History of Divine authority, that the *Jewes* generally refused the Gospel, whereupon it was transferred to the *Gentiles*, and there it hath continued (according to *Rom. 11.*) downe to these times, leaving the *Jewes* in blindnesse; so we have it illustrated by particulars from all the most famous Histories and Chronologies, that long after *Titus* his ruining of the Temple, the *Jewes* persisted in their *Leviticall* Sacrifices, offered in the City upon the rubbish of the Temple, untill *Adrians* overthrow of the City, and his expelling the *Jewes* thence, in the year after Christs Incarnation one hundred thirty foure. And againe, for many yeares after that, being thence expelled, they persisted in *Jewish* sacrificing at *Mamre* (where formerly God appeared to *Abraham*) and so continued untill *Constantine the Great* (who began to bee sole Emperour about the year of Christ three hundred and twelve) overthrow their Altar there, and built in the roome a Church-place of worship for the Christians. And after that *Julian* the *Apostata* encouraged the *Jewes*, out of his hatred to the Christians, to rebuild the Temple of *Salomon*, in the year of Christ (saith *Bucholcerus*) three hundred sixty three, God wonderfully destroyed their worke

\* See the account cast up afore in Sect. 40. S. 2. P. 2.

## SECT. 44

the subject  
of this sermon  
is the church  
and its state

by fire from Heaven. And from that time to this they have been seen and heard in all Countries where they are permitted their Synagogues, to worship God after the manner of the Jewish Liturgy, in singing the Psalmes of David according to our Hebrew Text, and reading the Law and the Prophets, with tripudiations, &c. and doe profess (as I have had it by Letters from their learned Rabbins) that they hope to be saved by the Law of Moses; all which doe sufficiently demonstrate that they are not yet translated into the Church erected in Sion, since *Titus* his devastation of *Salomons* Temple; so that this Scripture of *Zephania* remaines yet to be fulfilled, which I make thus to appeare.

¶ 1. Observe how many Parties are here mentioned, that must have a share in the fulfilling of this Prophecie, when ever it be fulfilled, viz. First, The Gentiles, ver. 9. Secondly, the two Tribes of the *Jewes* called *Juda*, expressed in the words, *Zion* and *Jerusalem*, ver. 14. & 16. Thirdly, The ten Tribes of the *Jewes*, called by their name *Israel*, ver. 14. but all these three parties have not yet joyntly shared in the mercies prophesied to them in this Text, therefore it remaines yet to be fulfilled.

¶ 2. Observe the parts, or things to be shared among those Parties, viz. conversion unto the true God, congregating of them into a christian Church, and destruction of all that hate them, as you have heard. Now when did the Gentiles, the people of *Judah*, and the Tribes of *Israel* ever joyntly injoy these three mercies? For,

¶ 3. Observe, all these must at the great time of fulfilling them be extant at once, together, for though in the discusse I distinguished them into parts, according to their nature and sence, yet the Prophet according to place and order of sentences did interweave, and windingly wreath them one within another, to the intent that no man might separate what God had joyned together, but might behold them as a goodly Coine, that though there be a distinction of the parts, of the impressions upon it, yet all make but one Image of *Cesar*. All those parts are but the severall sculptures of one and the same entire character of the glorious time of the Church; yet before the end of the world; for hitherto, the said three parties never enjoyed the afore-mentioned three parts joyntly together; but rather for the most have been visibly to the eye of the whole world under a contrary condition. For,

¶ 4. Observe the high expressions the God of truth gives forth touching the glory of the state, the said parties shall enjoy at the said time when this Prophecie shall be fulfilled, viz. That the Peoples, or Gentiles shall have pure lips, wherewith to call upon the name of the Lord, as it is in ver. 9. That *Israel* shall not doe iniquity, nor speake lies, nor shall a deceitfull tongue be found in their mouth, ver. 13. That they of *Zion* and *Jerusalem*, and *Israel*, shall be glad, and rejoyce with all their heart, ver. 14. for it followes (ver. 15, 16, 17.) the Lord shall take away their judgements, and cast downe their enemies, and instead of them be himselfe, as King, will be so in the midst of them, that they shall not see evil any more; nor shall their hearts feare, nor their hands faint.



*saint. He will be so in the midst of them in his might, that he will save them, and rejoyce over them with joy, and that as with singing, and will rest in his love.* Now did ever these things appeare in the state and condition of the Church, either of *Jewes* or *Gentiles*, since the *Babylonish* Captivity? surely the contrary hath abundantly appeared down to these dayes. 1 For their *Spiritual*, or *Ecclesiasticall* state in relation unto Religion, the *Gentiles* generally have been very wicked, and for the most part (the more is their sinne) intestine enemies to the *Jewes*. And for the *Jewes*, whiles the ten Tribes of *Israel* were carried away captive, the King of *Assyria* brought men from *Babylon*, and from *Cuthah*, and from *Avva*, and from *Hamath*, and from *Sepharvaim*, and placed them in the Cities of *Samaria*, instead of the Children of *Israel*, (2 *King*. 17. 24.) of whose returne to their owne Country the Scriptures leave no mention. But they tell us, that when the two Tribes returned, there was a MIXED MVLTIIVDE among the *Israelites*, (Nehem. 13. 3.) That there were many that pretended to be Priests, who because they could not find their Genealogy, were as POLLUTED put from the Priesthood (Ezra 2. 62. Nehem. 7. 64.) That the people of *Israel*, and the Priests, and the Levites, had not separated themselves from the people of the land, doing according to their ABOMINATIONS, even of the *Canaanites*, *Hittites*, *Perezites*, *Jebusites*, *Ammonites*, *Moabites*, *Egyptians*, and *Amorites*, having taken of their Daughters for themselves, and for their Sons, &c. Ezr. 9. 1, 2. And though they did repent of this great transgression, and promised amendment, Ezr. 10. 9. &c. Yet they are again greatly guilty thereof, Neh. 13. 23. Further, the Scriptures tell us, that some of the two Tribes, of a slavish spirit, stayed in *Babylon* to be servants in servile basenesse to that King, when the generality returned, 1 *Chro*. 4. 21, 22, 23. which *Iosephus* mentions at large. And in the time of the *Maccabees*, in the time of *Antiochus Epiphanes*, of the root of the *Greeks*, who began his reigne about the 137th yeare of their Kingdome\* (or Empire) there went out of *Israel* wicked men, who persnaded many, saying, let us goe, and make a covenant with the *Heathen* that are round about us; for since we departed from them, we have had much sorrow. So this device pleased them well. Then certain of the people were so forward herein, that they went to the King; who gave them license to doe after the ordinances of the *Heathen*. Whereupon, they built a place of exercise at *Jerusalem*, according to the customes of the *Heathen*, and made themselves uncircumcised, and forsooke the holy Covenant, and joynd themselves to the *Heathen*, and were sold to doe mischeise, 1 *Maccab*. 1. 10, 11, 12, 13, 14, 15. Which corruption in the *Jewes* religion, by the story, seems to be voluntary, as the Narrative precedes the history of *Antiochus* his Tyranny. Nor was this only for once, or a spurt, but againe in the second book of *Maccabees*, together with betraying one another, and the publick welfare, chap. 3 and chap. 4. Come we hence to *Christs* time, and there we shall finde at least six Sects of abominable corruptions in matters of Religion, viz. *Pharisees*, *Sadducees*, *Herodians*, *Astideans*, *Essenes*, and *Gaulonites*, of whose wicked opinions wee have given you a more particular account afore.

\* Which was in the one hundred seventy third year afore the incarnation of *Christ*, *Budo*, *Ind. Chron. Ad annum mundi*, 3798.

## SECT. 44.

\* Viz. In this  
chap. Sect. 43.  
§. 4. P. 2.

afore \*. In the Apostles time the Jewes for the generality were persecuters of them that imbraced Christ and the Gospell, as we have it all along the story of the *Acts* of the Apostles; and among the Christians, there were *Anti-resurrectionists*, *Judaizers*, wicked *Apostataes*, Idolatrous and prophane *Balaamites*, and *Nicolaitans*, &c. as the Epistles of the Apostles, and of Christ to the seven Churches expressly shews us. For the two next hundred years after the death of the Apostles was bloody persecution of the Christians over all the Roman Empire. About the twelfth year of the fourth Century, *Constantine* the great stanchd that blood, and settled the Church in peace for the space of about twenty five years, viz. till the year three hundred thirty seven; at which time *Constantine* the great dying by and by horrid *Arianism*, and the *Arian* persecution succeeded. And after that *Papisme*, and *Turcisme*, down to our daies. So that from about sixty yeares after *Constantines* death, the Church began (according to the vulgar account) to be hid in the wilderness, the witnesses to prophesie in sackcloth, and the Beast to have power *millenij*, *Rev. II. Rev. 13.* And secondly, for their civil condition all this while, they have been ever under the usurpations successively of the *Persians*, *Greeks*, *Romans*, *Saracens* or *Turkes*, as we have often repeated. So that all that hath been done in matters of salvation, or outward deliverance, since the returne of the two Tribes from *Babylon* (the ten remaining there, and still dispersed) have been but as prefaces, first-fruits, and gleanings, in comparision of the full vintage here described.

¶ 5. Observe certaine notes and marks, that this prophesie is not yet fulfilled. First, That ver. 9. *The peoples, or Nations shall serve the Lord with one shoulder*; which in regard of the universality without restriction, and the immediate connexion of Gods *Suppliants* of the *Jewes* (as *Calvin* argumentatively asserts) must signifie the unanimity and conformity of *Jewes* and *Gentiles* in general, in one way of Gospell worship. But alas, besides the *Jewes* perleverance in their *Judaisme*, the *Gentiles* themselves, called *Christians*, doe not harmonize into one consent and practice, but are at too vast a difference, in their *Papisme*, *Lutheranisme*, *Socinianisme*, *Calvinisme*, *Episcopacy*, *Presbytery*, &c. Secondly, That in ver. 10. the calling of the *Jews* from beyond the river of *Ethiopia*, which is not yet done; the people of *Judah*, but especially they of *Israel* remaining dispersed into the utmost parts of the earth. Thirdly, That v. 11. and v. 19. *Their shame shall be taken away, and they shall be made a name, and a praise in all lands where they have been put to shame, and all they that afflicted them, shall be undone.* Instead whereof, the *Jews* in all lands are under great reproach, and contempt, and their enemies rather undo them, then that their enemies are undone for their sakes. Thus of *Zephany*.

SECT.

## SECT. XLV.

## SECT. 45.

**N**Ext we come to the Prophet *Zechary*, who prophesied within two months at the same time that *Haggy* prophesied, *Hag. i. 1. Zech. i. 1.* (and therefore is commonly accounted as a co-partner with *Haggy*.) Both prophesying after *Judah's* return from *Babylon*, in the second yeare of *Darius* (sonne of *Histaspis*.) For *Haggai* re-proves them chap. *i. ver. 2.* for not *re-building the Temple*. And *v. 6.* declares that the scarcity upon them was for that neglect. Neither of which could have been rationall, if they had been then in *Babylon*. *Zechariah* likewise hints the same time, in chap. *i. ver. 6.* in acknowledging that God had then fulfilled the judgement threatned upon them: And expressely in the 16 verse saith, The Lord is returned to *Jerusalem* with mercies, and his house shall be built.

These being premised, the first place we pitch upon in this Prophet is, chap. *2. ver. 6.* &c. to the end of the chapter. *Ver. 6. Ho, ho, come forth, and flee from the land of the North, saith the Lord. For I have spread you abroad as the four winds of the Heaven, saith the Lord. Ver. 7. Deliver thy selfe O Zion, that dwellest with the daughter of Babylon. Ver. 8. For thus saith the Lord of Hosts; After the glory hath he sent me unto the Nations, which spoiled you; for he that toucheth you, toucheth the apple of his eye. Ver. 9. For behold I will shake mine hand upon them, and they shall be a spoile to their servants, and yet shall know that the Lord of hosts hath sent me. Sing and rejoyce O Daughter of Zion; for so I come, and I will dwell in the midst of thee, saith the Lord. Ver. 11. And MANY NATIONS SHALL BE JOYNED UNTO THE LORD in that day; and shall be my people, &c. Ver. 12. And the Lord shall inherit Judah, his portion, in the holy land, and shall chuse *Jerusalem* againe.* Of which words, the introduction preceding in the §. 1. leads us into this sence, that they look beyond the two Tribes, called *Judah*, unto the returne of the ten Tribes called *Israel*.

It hath been often very grievous in my eyes, to see how *Au-thours* commonly follow one another in expounding Scripture, as if they were rather led by humaine example, then by divine reason. And let this goe for one instance: where they successively vote, or dictate (not demonstrate) that that great call to the Jewes in *ver. 6. To come forth and flee from the land of the North, &c.* relates to those of the two Tribes that tarryed behind, when the rest of them returned: I confesse, as to wipe off singularity, I am glad of the bare company in opinion, of them that are learned; but I had rather have one of their reasons (if they give any) then an hundred of their names. *Oecolampadius* speaking for us saith, "*Terram Aquilonis*, &c. that is, the Prophet calls *Babylon* the land of the North, which is situated towards the Northern part, Eastwardly. And seeing that others were dispersed into divers parts of the earth, according to the foure winds, and others oppressed with other servitude, all that are burdened, are called, &c. And *Pellican* likewise voting for us saith, "the Prophet here foretels a double gathering

S. 1.

S. 2.

S. 3.





¶ 4. This exhortation ver. the sixt calling for *separation*, and to come out of *Babylon*, is carryed downe by the Apostles unto the latter, if not to the last times of this world. For St. Paul in the 2 Cor. 6. 17, 18. brings it down to his time; which is far beyond any occurrences in Zecharies time; who prophesied five hundred and eighteen yeares (*plurimum*, thereabouts) afore Christs birth. And Paul pens this Epistle at least fifty two yeares after the birth of Christ (for about that year he wrote his first Epistle to Corinth) his words are these; *Come out from among them, and be yee separate*, SAITH THE LORD (marke his quotation of the old Testament) &c. *and I will receive you, and be a father unto you*. Just to the same effect as Zecharie in the said sixt verse. *Come forth, flee from the land of the North, &c. Deliver thy selfe O Zion, that dwellest with the daughter of Babylon, &c. Lo I come, and I will dwell in the midst of thee*, saith the Lord. Thus far St. Paul extends it. But St. John Revel. cha. 18. ver. 2, 3, 4. extends it much further, and that in a propheticall way; viz. to the time nearly preceding the fall of *Babylon*. *I saw another Angell come down from Heaven, having great power, &c. and he cryed mightily with a strong voyce saying, Babylon the great is fallen, is fallen, &c.* (i.e. shall surely fall) *And I heard another voice from heaven saying, come out of her my people, that yee be not partakers of her sins, and that yee receive not of her plagues*. Which two last clauses being of a future tense, and sence, clearly shew that [*is fallen, is fallen*] signifies it shall fall; and that in regard thereof the people of God must timously come out thence.

¶ 5. There are high straines annexed to this prophesie, in this second of Zecharie, which effectually evince that it is not yet fulfilled, as that ver. 5. *I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her*. That is, a fence about the Church. (consisting of Jewes and Gentiles) of absolute defence to them, and of a devouring offence to the enemy: And that ver. 8, 9. Thus saith the Lord, *after the glory hath he sent me to the Nations, which spoiled you. For he that toucheth you, toucheth the apple of mine eye. For behold I will shake mine hand upon them, and they shall be a spoile to their servants. And yee shall know that the Lord of hosts hath sent me*. That is, after this glory of your famous return, and rebuilt Temple, the Lord hath sent me the Messiah, to the Nations that spoiled you, that is, to your enemies, who in touching you to hurt you, did as it were thrust their fingers into mine eyes. Therefore I the Messiah will shake mine hands upon them, as Psal. 2. 9. *To break them with a rod of iron*; and so to make them a spoile to their servants; that is, to yom whom they rigidly made their servants. Lastly, that in ver. 10, 11, 12, 13. *Sing and rejoyce O daughter of ZION, for lo I come, and I will dwell in the midst of THEE*, saith the Lord. *And many NATIONS shall be joynted to the Lord in that day, and SHALL BEE MY PEOPLE, and I will dwell in the midst of THEE, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah in the HOLY LAND, and shall chuse Jerusalem AGAINE. Be silent, O all flesh before the Lord, because he is [awakened concerning the habitation of his holiness\*]* That is, a joyfull time is yet to come, when

## SECT. 46

the *Messiah* shall dwell in the *midst* of the *Jewes*, they dwelling in the *holy Land*, many *Nations* being joyned unto the *Lord*, together with the *Jewes* into one *Church*, he dwelling in the *midst* of them all (for dwelling in the *midst* is againe repeated) so that then they shall effectually know not only that this *Prophet* was sent of *God* to preach this to them; but also that the true *Messiah* shall be at the appointed time sent to performe these things to them; to the putting of all fleshly and carnall minds to silence, that doubted or disputed against these things, I say, to put them to silence by the appearance of *Christ*, awakened and bestirring him selfe in the behalfe of his *holy habitation*, or the *habitation* of his holinesse; that is, the *Church*, in her pure state and worship. Now, when were these high straines, these sublime expressions, ever yet fulfilled? We have a watchword in the twelfth verse, that we must looke for the impletion thereof, far beyond *Zecharies* time: For though he in his time of this Prophecie saw the returne of the *Jews* into the *holy Land*, yet faith, *The Lord SHALL inherit Judah, his portion in the HOLY LAND, and SHALL chuse Jerusalem AGAINE*. Surely if wee keep the prophecie together, as the *Lord* hath laid it; and left it together, there was never yet to this day, since their return from *Babylon* that time, and state of the *Church* that is here limbed forth to the life, viz. that the *Church* should consist of *Jews* and *Gentiles* joyned to the *Lord*, and owned by him, as his people; even while the *Jewes* possesse the *holy Land*, and the *Lord* should be as a wall of fire, protecting them, and devouring their enemies, and making the *Jewes* of servants to the cruell *Heathens*, to be the spoilers of them, &c. and all these things to be carryed up to that height of glory, that all spirituall hearts should sing and rejoyce, and all fleshly hearts should bee struck dumb or astonished with silence. We have before repeated (*usq; ad nauseam, foris aliquibus*) very often, how the *Jewes* ever since the return of the two Tribes have been little lesse, or otherwise then in a captive condition; under three Monarchies; that when the *Jewes* (a few of them) imbraced *Christ*, *Acts* second, third, and fourth chapters, the *Gentiles* were not converted. When the *Gentiles* began to be called, the *Jewes* fell off, *Act. 13. Rom. 11*. That the *Maccabean* conflict, in regard of the catastrophe and event is not worthy to be named with this Prophecie. And therefore this Prophecie is yet unfulfilled, and requires by the circumstances of it, a time of fulfilling before the ultimate universall resurrection.

## SECT. XLVI.

THE second place in *Zecharie* is in chap. 6. ver. 12, 13, 14, 15. which I need little more then name. V. 12. Thus speaketh the *Lord* of Hosts saying, behold the man whose name is the *BRANCH*; and he shall grow up out of his place, and HE shall BUILD THE TEMPLE of the *Lord*.





## SECT. 47.

\* In the 17, 18,  
and 19 chap-  
ters of *John*.

red in acting his Priesthood, when hee paid and prayed for his Church, at, and afore his *Passion* \*; so shall he as manifestly be seen to act his Kingly-hood, in a glorious, universall evident peace, flowing from both, in the time of his Kingdome. Else nothing is prophesied, for meer inward spirituall peace into the hearts of the Saints had flowed in all ages of the Church afore, from his Kingly and Priestly office, precisely considered as spirituall; and the Saints knew it upon much experience. But here is prophesied such things, and such effects; as many of the Church could hardly beleieve. And therefore there should be crownes to Helem and Tabijah, and Jedajah, and to Hen for a memoriall in the Temple, i.e. They should be in Zecharies time, hung up in the Temple, to be a conviction, and condemnation of them that beleaved not this Prophecie; and to draw men unto faith to beleieve the same, as Calurn, Pemble, and Junius expound it. But these things were never yet fulfilled, as History, and experience shew. And the last universall resurrection will be unseasonable, and unsuitable. Therefore it is yet to come.

## SECT. XLVII

## S. I.

\* Heb. עַמִּים  
Chal. עַמְמִין  
that is, Peoples,  
Sept. λαοὶ πολλοί  
Many peoples.  
And so tis ex-  
pressed in v. 22.

**T**He third place in Zecharie (which we need but touch) is in chap. 8. ver. 20. &c. to the end of the chapter. Ver. 20. Thus saith the Lord of Hosts, it shall yet come to passe, that there shall come people \*, and the inhabitants of many Cities. 21. And the Inhabitants of one City shall goe to another, saying, let us goe speedily to pray before the Lord, and to seeke the Lord of Hosts; I wil goe also. 22. Tea many people, and strong Nations shall come to seeke the Lord of Hosts in Jerusalem, and to pray before the Lord. 23. Thus saith the Lord of Hosts, in those daies it shall come to passe, that ten men shal take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, we wil goe with you; for wee have heard that God is with you.

## S. 2.

\* So the word  
in the Text,  
from κατακοι  
and ἐνίκη, is  
used by the  
Septuagint  
which the A-

There is no more to be said to this so plaine a prophecie, but this, that we shall boldly assert that it was never yet fulfilled since the Jewes returne from captivity, till men or bookes can shew us the contrary. The Scriptures tells us no such thing, History tells us no such thing, experience shewes us no such matter, as that peoples, yea, many peoples, yea, and strong Nations, did ever joyne with the Jewes in religious worship, as in prayer to God, &c. and that at Jerusalem. As for those mentioned Act. 2. 5. &c. viz Parthians, Medes, Elamites, &c. They were neither Nations nor Gentiles, but were some certaine Jewes, who having been borne in those fore-named Countries, did now for the present sojourne \* at Jerusalem,

apostles and Evangelists much follow in their new Testament quotations; Gen. 27. 44. Son arise (sith Rebecka to Jacob) and see unto Laban thy Brother to Haran, and διανύτω μετ' αὐτοῦ ἡμετέρας νύκτας, and sojourne with him a few dayes. 1 King. 17. 20. O Lord my God (saith Elijah) hast thou brought evill upon the widow μετ' ἡς ἐγὼ κατακοιμῶμαι αὐτή, that is, with whom I sojourne. In which places the word is plainly taken for sojourning, and accordingly circumscribed with a short time.

for the businesse of worship, at the feast of the *Passover*, and *Pentecost*. Thus in this fifth verse they are expressly called *Jews*; *There were sojourning, or abiding at Jerusalem, JEWS of every Nation under Heaven.* Ver. 22. when *Peter* spake to them, he saith to them, *Ye men of ISRAEL.* And that none put this off with an imagination: that they were *Profelytes*, that is, *Gentiles* converted to *Judaisme*; let them heede, that *Profelytes* are named ver. 10. distinctly from *Jews*, and *Jews* from them. *The strangers of Rome*, were *Jews* and *Profelytes*. The truth is, tis most evidently declared to us by the holy Scriptures, *Act. 10.* that *Cornelius* was the first *Gentile* that was converted to the *Christian* faith, next to the conversion of those *Jews Act. 2. and Act. 4.* And by that time a few *Gentiles* more began to hearken to the Gospel of *Christ*, the *Jews* for the generality began to reject the Gospel, and so to give it a passe to go freely to the *Gentiles*, *Act. 13.* In a word, let opposite men use their wits what they can, or their sense to tackle circumstances together, all will not reach to the sence of this prophesie, as afore expressed and opened by us. The hot ten persecutions for the first 300 years after *Christ*, hindred effectually the conversions of *Nations of Gentiles*. And long afore those 300 years were expired, the *Jews* generally were blinded; which had seized upon them in *Pauls* time, *Rom. 11.* (He writing that Epistle about the year fifty foure after *Christs* birth; that is, about the twentieth yeare after *Christs* ascension,) and so they continue to this day.

But God, that cannot lye, hath said this prophesie shall come to passe, it shall be fulfilled; therefore we may boldly expect it afore the last judgement, or universall resurrection.

## SECT. XLVIII.

**T**He fourth place in *Zecharie* is in chap. 10. ver. 3. &c. to the end of the chapter. [3. *Mine anger is kindled* (Hebr. *חמתי* hath been kindled) *against the Shepherds*] viz. Those *Diviners of lies*, and *Dreamers of falsehoods*, in the former verse. The period of this conflagration was at the late returne of *Judah* from captivity, as the *FOR* in the next clause imports; [For the Lord of Hosts hath visited his flocke, the house of *Judah*, and hath made them his GOODLY horse in the battle,] which must needs signifie a visitation in mercy; begun in their said return; but extended to a vast longitude of future times, as the *Septuagint* (*ἐμνήσθη*) and the *Chalde* (*זכר*) &c.] he shall visite them, he shall make them as his goodly horse. This their march from *Babylon*, being but the type, or first-fruites of their future, finall, full deliverance. Which future sence is expressly carried on in all the residue of the chapter from ver. 5. to the end; all speaking, (say our Translators) in the future tense. And the fourth verse is indefinite in the Hebrew, without tense or verb, [out of him the CORNER, out of him the NAILE, out of him the BAT-  
TLE

S. i.



SECT. 48

**THE BOW,** *part of him every opposer, or as in the Hebrew EX-*  
**ACTOR OF TAKES.]** That is, the house of Judah being built  
on the **CORNER STONE** (*Christ*) and so incorporated into the  
Church, they shall fasten the **NAILE** of union with *Israel* and to-  
gether with them; and the rest of the Church, they shall be the  
**BATTLE-BOW** to wound (as in the former verse) and **THE**  
**GOODLY WARHORSE** to trample down their enemies; so  
that out from the Church, as is the close of this verse, shall pro-  
ceed the **EXACTOR OF TRIBUTE**, instead of paying Tribute,  
to signify the Churches dominion over the world. The rest of the  
chapter is so plaine for our point touching the visible glorious state of  
the Church yet to come, as it sufficiently speaks for it selfe (to e-  
very one that will understand) by a bare repetition of the words  
without any humane glosse. *vers. 5. And they shall be as MIGHTY*  
*MEAN, which, THEY AND DOWNE their enemies in the MIRE of the*  
*streets, in the BATTLE; and they shall FIGHT; because the Lord is*  
*with them, and the RIDERS ON HORSES (viz. their enemies in*  
*the former clause) shall be confounded. 6. And I will strengthen the*  
*house of JUDAH, and will save the house of JOSEPH (That is, Ma-*  
*nasse and Ephraim, expressed ver. 7. signifying two of the Ten Tribes*  
*of ISRAEL, and by them all the TEN of Israel, as Judah is named*  
*for that; and the other, viz. Benjamin of the Kingdom of Juda) and*  
*I will BRING THEM AGAIN to PLACE THEM (as in v. 10.*  
*in Gilead, &c.) For I have mercy upon them, and they shall be AS*  
*THOUGH I HAD NOT CAST THEM OFF, &c. (compare*  
*Hos. 10. 11.) 7. And they of EPHRAIM shall be like a mighty man*  
*(commonly in Scripture put to signify the TEN TRIBES, Isa. 7. 2.*  
*Isa. 9. 21. Isa. 11. 13.) Yea their CHILDREN shall see it and be glad,*  
*What shall they see? Ver. 8. I will GATHER THEM, for I*  
*have redeemed them, and they shall increase, as they have increased.*  
*9. And I will sow them (The Chaldee יכנס, And as יבשרתן I*  
**HAVE scattered them) they shall remember me in FAR COUN-**  
**TRIES, and they shall live with their children, and RETURN AGAIN.**  
**10. I will BRING THEM AGAIN ALSO** out of the land of Egypt,  
and gather them out of Assyria, and will bring them into the land of GILE-  
AD, and LEBANON (the Cities of Gilead being part of the lot of the  
Tribe of Gad; and halfe of the Country of Gilead, pertaining to  
the children of Machir, the son of Manasse, Tribes of the Kingdom  
of Israel; *Josb. chap. 13. ver. 25. 31. As Lebanon belonged also to the*  
*ten Tribes, an hundred miles from Jerusalem being too remote for*  
*Judah to inhabit). 11. And he shall passe through the Sea with affliction*  
*(Jerom, Arias, and the Septuagint render the Hebrew ים צר*  
*in, or by a streight, or narrow of the Sea; this their passage of great mer-*  
*cy, not induring the circumstance and naming of misery) and shall*  
*smite the waves of the Sea, and all the deeps of the River shall dry up; And*  
*the pride of Assyria shall be brought down, and the Scepter shall depart away*  
*(of all which see the prophesie of Nahum particularly prophesying*  
*to that.)*

Now in the first place review WHO they are here mentioned,  
that

that must share in the fulfilling of this Prophecie, viz. the Kingdom of Judah, and of Israel (all twelve Tribes) and they united as *two mals joyned in a coyne or corner-juncture*, or as two peeces of timber, nailed or pinn'd together. So expressly afore.

Next revise, *what they must enjoy, or attain to*, viz. the conquest of their enemies in battle; their domination over them in a way of Government; the Scepters and Powers of Nations (that are not of the Church) ceasing. And the possession of their own land. All which being thus plainly and candidly laid together; if any now that is of a scrutinizing spirit, and a pondering ingenuity, should transfer to a spirituall sence, I should be extreemly filled with wonder.

¶ 1. Because the main things insisted upon are *corporall things*, drest forth in such language, and circumstantiated with such particulars, as suit not well but to corporalls. As for example, *Battle-Bow; treading down in the mire; the riders on horses shall bee confounded, &c.*

¶ 2. Because when there is a touch here and there of *spirituals*, it is with such a distinguished way from the *corporals*, with an inference from the cause to the effect, as rather to argue, and prove, and ascertain them by *spirituals*, then to draw them unto, and drowne them in a spirituall notion: as to give an instance or two. *They shal tread down their enemies in the street, and fight, BECAUSE THE LORD IS WITH THEM. I wil bring them againe to place them; FOR I HAVE MERCY ON THEM.* And they shall be as though I had not cast them off: *FOR I AM THE LORD THEIR GOD, AND WIL HEAR THEM, &c.*

¶ 3. Because some passages do parallel their future state in outward things, to the pattern of their former prosperity, in *Dauids, Salomons*, or the like times: As for example, *They shal be as though I had not cast them off; And, their children shall increase, as they have increased.*

¶ 4. Because some passages the holy Ghost elsewhere applies to a sensible, visible, materiall performance. As that in ver. 10, 11.\* of the returning of the *Jewes* from *Egypt*, and *Assyria*, over sea, and deeps of rivers, is applied by St. Ioh<sup>n</sup>, Revel. 16, 12. in the pouring out of the sixth viall, to the *Kings of the East*, that is, the *Jewes* returning from *Assyria*, over the river *Euphrates*; which river *Zecharre* must needs mean; while he speaks of their return from *Assyria*, by the Metropolis whereof, viz. *Ninewe*, and through parts of that Country *Euphrates* slides: Which returne of the *Jewes* thence personally, and corporally, Mr. Mede\*\* hath asserted both on *Daniel*, and the *Revelation*, &c. severall times with cleare demonstration. The *Jewes* go further into a literal sence, of a *miraculous* drying up

\* So Grotius applies it, *Flumen cum simpliciter appellatur, intelligendus Euphrates. Ex hoc loco desumitur ex ille qui est Apoc. 16. 12. viz. ἔρχεται τὸ ὕδωρ ἐκ τοῦ ποταμοῦ τοῦ ἐκ τοῦ οὐρανοῦ. Subiicitur quasi. Sensus enim est, Euphratem tam pervium ipsi*

*fore, quam si totus ab aquis destitutus esset. Ita. 11. 15. Maris fauces hoc loco designatas Hebrei, quos Hieronymus consuluit, interpretabantur Bosphorum Thracium, inter Byzantium & Chalcedodem; non male, si consideres Nabuchodonosori imperium pervinisse etiam ad depuram Ponticam, i.e. ad Daciam. &c. vid. Geor. in loc.*

\*\* See *Mede* before on *Dan. 11.* the latter end. Particularly on ver. 44, 45. And see him in his Comment. on *Revelation 8. 6.* Phyl. in 16 Chap. And see our quotation of him in this third Book, chap. 2. Sect. 41. S. 5. p. 309. lin. 3.

## SECT. 48.

of waters that shall lie as an hindrance in their way, as formerly at the *Red sea* and *Iordan*. Which though I assert not, yet the opinion is not so grosse as some conceive. For if their first vocation and awakening shall bee by a miraculous, or extraordinary appearance of Christ in the cloudes, as before hath been largely demonstrated, I doe not see such an absurdity as is remote from all reason, that some miracles may be done for confirmation that God is with them. See and consider well what is said afore in p. 310. lin. 4. and lin. 13. out of *Isa. 11. 15, 16. Zech. 10. 10, 11.* compared with the *Chalde.*

## S. 4.

Now let the wise-hearted lay all together, and finde out if they can, *when, where, and how* this intire prophesie, as tis here woven together, was ever yet fulfilled? And assert if they can, whether the last universall resurrection, and ultimate judgement may be a meet time for the fulfilling of it?

## S. 5.

If they wil hazard the dispute upon a transforming all into an Allegory, and make their reliance upon a spiritual sence, there they are gone; and we are confirmed: For in that way severall of the learned have stumbled and fallen; that is, have contradicted and perplexed themselves; and could not fairly rise and come off, but by taking hold (more, or lesse; expressly, or implicitly) of our opinion.

¶ 1. *Oecolampadiu* is very much for a spirituall sence of this whole prophesie, afore-quoted; understanding by the *War-horse*, the *Corner*, the *Naile*, the *Battle-Bow*, and the *strong men*, &c. the *Apostles*, *Evangelists*, and *Pastors* of the New Testament. And at every verse almost he hath to this effect, *Nos illa spiritualiter intelligimus; i.e. We understand these things spiritually.* But if hee did so understand them, why doth he upon the sixt ver. tell us "That the naming there of the house of *Judah*, and the house of *Joseph*, is a plaine demonstration that the speech of this prophesie is directed to all the *Israelites*? And why doth he tell us upon the seventh verse, "That the Tribe of *Ephraim*, whose captivity was greater, shall be greater strengthened; and made like to a *Giant*, refreshed with wine, as the Country of *Ephraim* abounded therewith? The *gleaning* of the grapes of *Ephraim*, *Judg. 8. 2. being better then the Vintage of Abiezer.* And woe (*Isa. 28. 1.*) to the crown of pride, the drunkards of *Ephraim*? For surely in the time of the *Apostles* and *Evangelists*, a great part of the Kingdom of *Judah* was in *Canaan*; but *Israel* was not then returned. And if any of them were, why must *Ephraim* be more strengthened then *Judah*, or &c. if the sence be spirituall, those from *Ephraim*, as *Feroboam* and his followers having been far more idolatrous then others? And again, if he will spiritually understand this prophesie, why doth hee translate the eleventh verse to a litterall sence, he shall passe through a STRAIT of the sea, and tels us, *exponunt*, &c. they expound this STRAIT to be *Prapontis*? Yea; how doth that speech of his upon the ninth verse, "[This is spoken (saith he) of the ten Tribes, who are said to returne, when they are converted to Christ.] I say, how doth it agree with the times of the *Apostles*? from who'e age, to this day, they



they are not converted, comp. *Rom. 11. 25.* with experience downe to us. Lastly, how doth his glosse and spirituall sence, and the text agree together in the tenth verse? The text is, *I will bring them againe out of the land of Egypt, and gather them out of Assyria, and I will bring them to the land of Gilead, and Lebanon, and place shall not be found for them.* His glosse is, "The Prophet minds *Egypt*, and "*Assyria*, because there *ISRAEL* under-went harder servitude. And he mentions *Gilead* and *Lebanon*, because when all *Israel* went out of *Egypt*, they first possessed *Gilead*; and when *Judah* returned from *Babylon*, they entred into *Judea* by *Lebanon*. His spirituall sence is, "we (saith *Oecolamp.*) understand those things spiritually. For all that have received the knowledge of Christ are already brought into the holy Land. So hee. Now what shew of reason was there for the Prophet to mention *Egypt* and *Assyria*, yea *Gilead* and *Lebanon*, to signifie the ALL of them that should beleve of what Nation soever, to bring them to faith in Christ; seeing most of those things are obscure to men unconverted, and we have new Testament miracles nearer at hand, and more particularly pointing to the person of Christ? much lesse was there any ground for him to urge the consideration of those Regions and Countries to the ALL of belevers, that already by faith were spiritually entered into the holy Land. And how doth this spirituall sence agree with the Text, *That place shall not be found for them*; that is, the place shall not be sufficient to receive them? For if the said spirituall sence stands good, then the whole earth should not be capacious enough to receive all that shall be converted, which is contrary to common sence. Therefore *Oecolampadius* speaks falselier, and comes off fairlier, when he saith on the sixt verse, these things pertaine (saith he) to the times of Christ; not naming which time, whether that of his first, or that of his next coming; but leaves it large enough to comprehend both.

¶ 2. A *Lapide* likewise will understand by this goodly war-horse, the *Apostles* and *Apostolical men*, on which Christ did, as it were, ride, conquering the world spiritually. And yet too, he will understand (as he saith) *Judas Maccabeus*, and his brethren trampling *Antiochus* and his Commanders, to signifie this generous horse for battle, here mentioned.

¶ 3. As for *Calvin*, though upon the fift verse he hints mostly a meer spiritual sence, "the *Jewes*, as also the *Church militant under the crosse*, shall be conquerours, and triumph over all the wicked, partly in hope, and partly in the effect. For God doth wonderfully sustaine them, and causeth that all particular belevers possesse their soules in patience, &c. Yet before and after he lancheth forth into a further sence; yea, and times too, beyond any that hath yet come to passe. For upon the fourth verse he hath these words, "From among the *Jews* shall be the *Corner*; that is, those in that people that shall beare the publicke Government. And the *battle-Bow*, that is, they shall be sufficient to conquer their enemies. And the

## SECT. 49

“*Exactors; that is, they shall enjoy the Empire, or rule over their neighbours, and require tribute of them; instead of paying it to them.* If any ask when this shall be fulfilled? Answer, There were some preludes of this, when God exalted the *Maccabees*. But it is certain, that the Prophet compriseth the whole course of redemption. And upon the first verse, The *Jewes* (saith he) could not acquiesce in those beginnings, which scarcely in the hundredth part did answer to the promises of God. It behoved therefore to have their mindes lifted up on high, that they might hope for more then did appear before their eyes. And this doctrine is useful for us, because we are apt to reſtraine the promises of God to a narrow time; and so whiles we ſhut him up in our ſtraits, we cauſe him not to doe what we deſire. Therefore let the example of the returne of the people of *Iſrael* ſtill be before us; because the Lord did promiſe by all his Prophets that their returne ſhould be glorious, and every way plentifully, and the ſtate of the people happy, which did not appear when the *Jones* returned into their Country. And therefore it followes, *I will ſtrengthen the houſe of Judah, and the houſe of Joſeph.* In which *Zecharie* promiſes no vulgar thing, when as he ſaith, both peoples (*Judah* and *Iſrael*) ſhall bee rejoyned, and ſo incorporate into one, as before the breach, when the ten Tribes fell from the two. And in that ſecond claude, *I will bring them againe, and place them* (as it is in our Engliſh) or, (as *Calvin* reads it) *I will bring them backe, and cauſe them to dwell* ~~in their own Country~~ *Hosbbitim*, being a compound word, or Verbe, ſignifying, *That God will not onely bring backe againe the ten Tribes, but will give them a fixed ſeat in their own Country.* Which laſt words of *Calvin* ſeem to fall into our ſence. Our new Annotations ſay upon the fourth verſe, touching the Oppreſſor, or *Exactor*, thus, *They ſhall prevaile againſt their enemies, and oppreſſe their oppreſſors, and exact tribute of them.* ~~Exactors do of them whom they have ſubdued.~~ This beſt ſuits with the context. And this we ſee partly verified in the hiſtory of the *Maccabees*, and more fully in, and under the Gospels, the Prophet here comprehending in theſe promiſes the whole and entire redemption, and deliverance of Gods Church and people, by, and under the Meſſiah.

Thus our new Annotations ſpeake, as well for a litterral ſence as a ſpiritual, and of times yet to come, as well as thoſe paſt.

*Eq.* Dr. *Mayer* hath obſerved a little this interfering of Authors againſt themſelves, having upon the eleventh verſe theſe words, *Some by Judah* (ſaith he) *underſtand the Jewes, and by Joſeph and Ephraim, the Gentiles converted to the faith; and that no local motion is meant, when he ſpeaketh of bringing them to their place, but onely their coming unto the Church, &c.* And yet ſaith he, they apply that which is here ſpoken, in part, to that which God did for the *Jewes* in the times of the *Maccabees*. The Doctor himſelf doth well apply this prophesie, mainly to a litterral ſence: but I had hoped with more coherence. For if, as he well afferts upon the fourth verſe, touching the *Corner*, tis there prophesied of the joyning together of the two

Kingdomes of *Judah* and *Israel*, whereby they should be greatly strengthened; how then doth he tel us after on the same verse, that this prophesie was partly fulfilled in *Judas Maccabeus*, and partly (as he intimateth, or affirmes on the eleventh verse) in the return of those Jewes that fled into *Egypt* under *Ishmael*, upon the slaughter of *Gedaliah* (2 *King*. 25. ver. 25, 26.) who returned out of *Egypt* (as *A Lapid* beleeves *Josephus* \*) in the reign of *Ptolomeus Philadelphus*, the successor of *Ptolomeus Lagi*, in the Kingdome of the Greeks; and that the pride of *Assyria* was brought down when *Alexander* subdued both *Persians* and *Assyrians*: And the Scepter departed from *Egypt* in the daies of *Cleopatra*, their last Queen (with whose love *Antony* was so intangled) whose dominions *Cesar* conquered; but not her, because she slew her selfe, that she might not come into his hands? I say how do these things hang together in an handsome harmony? For all these things do nothing conduce to the re-union, and re-dintegration of the two Kingdomes of *Judah* and *Israel* into one body, being never yet done, since their division in *Rehoboams* time, to this day.

¶ 5. For the further clearing whereof, let us speake distinctly some thing to all the three last mentioned particulars; especially to that of *Judas Maccabeus*, who hath so taken the eyes of most Interpretors, that they cannot in commenting on this Chapter look off from him, putting the maine stresse of Interpretation upon his History. First, For that particular, Of the returning of those Jewes from *Egypt*, that fled thither upon the occasion of *Ishmaels* slaying *Gedaliah*; It is not probable that many returned. When they went they were but the gleanings of a captivity, (2 *King*. 25.) And *Dr. Mayer* confesseth, that in *Egypt*, whiles they were there, *Ptolomeus Lathurus* slew of them thirty thousand; and those that did returne were of the Kingdome of *Judah*, which nothing concerns *Israel*. And the time of their return was long before Christ, at least two hundred and fifty years. Now the sacred Text tells us plainly, that the Scepter should continue to *Judah*, distinctly (as divided from *Israel*) till Christ should come. Since which it departed; but never returned either to *Judah*, or *Israel*, or to both joynly. To the second particular, Of bringing downe the pride of *Assyria*, and the Scepter of *Egypt*, the former by the *Greekes*, the latter by the *Romans*; we say that it nothing favours the sence and intent of this prophesie, which speaks like all the rest of the like prophesies, which threatning the ruine of the Jewes enemies, alwayes declare to what end and issue, namely, for the raising of the Jewes. Thus all along this Chapter, ver. 4. I have punished the Goats, FOR the Lord hath VISITED his flock, the house of *Judah*, and hath made them his goodly horse in the Battle. V. 5, 6. They shall tread down their enemies, and I will STRENGTHEN the house of *Judah*, and SAVE the house of *Ioseph*. And so in the eleventh verse now under consideration (compared with the twelfth verie) The pride of *Assyria* shall be brought down, and the Scepter of *Egypt* shall depart away. To what effect? It followes, and I will strengthen them, that is, the Jewes. The question therefore is, what



## SECT. 48.

advantage accrued to the Jews by the Grecians beating the Assyrians, and the Romans the Egyptians. Surely, no more but this, the Jews changed their oppressors, but not their oppression, which continued upon them under the Roman yoke to Christ time, and hundreds of years after, till the Saracens and Turkes began to take their turn of oppressing them, which they have perpetuated to this day. To the third particular, Of the story of the Maccabees, we confidently affirm that this contributed little or nothing to the fulfilling of this prophesie, which to emphatically foretels, ver. 6. the saving of the house of Joseph, and bringing them againe to place them; and the making them of EPHRAIM (ver. 7. &c.) to be like a mighty man, and gathering them from Egypt and Assyria. For, of what Tribe soever Judas Maccabeus, and his brethren were, whether of Levi (as their fathers Priesthood imports \*, if in those corrupt times it were kept within the line) or what other Tribe, clear it is by frequent expression throughout that Maccabean story, that they were the Inhabitants in and about Jerusalem, of the quondam Kingdome of Juda, and not of the ten Tribes of Israel (which never returned from captivity to this day, as the Jews confesse) that made up the Army that did those exploits. Besides we may not forget what Mercer said, pag. 313. lin. 14. And what Calvin said afore to the same purpose in the same page 313. line 40. viz. "That the story of the Maccabees is not worthy the naming, in comparison of the deliverance that God intends by these prophesies; that war being occasion of bringing the Jewes into a lower condition, viz. that the Scepter departed from Judah \*." And therefore Dr. Mayer doth a little correct himselfe after, and pretty wel make up the matter, if he will be taken in our fence. "Because (saith he) thus (that is, in the three particulars afore mentioned) the things here prophesied of, were but done in part, their perfect accomplishment is to be looked at in Christ; no Ephraim or Joseph having this made any way good unto them, before his coming. So he: Which coming being taken at large, as comprehending not onely his first coming, but also his second appearance, viz. in the clouds to convert the Jewes, doth well mend the matter: Or else nothing is said to the full meaning of the Text. For since Christs coming, Judah and Israel (as we said) have not been united, nor is the pride and Scepter of them that rule over them brought low, &c. Thus have I been drawn on by occasion of the false lights that have dazled this Text, to enlarge my discourse upon it, far beyond all purpose or expectation. But tis an old truth; *Non sunt longa quibus nihil est quod demere possis.*

*That is not of too long a size,  
Which none can well epitomize.*

\* The glory of the history of the Maccabees Book 1. cha. 16. (where ends their exploits) sets in a cloud. The history of the second book of Macca. is of the acts done in the same times of the first; only with this difference, that the history of the first book extends to 40 years, that of the second onely to 14. And for the third book of Macca. as Junius and Grotius have it, it is in nature first; being (it seems) the relation of what was done at the beginning of all, in the first year.

## SECT. XLIX.

SECT. 49.

**T**He first place in *Zecharie* is Chapter 1<sup>st</sup> throughout, which is so full for a glorious visible State of the Church on Earth, and so plainly demonstrating it self, never yet to have been fulfilled, that I shall but little more then name the particulars. It seems very clear in the first place, That this prophesie of such happy promises to be fulfilled, is intended as well for *Israel*, as for *Judah*. And therefore, as with *Judah* is often mentioned *Jerusalem* (part of their Territory) ver. 2. ver. 3, 8 &c. So with *Israel*, expressed in the first verse, are mentioned after ver. 13, 14 the Families of *Levi*, and of *Simeon*, &c. which were of the ten Tribes. Now till any one shew us that ever these prophesies were fulfilled both to *Judah*, and *Israel* since their captivity, we must conclude they are yet unfulfilled.

And the rather, because, although at this time the people of *Judah* had returned from *Babylon*, near twenty years since; yet in ver. 6. the Prophet points at another returning, to a re-inhabiting of *Jerusalem*, in her own place, even in *Jerusalem*. And this to be done at a notable day; Of which we know nothing in *Scriptures*, *Histories*, or *Experience*, as to a notable fulfilling thereof, since *Judah's* first returne to this day. And therefore must bee expected as yet to come.

For where ever since that time were the particulars, after mentioned in this chapter, fulfilled? I need but aske the question, to convince men of that they can never answer. When was that in the second verse fulfilled since that time, that God did make *Jerusalem* a cup of trembling to all that besieged her? When *Alexander M.* with his Army, about one hundred and eighty years after this, came to *Jerusalem*, though he came as a Conqueror, yet he entred, and was received in all peaceable manner, with reciprocall, high respect between him and the High-Priest. When after him, about one hundred forty three years (as the account is cast up, 1 *Maccab.* 1. 20.) *Antiochus Epiphanes* came against *Jerusalem* with his Army, he prevailed against it, and miserably spoiled it, and the Temple, and slaughtered the people, 1 *Maccab.* 1. 21, 22, 23, 24. When after him about seven years, *Antiochus Eupator* came up against *Judea* and *Jerusalem*, he prevailed against both, partly by power, and partly by policy, and threw down the walls of *Zion*, 1 *Maccab.* 1. ver. 17. ver. 48, &c. to the end of the chapter. About ninty eight years after him, the Roman *Pompey* takes *Jerusalem*, and the Temple, sending *Aristobulus* the King of the *Jewes* bound to *Rome*, and subdued the *Jewes* to the Roman power\*. About six years after (which was about fifty six years afore the birth of Christ) *Gabinus* the Roman invading *Syria*, and then *Judea*, he there conquered *Alexander* King of the *Jewes* (Son of *Aristobulus*) in a maine battle; slaying 3000 *Jewes*, and taking as many prisoners\*. As for the History after Christ, tis more familiarly known, that *Titus* the Roman Emperor a-

S. 1.

S. 2.

S. 3.

S. 4.

\* Buchel. Jud.  
Chron. Ad an.  
Mund. 3909.

\* Iosephus.

## SECT. 49

about 70 years after the birth of Christ, destroyed Jerusalem, both City and Temple; as likewise did *Adrian the Roman Emperor* after him, about the year after Christs birth 133. and so Rome successively held it, till the *Saracens* and *Turks* wan it away from them, holding it to this day. So that I renew my question, *When since the return of Judah, was Judah and Jerusalem a cup of trembling, to any enemy that ever came against it in that space of time?* And upon the same ground of history, but now summed up, I may put unanswerable questions upon most of the chapter following, as, *When since their returne, was ever Jerusalem a burthensome stone to all people of the earth, to cut them all in peeces that shall burthen themselves with it, as tis prophesied in ver. 3?* Or when, as in ver. 4. *haib every horse been stricken with astonishment, and his rider with madnesse?* Or when, as ver. 5. *Could the Governors of Judah say in their heart, the Inhabitants of Jerusalem, under God, shall be my strength?* Or when, as in ver. 6: *Have the Governors of Judah been like a Hearth of fire amongst the wood, and like a Torch of fire in a sheafe, devouring all the people round about, &c?* Or when, as ver. 7. and 9. *Haib the Lord so saved the tents of Judah, and defended the Inhabitants of Jerusalem, that he that was feeble amongst them was made as David, and the house of David as ELOHIM, and as the ANGEL of JEHOVAH;* and haib sought to destroy all the Nations that come against Jerusalem? But mind the breviate of history afore recized, and look up, on the State of the Jews at this day, and remember the account we gave afore of the *Maccabees* in the former Section, and we cannot but expect the particulars yet to come. And upon the same grounds, adding the history of the carriage of the Jewes towards Christ, penned by the Evangelists, and the context in the ninth verse [*At that day it shall come to passe*] viz. at the time that the former part of the chapter shall be fulfilled, with a collation of *Revel. 1. 7.* and *Matth. 24. 30.* We may as boldly quere, when were those things ever yet fulfilled, mentioned in the 10, 11, 12, 13, and 14 verses, *That God would so poure out upon the house of David, and the Inhabitants of Jerusalem the spirit of grace and supplication, that they shall looke on him whom they have pierced, and mourn for him with great bitterness, each family mourning a part?* which cannot be imagined to be fulfilled by the Jews, afore Christ was pierced. Which is the argument of two Jews of late, with one of which I had conference; that they expect the *Messiah* yet to come, to convert their Nation, because they must see him with a penitent eye after he is pierced. Nor was it fulfilled upon the obstinate Jews, who beholding his passion, derided him, or persisted in impenitency. Nor upon the eleven Disciples, who fled when he was led to suffering. Nor did they pierce him. Nor upon those mourners, *Matth. 2.* for they saw him not when they mourned; nor did any of these sorts of mourners afore-named, mourn with their families: Nor did they see him in the clouds, and thereupon mourn for him, as tis expresse in those places of *Mat. 24.* and *Rev. 1.* afore quoted.

✠

S. 5.

Therefore the main of this whole prophesie is yet to be fulfilled. And before the last universall Resurrection, and ultimate judgement,



Judgement, because the Circumstances of it so require.

SECT. 30

## SECT. L.

**T**HE first and last place in *Zeebariah* is in chap. 14. from vers. 3. to the end of the chapter; which hath been anciently, afore *Jeroms* time (as he confesseth) used both by *Jews* and *Christians*, for the glorious time yet to come, of which we treat. And to me it seems so full for it, that I know not what considerable thing can be rationally said against it. As for dubling *Jerom*, I stand almost here to call him *Saint Jeroma*, because in his notes on this place, instead of *demonstration*, he *sees*, and that very obicenely, we shall talk with him after, and most justly arraigne him, upon his owne confession. *H. 40*

S. 1.

Ver. 3. *Then shall the Lord goe forth, and fight against those Nations, as when he fought in the day of* *Revab.* which word as it signifies *confiding*, so also *beginning*, or *approaching near*; and may be aptly so rendred and applyed here according to the fence that most understand to Gods assisting, the *Jews* in the *beginning* of their Wars, as against *Amalech*, and *Og*, &c. when they *approched near* towards *Canaan*. Which words, as that same [THEN] mindes us, points at the after times following that *Coming up of all Nations against Jerusalem to Battle*, rising, ravishing, and captivating it; which ruine was to come to passe in long processe of time after this Prophecie, as tis hinted in the future expression of the first verse, the Prophet having dispatched in the thirteenth chapter next afore the Prophecie that did belong to the time of *Christs passion*, ver. 1, and v. 7. of that 13. chap. For it was a long time after *Christ* ere *all Nations* (confining our all, to the all of the *foine Monarchies*) did so miserably ruine (mark the phrase) *Jerusalem*. For the *Romans* did it not the first time, till seventy years afore *Christs incarnation*: they did afore that, some hurt to the Country, as we said afore, but did not miserably ruin *Jerusalem*. Nor the *Romans* the second time, till one hundred thirty three years after the said incarnation. Nor did the *Saracens* of *Asia* till the year one thousand and nine (thereabouts.) But however, let the reader fix the depredation, and devastation of *Jerusalem*, by all Nations since *Zeebaries* Prophecie where they will, yet we are at a losse, and all our books cannot help us to tell when, yet to this day, *The Lord went out to fight all those Nations*, that fought against *Jerusalem*, as he did at first when he overthrew *Amalech*, and *Og*, &c. as the *Jews* *approched near Canaan*. Surely we have had a sad account to the contrary, in the very next preceding Section, §. 4. in a short, but full Chronology, from *Zeebarie* to this very day. And since *spirituall* notion will not help us out, seeing the Text expounds it selfe, *That the Lord will goe out, and fight against the Nations that spoile Jerusalem*; how, or in what manner? *As he fought at first*, when the *Jews* *approched Canaan*, or (to keep to our com-

S. 2.

mon

## SECT 50.

S. 3.

mon translation, as when he fought in the day of battle. Which exposition needed not to be added, if a spirituall sence had been mainly intended. Which if it were, yet that is not to this day fulfilled, that the enemies of Jerusalem are either converted by grace, or confounded in hell.

Tis true, that as not any Prophesie (hardly) so nor is this likely without some allegory; But to convert all into a spirituall sence, seemes to me impossible, without selfe-contradiction, or contradicting the Text. For how can we presume upon a spirituall sence, when it is said, ver. 4. **HIS FEET** shall stand upon the MOUNT of Olives, which is before Jerusalem on the East &c. which shall cleave in the midst. And ver. 5. **Yee** shall flee to the VALLEY OF THE MOUNTAINS, which shall reach to Azal, &c. as yee fled from the EARTHQUAKE in the daies of Uzziah, and the Lord shall come and ALL HIS SAINTS with him? Or how can that be taken in a spirituall sence in ver. 7. That there shall be a distinct ONE day, and knowne to the Lord, that shall not be day nor night, but the evening shall be light? Surely, if the light of the time of the Gospell must be meant, as some will, it is no distinct time, nor one measured day of a round number of years, be it of few or many, for it hath been now above one thousand six hundred and twenty years, since the first preaching of Christ, continued to this day, which hath been as well known to us, as to the Lord? And how should that in ver. 9. be comely, and compleatly cloathed, and covered with a meer spirituall notion, That the Lord SHALL be King OVER ALL the earth? And at THAT day he must be the one, and onely Lord, and his name one? For the Lord from the beginning hath been King of power, and King of grace; secretly ordering, and sanctifying whom, and where-soever he listeth, over the face of the earth. Therefore this same shall must import his yet future visible Monarchy, before which all must so fall down, that they cast away all their Idols, seeming Deities, and different formes of worship, and adore him alone with one, uniforme way of worship according to his will, which thing to this day is desired, being never yet enjoyed. And as difficult it is, if not impossible, with cleare reason, to fasten a spirituall sence upon the rest of the chapter. That all the Land shall be turned, or compassed AS A plaine (pervious and profitable for habitation) FROM GEBA TO RIMMON, SOUTH OF JERUSALEM. So that it shall be lifted up or exalted (in the opinion of men) and inhabited in her place, FROM BENJAMINS GATE unto the place of the FIRST GATE, unto the CORNER GATE, and from the Tower of HANANIEL unto the KINGS WINE-PRESSES. And men shall dwell in it, and there shall be NO MORE utter destruction, but Jerusalem shall be SAFELY inhabited. And this shall be the plague wherewith the Lord will smite all the people that fight against Jerusalem; THEIR FLESH SHALL CONSUME AWAY WHILE THEY STAND UPON THEIR FEET, and their EYES SHALL CONSUME AWAY IN THEIR HOLES, &c. And so shall be the plague of the HORSE, of the MULE, of the CAMEL, of the ASSE, and

of all the BEASTS that shall be in these Tenis, as THIS PLAGUE. Too wonderfull and indubious a circumstantiating of all places, plague, things &c. to signifie meer spirituals.

Men may phantasie to themselves a satisfaction, that spirituals are here meant, because of the next verse, that the residue of the Nations that came up against *Ierusalem* that is left, shall go up from year to year to worship the Lord, & to keep the feast of *Tabernacles*. But we did before give a rule, and proved it, that even in the Old Testament, as well as in the New, the most Gospel Truths are sometimes clothed with Jewish language, and *Leviticall* phrases \*. Nor indeed is there any Gospel expression scarcely in all the New Testament, that is not dressed forth with one or more *Prophes* and *figures*. As *Come to me all ye that are weary and heavy laden, &c.* *Matth. 11.* And a *bruised reed* he shall not break, &c. *Matth. 12.* Christ being no *Pharisee*, nor *Christians reads* in a *literall* sence. Beside for the words of *Zecharie* themselves, there is no more exprest but *goe up*, and *once a year*, and at the feast of *Tabernacles*; as to signifie our deliverance from the *Egypt* of the world; as *Israel* going out of *Topal Egypt*, first pitched in *Succoth*, that is *Boothes*; And in memorial of that deliverance, praised God yearly in the feast of *Boothes*. As we hereafter shall often congratulate our LORD with *HALELUJAHs* for our deliverance from the *Egyptian world*, frequently prophesied in the *Revelation*. To this day we *pray* in *hope*; but then, when the *great restoration* of the Church, and *Restitution* of all things is come, we shall *praise with joy*. And whoever will not, shall be plagued with *temporall plagues*, ver. 17, &c. For all that then will exist in peace, must be *holinesse to the Lord*, they and their imjoyments, ver. 20.

If all those aforsaid *Material* expressions, and *corporal* circumstances will not awaken some men, but they will fall asleep, and dream pleasant dreams of all figurative meanings, and will not sensibly see the visible glory here prophesied; then I would entreat them to tell us their dreams, from point to point upon every Verse, when all Nations obstinately at enmity with the *Jews* were *spiritually* destroyed? when the *rest* that came in to close with them; did joyntly with them own the LORD as *King over all the Earth*, in one way of worship? when was *Ierusalem* safely inhabited, as free from *spiritual evils*? And how could the *Horse*, and the *Mule*, and the *Camel*, and the *Ass*, and all *Beasts*, be *spiritually* plagued?

There is but one thing more that I will adde, and that is this, That those of the Learned, that have gone about to squeeze out of this Text a spiritual meaning, have (I know not how) been forced to let fall from them many considerable passages for a literal sence. *Lapide* applauds *Jerom* for his *spiritual* interpretation of this prophesie. *Quocirca verè S. Hieton hic ad vers. 11. hac inquit, &c.* "that is, "Therefore *Jerom* saith truly upon the eleventh verse, "the *Jews* and our *Chilasts* dream these things, shall be literally performed; but let us interpret *Ierusalem* to be the Church, "which walking in the flesh, yet doth not live according to the "flesh, whose freedom is in Heaven, &c. So he; and yet within

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a very

SECT. 30.

S. 4.

\* Lib. 3. Cha. 2.  
Sect. 44. S. 2. P.  
330. See also  
Just. Martyrs  
excellent Note  
in this third  
Book, Chap. 3.  
Sect. 2. S. 3. and  
P. 2.

S. 5.

S. 6.



SECT. 51.

a very few lines after the same, *A Lapid* hath these words. *Dico ergo, &c.* that is, "I say therefore according to the Letter, it is here signified, that *Jerusalem* is to be taken by *Antiochus Epiphanes*, and to be restored by the *Maccabees*. Which, how untruly it is asserted, we have afore demonstrated; onely, we allege this to instance how *A Lapid* falls from his spiritual to a literal sense. Mr. *Calvin* whiles mighty much for a spiritual sense of this prophetic, hath to this effect on those words in the third verse [*The Lord shall go forth and fight against those Nations, as he fought in the day of battel.*] *Zechary* (saith he) tells the *Jews*, "Certamen scpe vobis fuit, &c. i.e. 'You have often fought with the strongest enemies; they have been conquered, and that when you have been by far unequal in number and power. Seeing therefore the Lord hath so often, and so many ways cast down your enemies, why shall ye not hope for the same thing from him; So he. Our new Annotations have many touches of a spiritual sense; but many also for a literal, expressly or implicitly. On the second verse this, "Here the last destruction of *Jerusalem* seems more plainly described then afore. On the third verse this, *As when he fought in the day of battel*; that is, not slightly but earnestly, as he did for *Gideon*, and divers others, *Judg. 7. 22.* On ver. the fourth, Gods coming to defend his Church, that be conspicuous and glorious. On ver. the fifth, the very *Jews* themselves shall be afraid at the presence of Gods appearance. It were needlessly tedious to recite the many passages more they have, to the same effect, though they are very considerable to our purpose, seeing the Reader knows where to finde them.

## SECT. LI.

S. 1.

FROM *Zechary* we come to *Malachi*, where we will consider but one place, viz. Chapter 4. but that throughout, verse 1. For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. Vers. 2. But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Vers. 3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day I shall do this, saith the Lord of Hosts. Vers. 4. Remember the Law of Moles my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgements. Vers. 5. Behold, I will send you *Elijah* the Prophet, before the coming of the great and dreadful day of the Lord. Vers. 6. And he shall turn the heart of the Fathers to the children, and the heart of the children to their fathers, lest I come and smite the Earth with a curse.

S. 2.

There are so many famous Authors, both Ancient and Modern, that understand this Chapter of the second coming of *Christ*, (as you

you may see in the Margent \*) to the number (if we should name all) as amounts (as Calvin confesseth) to the *major part*, that we shall go free from wonder, novelty, or singularity in holding the same. Especially, if the Reader will take notice, that those that incline to the other interpretation of *Christ's first coming*, as Calvin, our *New Annotations*, &c. do ingenuously confess, that the things of this Chapter shall not be compleatly fulfilled till the *second coming of Christ*. Jerom (our great adversary) though on this Chapter he inveighs against the *Jews and Judatzers*, for their expecting *Elijah* to come in person; yet (as *A Lapid* also hath noted) upon *Matthew*, chap. 11. ver. 14. & chap. 17. ver. 11. he clearly teacheth, that *Elijah* must come in person; which *A Lapid* endeavors to reconcile thus; Because the *Jews* do yet expect the first coming of the *Messiah*, and that *Elijah* in person shall be the fore-runner of that his first coming. Therefore Jerom on this Text reproves them; but Jerom yeelds that *Elijah* in person shall be the fore-runner of the *Messiah's second coming* \*\*. Thus Jerom. For my part, I shall endeavor rather to demonstrate, then (as the manner of most is) to dispute, what I assert in the matters of this prophesie.

\* *Patries Græci & Latini*. Cyril. Theodor. Remig. Haymo. Albert. Hugo. Lyra. Chrysostom. Euthym. Beda. Anselm. Hippol. lib. de Consum. sæculi. Cypr. tract. de Sina. & Sion. Ephrem. tract. de Antich. Prosper in dimidio temp. c. 13. Tertul. lib. de anima. c. 35. Justin Mart. Dialog. contr. Tryph. Nyssen. lib. Testim. contr.

Judæos. Augustinus, 20. Civit. Dei. Greg. 11. Moral. Andreas, Ambros. Rapert & Aréthas in Apocalyp. c. 11. Scholastici. Thomas in Matth. 17. A Lapid. in hoc cap. Malach. &c. *Translatore*. Septuag. in Antiq. exempl. Arab. quorum utrique vertunt *Elijam Thesbireum*. *Nepherici*. Ocolamp. M. Mede. D. Mayer. Sibylla. — Tam quoque celesti curru decessus inibit — Terras de celo Thesbires, signaque trina — Ostender toti mundo vitæ percuntis — Omnes Judæi communi eorum sententia.

\*\* Sunt qui propterea *Johannem Heliam* vocari, quod quodam modo IN SECUNDO SALVATORIS ADVENTU, JUXTA MALACHIAM PRÆCESSURUS EST HELIAS, & venturum Judicem nuntiaturus: Sic *Johannes* in primo adventu fecerit. ET UTERQUE FIT NUNCIUS, VEL PRIMI ADVENTUS DOMINI VEL SECUNDI. Jerom in Matth. 11. 14. — Ecce apparuit illis *Moyse & Elias*, cum eo loquentes] Scribis & Phariseis tentantibus se, & de celo signa postcentibus, dare noluit, sed prævam postulationem consultavit responsione prudenti. Hic vero ut Apostolorum AUGEAT FIDEM, DAT SIGNUM DE CÆLO, Elia inde DESCENDENTE quo confederat, & *Moyse* ab inferis resurgente. Jerom on Matth. 17. 11.

That this Chapter is of a state of the Church under the New Testament, I need not labor much to prove, *Malachy* being the last Prophet of the Old Testament: And that V. 2. of this Chapter of the *rising of the Sun*, &c. is applied to Christ. *John* 1. 9. Calling him the *true light that lighteth every one*, &c. As that V. 3. of this Chapter touching *Elijah*, is applied by Christ, *Matth.* 17. 13. in part to signifie *John Baptist*, his harbenger.

But the great question is, How far into the times of the New Testament this prophesie doth run? To answer which, lay this for a ground work, That the time to which this prophesie doth reach, is called the GREAT AND DREADFUL DAY OF THE LORD. And it is as adequately and answerably to that name described, in the first verse, to be a day that shall BURN AS AN OVEN, which shall burn up the proud and wicked as stubble, leaving them neither root nor branch. Now observe.

¶ I. This cannot be extended to the ultimate day of judgment, at the universal resurrection of all the wicked, then cast into the lake of fire, *Revel.* 20. 12, &c. to the end of the Chapter; for these Reasons. First, Because at this day, if not according to the

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order of the prophesie, after this dreadful and burning day, in this first verse of the fourth of *Malachi*, *Christ the Sun of Righteousness shall arise with healing in his wings, to them that fear his name; and they shall GO FORTH, and shall GROW UP AS CALVES OF THE STALL*, Ver. 2. Now this cannot be at that universal resurrection, and ultimate judgement; at which time Christ hath done healing, hath finished his mediatorskip, and resigned up all his power to God the Father, *1 Cor. 15. 24, 25, 26, 27, 28.* and the elect have done growing. Secondly, Because ver. 5. an *Elijah must be sent BEFORE THE COMING of the GREAT and DREADFUL day of the Lord; who shall turn the heart of the fathers to the children, and the heart of the children to their fathers.* Which is not a work to be done at, or near-upon that ultimate judgement; but then be that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; then is a time of destruction, not of conversion. Thirdly, Because it is added in the last verse of *Malachi*, *That Elijah must come, and shall turn the heart of the fathers to the children, LEAST the Lord come, and SMITE THE EARTH WITH A CURSE.* Now at the ultimate judgement, there is no other smiting and cursing of the Earth, but with that judgement it self, it swallowing up all other evils. And whether all parents or children be converted, or not converted, that ultimate judgement will be sure to come for the elects sake. As concerning who this *Elijah* is, we shall dispute it particularly by and by.

¶ 2. On the other side, this prophesie cannot be cut so short as to terminate in Christs first coming. For then was no *dreadful day of the Lord so burning as a fiery oven, to burn up the proud and wicked doers, root and branch.* Christs coming is set forth in *Matth. 21. 3.* according to *Isa. 62. 11.* *Zech. 9. 9.* compared with *Matth. 11. 29.* *Phil. 2. 7, &c.* in all meekness, meanness, lowliness, and lowness. And although there were wonderful days at his incarnation or birth, (*Luke 2. Matth. 2.*) at his passion, (*Matth. 27.*) his resurrection, (*Matth. 28. 1, 2, 3, 4.*) at his ascension, (*Acts 1.*) and at his mission of the Spirit, *Acts 2.* Yet these were not *THE great and dreadful day* in the singular number, they being many: Or if we call them *DREADFUL*, especially that of the resurrection and passion; yet these days destroyed none: For it is observable, what Christ saith, *He came to heal or help, not to destroy.* And therefore though he cursed the fig-tree to warn men, yet with all his power and miracles, he never killed or crippled any man; being infinitely injured, he revenged not; but rather healed *Malchus*, and his enemies wounds and maladies. You see by this time, how streightly and strongly we are butted and bounded with these two Paragraphs, that we cannot fall so short as Christs first coming; nor launch forth so far as to the universal resurrection of all the wicked at the ultimate judgement.

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Now therefore to answer the question distinctly, when this time is; We assert, That no time can shape and correspond to the circumstances and characters of this prophesie, but the time abutting upon



upon the *beginning, entrance, or prelude of the whole day of judgement,* containing a thousand years (as *Peter* speaks, *2 Pet. 3.*) and bounded out exactly (*Revel. 20.*) with two physical or corporal resurrections, as we have before amply opened \*. This we shall endeavor to demonstrate by these Arguments.

\* Book 1. Cap.  
2. Sect. 1, 2, 3, 4.

¶ 1. *That burning of all the proud, and of all evil doers as stubble, leaving them neither root nor branch, Ver. 1. And that trampling them under the feet of the Saints as ashes, Ver. 3. must rather be referred to such a time let down in the Scriptures, as most aptly answer to those particulars; then left at random to the imaginary times in mens brains, of which we never read nor heard to agree to their character. But these things do most harmoniously concord with the times of the last ruining of the Antichristian enemies of the Church, before the raising of it to her great restoration, and restitution of all things, Rev. 18. wholly, and Rev. 19. 11. to the end of the chapter, compared with Rev. 20. 1, 2, 3, 4, 5. Therefore thither are these things to be referred. I hope the very setting down of the words will convince the ingenuous Reader; where after a large and particular description with all manner of corporal circumstances of the BURNING of Babylon, Rev. 18. There follows alike iconism, or corporal characterism of the ruine of the rest of the Churches enemies by fire and sword, Chap. 19. I saw Heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, in righteousness he doth judge and MAKE WAR. His eyes were as a FLAME OF FIRE, &c. and he was clothed with a vesture DIPT IN BLOOD, &c. And the ARMIES which were in Heaven followed him upon white horses, &c. And out of his mouth goeth a sharp sword; that with it he should smite the Nations. And he shall RULE them with a ROD OF IRON; and he treadeth the winepress of the fierceness of the WRATH OF ALMIGHTY GOD, and he bath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw another Angel standing in the Sun, and he cryed with a loud voyce, saying to all the FOWLS that flie in the midst of Heaven, Come and gather your selves together unto the SUPPER of the Great God, that ye may eat the FLESH of KINGS and the FLESH of CAPTAINS, and the FLESH of MIGHTY MEN, and the FLESH of HORSES, and of them that sit on them; and the FLESH of ALL MEN, both free and bond, both small and great. And I saw the BEAST and the KINGS of the Earth, and their ARMIES gathered together to make WAR against him that sat on the horse, and against his ARMY. And the BEAST was taken, and with him the false Prophet, &c. these both were cast alive into the lake of fire, burning with brimstone. And the REMNANT were SLAIN; and all the souls were filled with their flesh. And I saw an Angell come down from Heaven, having the keyes of the bottomlesse pit, and a great chain in his hand; and he laid hold on the Dragon, &c. which is the Devil, and bound him a THOUSAND YEARS. And cast him into the bottomlesse pit, that he should not deceive the Nations no more, till the THOUSAND YEARS SHOULD BE*  
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**FULFILLED**; and after that he must be loosed a little season. And I saw Thrones, and they sat on them, and judgement was given unto them; and I saw the soules of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his marke upon their foreheads, or in their hands, and they **LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS.** But the rest of the dead **LIVED NOT AGAINE,** untill the **THOUSAND YEARES WERE FINISHED.** In which words (opened laboriously afore, in Book 1. Chap. 2. Sect. 1, 2, 3. and severall times else where) we have a *burning and trampling*, as in war, both to purpose; destroying bond and free, great and small (answerable to root and branch) set on foot by the metaphoricall sword of *Christs mouth*, his word, prophesying and commanding the destruction of the Antichristian enemy; but executed materially, with *physical fire and sword*, if so many material expressions, and corporal circumstances can set it forth; ending in eternal: and all this before the *raising and reigning* of the Saints at the beginning of the Thousand years, and a full thousand years afore the generall execution of all the wicked, body and soule in hell fire. For most emphatically it is said in ver. 7, &c. to the end of the twentieth Chapter of the Revelation, that **after the THOUSAND YEARES WERE EXPIRED,** that Satan were loosed, and had deceived the Nations, that then hee was cast into the lake of fire and brimstone, **WHERE THE BEAST and FALSE PROPHET ARE,** or WERE, viz. afore; in chap. 19. ver. 20. And with the Devil, the dead wicked, raised, and judged according to the books there opened, are cast also into the lake of fire. Whether this corporal destruction, as to means, be ordinary or miraculous, it alters not the case. But to dream of a spirituall destruction by the Word, and to be set forth by fire and war; and in a continued speech that sounds of nothing but *opposition against Christ* to the very death, cannot appear to my best reason, any better then a meer *chimera* and imaginary fiction. And the rather, because *slaying of men*, to the giving of their flesh to the fowles of the aire, is emphatically distinguished from *casting the other ALIVE into the lake of fire*; as this casting of those alive into the lake of fire, is distinguished from the general damnation in hell fire, in the last verse of the twentieth chapter.

¶ 2. That in the second verse of this fourth of *Malachie* [unto you that fear his name, shall the sonne of righteousness arise with healing in his wings] cannot be more fitly applied then to that 2 Pet. 1. 19. The whole context runs thus, Ver. 16. *We have not followed cunningly devised fables when we made known unto you the power and COMING of our LORD JESUS CHRIST, but were eye witnesses of HIS Majesty.* Ver. 17. *For HE received from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, THIS IS MY BELOVED SON in whom I am well pleased.* Ver. 18. *And this voyce which came from heaven we heard, when we were with HIM in the holy Mount.* Ver. 19. *We have also a more sure word of*

**PROPHECIE**, wherein we see doe well that we take heed, as is said in the b. that shines in a dark place, until the day dawns, and the **DAY-STAR** arise in your hearts. Peter in his first Epistle chap. 1. v. 1. writing to the Jewes (being their Apostle) Gal. 2. 7. as Paul was of the Gentiles, Rom. 11. 13. holds forth to these Jewes in the words afore quoted three things: 1. That all along there he speaks of *Christ*. 2. That there is a twofold coming of *Christ*, the one past when he wrote this second Epistle; viz. when he came at first in the flesh, receiving that testimony by voyce from heaven, *Matth. 17. 5.* afore mentioned in ver. 17. of this 1. Pet. 3. The other to come, held forth in a word of Prophecie in this v. 9. which when it is fulfilled the day (*dawn*) shall dawn, and the Day-star (*arise*) shall arise, Sec. 3. That this Day-star is *Christ*, both by the texture of Peters speech afore, being all of *Christ*, and by the sence of the Day-star, which is the *Sun*; as the *Moon*, Sec. 4. is the night-star, *Psal. 136. 8. 9.* So that *Jer. Jacobs Sun of Righteousnesse*, arising with healing in his wings (that is, in his beames) and Peters Day-star shining into the hearts of men, is all one. And lastly, by the Antithesis put between the word of prophecie, named onely a light shining in a dark place, as a candle, or small star in the night; and the day-star making full day; no person being to be exalted above the word of the prophets but *Christ*, which Sun or Day-star, when he shines with a full body upon the whole periphery or compasse of the *Moon*, his Church, he makes her full of light, that before had much darknesse mixt with her light. 3. The Apostle *Peter* holds forth to the Jewes in the continuation of his speech to them, when this Day-star shall arise in their hearts, viz. when it shall shine in the generality of them; that is, that *Christ* shall be effectually made known to the lump of the Jewes (as *Paul* Rom. 11. calls the Nation or body of them yet unconverted: but in after time to be converted;) so that the **ALL OF ISRAEL** (as is *Pauls* phrase there) **SHALL BE SAVED.** And further that he shall with a dawning of the day, remove the long night of their afflictions. For as for a spirituall shining by some grace in the hearts of a few Jewes, the Apostle acknowledgeth that to be now done already, ver. 1. But this way but by or through a light shining in a dark place. But hereafter when the day dawns, the *Sun* the Day-star shall arise in their hearts: And this by the proceesse of his speech shall be at the great destruction of the enemies, and the resurrection of the Church Chap. 3. For marke the proceed of the Apostles discourse closely woven together; The Apostle having mentioned an adherence to the word of Prophecie **UNTILL the day dawn, and the Day-star arise, &c.** (which words plainly point at a time to come for the fulfilling of it) he busies himselfe in nothing but in advancing the true divine prophecies, dictated to holy men of God by his Spirit, and the interpretation thereof according to the publicke tenor of the Prophets and Apostles, ver. 20, 21. and declaiming against false Prophets, and false Teachers, damnably teaching, and seducing the people chap. 2 throughout; I say, he busies himselfe in nothing but in these two, till he return in the third chapter to exhort the Jewes afresh to be



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be mindful of the words of the Prophets, and consonantly of the words of Christ and his Apostles according to those prophecies ver. 1. 2. To what end? Why now (as he declares himselfe particularly) to observe the time when this prophesie shall have an end; that the day may dawn, and the Day-star arise. Which (saith he, ver. 4, 5, 6, 7) though some through wilfull ignorance scoff at the promise of CHRIST'S COMING, yet be it a thousand years off, and more, all this to God is but as one day: And when that time is come, that day shall be a thousand years. So that though it seem long to men, yea, so long to impenitent men, as if he would never come, yet he will be sure to come, and that suddenly, as a thief in the night, and formidably to the wicked, as in form of a day of Doom, the Heavens passing away, and the Elements melting and the works of the EARTH dissolving. But not so to the Church, not so is the state of the Church, expressed with a keen antithesis, NEVER THE-LESSE (q. d. notwithstanding those high words, and huge deeds, WE (beleevers) according to his PROMISE (that divine ancient promise so particularly expressed Isa. 65. 17, 18, 19, 20, &c.) look for new Heavens, and a NEW EARTH, wherein dwells righteousness, Which cannot be the description of a state in the highest Heavens, which were never worn old, nor made of earth, nor without the inhabitation of righteousness. So that the result of Peters discourse is, that that Sun of righteousness, or Day-star shall rise and radiate at the time of the dissolution of the power of the wicked, and the restitution of all things for the glory of the Church on earth. Our oft touching upon this 2 Pet. 3. afore, makes us speak so sparingly of it now.

¶ 3. That coming of Elijah (in the fifth verse) before this great day, must signifie an Elijah yet to come, either personally, or personatedly. For though Elijah is said to come in part, personatedly in John Baptist, representing him, by the similitude of his zeale in doctrine, and austerity of life; Matth. 17. 12. yet Elijahs coming is not totally, nor mainly fulfilled to this day. He must yet come again either (as we said) personally, that is, he himselfe individually in his owne person; or else personatedly, that is, (if I may so speake) specifically, represented by one of the like kind and degree of parts exactly like unto him; viz. mighty in spirit and action, to doe as afore-said in this context, to convert the heart of the Fathers to the children, before that great day afore-mentioned yet to come, where he shall (Matth. 17. 11.) RESTORE ALL THINGS. That this truth may find the better entertainment in mens apprehensions, I will for the most wave my obscure selfe, and sentence herein, and present it in the words of divers learned men wherein they urge their owne reasons for it.

¶ 4. The Scribes of and among the Jewes (the clerick Classis of them, very learned men in their generations, by office Expounders of the Law, Ezra. 7. 6, 9. Luk. 5. 17. and 7. 30.) asserted after John Baptists death, from this very Text of Malachie, that Elijah was to come, Mat. 17. 10. From them grounding on that Text some of the twelve Disciples (after Christ had chosen them, and indowed them with

with wonderfull gifts, *Math. 10. 1, 2, &c.* and had shewed them his *transfiguration* on the mount *Mat. 17. 1, 2, &c. to 9.* ) take up the same Tenet, as worthy of consideration touching the coming of *Elijah*, and presseth it upon our *Saviour*, in the same *Mat. 17. 10.* the Lord Christ in answer to them, first doth clearly acknowledge at that time, a good while after *John Baptists death* \*, That *Elijah* SHAL COME, and asserts it with a TRULY, as our Translators render it, as indeed in sense so it is. And then Christ adds that when hee comes, he SHAL (*animatus*) restore all things. Which makes one maine objection, that *John Baptists* time on earth, was not the ALL of *Elijahs* coming. Besides Christ speaks of *Elijahs* coming so long after *John Baptists* death, in the present tence (*epexetici*) commeth, as intimating that he is still coming, or yet to come. So that as Christ comes twice, once past, another to come; so with a proportionable decorum, his Harbenger comes twice, both times to usher in his Master. The one is past in *John Baptists*, the other is to come, in him that is still called and expected by the name of *Elijah*, as we shall see more by and by.

¶ 5. Of the Christians likewise long since Christs ascension there are many men of fame for piety and learning, both ancient and modern, that doe not only assert, but argue, expressly or couchedly, for the coming of *Elijah*, yet to be fulfilled.

1. *Tertullian* (who flourished about the year one hundred and eighty after Christ) in his Book concerning the Resurrection asserts, that *Elijah* after his time was to come, by the same reason that his coming is as positively set down in Scripture to be a signe of Christs second coming, as any other signes. Some of his words are these, *who hath subjected Christs enemies under his feet, according to David (Pla. 8. Pla. 110.)? who hath seen Jesus so, or such a one, descending, as the Apostles saw him ascending (Act. 1. 11.) There is no Tribe, with Tribe to this day smiting their breasts, acknowledging him whom they have pierced, Zech. 12. 10, &c. Math. 24. 30. Rev. 1. 7.) No man hath yet RECEIVED ELIJAH (Mal. 4. 5. Mat. 17. 11.) No man yet hath fled from Antichrist, Rev. 12. 6. &c.* he means from the persecutions of Antichrist; for he was not in his time risen to that power as to persecute, nor till long after. And (saith *Tertullian*) no man hath wept over the ruine of Babylon, Rev. 18. 9. &c. He goes on in another place thus, *And behold I will send you Helias the THESBITE. But indeed their Metempsychosis, or transmeation of soules, is the revocation of a soule that having long since finished the death (of that body to which it was united) is re-instated in another body. But Helias is to come, not from a departing out of this life (by death) but from his Translation; neither is he to be restored to the body from which he was never exempted, but to the world from whence he was translated, not by a returning from death to life, but by supplement of the prophesie, the very same man, and he*

*Metempsychosis illorum est revocatio animæ jampridem morte functæ & in aliud corpus iteratæ. HELIAS autem non ex decessione, sed ex translatione venturus est; nec corpori restituendus, de quo non est exemptus, sed mundo reddendus, de quo est translatus, non ex post liminio vitæ, sed ex supplemento prophetiæ, idem & ipse & sui nominis, & sui hominis.* Tertul. lib. de Anima Cap. 35.

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\* For *John Baptists* was beheaded An. 32. after Christs birth, and Christs transfiguration was An. 33. *Nicol. Ad An. 333.*

† *Quis inimicos Christi jam subjecit pedibus ejus secundum David Psal. 110? Quis coelo descendens, sicut Iesum talem conspexit, qualem ascendentem Apostoli viderant? Nulli ad hodiernum tribus ad tribum pectora cæderunt, agnoscentes quem pupugerunt. Nemo adhuc EXCEPIT HELIAM. Nemo adhuc fugit Antichristum. Nemo adhuc Babylonis exitum flevit* Tertul. lib. De Resurrect. c. 22. *Ei ecce mittam vobis Heliam THESBITEN* Sed enim





departed into Galilee; and then it followes, from that time Jesus  
 began to Preach, and to say, Repent, for the Kingdome of God is at  
 hand. So St. Peter, *Act. 10.* when he came to preach the Gospel of  
 Christ to *Cornelius*, was carefull to mention this circumstance of  
 time, as well as the other of place. The word, saith he, which God  
 sent unto the children of Israel preaching peace by Jesus Christ (he is  
 Lord of all) That word (I say) you know which was published throughou  
 all Judea, began from Galilee after the baptisme which John preached.  
 Loe here the place, where? Galilee, and the time, after that John  
 had done, as in my Text. All which argues this circumstance of  
 time to be one of the marks of the true Messiah; as namely, that  
 this Jesus was the Lord whom they looked for, who was to send  
 a messenger before him, the voyce of a cryer in the wilderness, to usher  
 his preaching and prepare the way of his Gospell, as was prophe-  
 sied in *Esay* and *Malachi*, and the Jewes at that time expected.  
 Which was the reason of that scruple of the Disciples in the Go-  
 spel when they saw our Saviour and *Elias*, whom they suppoled  
 should be his fore-runner, appeare in glory, both together in his  
 transfiguration. Why then, say they, doe the Scribes say, that  
*Elias must first come*? Our Saviour tels them, that John the Baptist  
 was that *Elias* the fore-runner of the Messiah, according to those  
 words of his father *Zechary*; And thou child shalt be called the Pro-  
 phet of the highest; for thou shalt goe before the face of the Lord to pre-  
 pare his way. Namely, (as the Angell told him) in the power and  
 spirit of *Elias*, *Luke 1.* For this reason, as our Saviour was not  
 conceived, nor born, till six months after John, so he began not  
 his prophesie till John had done, that so the Scripture might be  
 fulfilled, and John be his fore-runner and the messenger both in one  
 and the other: Johns beginning to baptize, and his casting into  
 prison, was between Christs prophesie and his. And lastly, to con-  
 clude the illustration of this circumstance, John was not onely a  
 fore-runner of our Saviour in his nativity, and prophesie, but also  
 in his passion and suffering: For so our Saviour himselve expresly  
 saith *Mat. 17. 12.* *Elias is come, and they knew him not, but have done un-  
 to him what ever they listed, even so also shal the Son of man suffer of them.*  
 Now the observation, or if you will the consideration, I will  
 make upon this circumstance shall be this; If that Messiah accor-  
 ding to prophecy were to have a Harbinger to prepare the way  
 for his coming, and the holy Ghost in the new Testament thought  
 this circumstance so needful to prove the verity thereof, as so cu-  
 riously to note it in the History of his Nativity, Preaching, and  
 Suffering; It would be considered (seeing the coming of Christ  
 is two fold, the first and second) whether the same prophecy  
 imply not that there should be an Harbinger as well of his second  
 coming as of his first; as well an *Elias* to prepare the way for his  
 coming in glory to judge the world, as there was at his first com-  
 ing in humility to preach the Gospel, and suffer for the world:  
 An *Elias* I mean, to be the Harbinger of Christ to the Nation of  
 the Jewes, before his second coming, as John Baptist was at his first.

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"For to the Jews alone is this *Elias* promised, and not to the Gen-  
 "tiles, and *John Baptist* wee know (the *Elias* of his first coming)  
 "preached to them alone. It is well known that all the Fathers  
 "(unlesse *S. Hierome* somewhat staggered) were of this opinion:  
 "and why we should so wholly reject it as we are wont to do, I can  
 "see no sufficient reason. For if the Fathers erred concerning the  
 "person and other circumstances of this *Elias*, yet it follows not but  
 "the substance of their opinion might bee true. As we know  
 "also they erred concerning the person, quality, and reign of Anti-  
 "christ, and yet for the substance the thing was true. Our Saviour re-  
 "jected not the tradition of the Scribes concerning the coming of  
 "this *Elias*, when the Apostles objected it, though it were mingled  
 "with some falshood, but corrected it onely; for they looked for  
 "*Elias* the *Thiſbite*; but our Saviour admits it only of *Elias* in Spi-  
 "rit, not of *Elias* in person; so yeelding it true for the substance,  
 "though erring in circumstance; so should we doe in the like case:  
 "For hee that throwes away what he findes, because tis foule and  
 "dirty, may perchance sometimes cast away a Jewell, or a peece of  
 "gold, or silver: so hee that wholly rejects an ancient Tenet be-  
 "cause it hath some error annexed to it, may unawares cast a-  
 "way a Truth; as this seemes to be of an *Elias* to be the Harbin-  
 "ger of Christs second comming: And that for these reasons.  
 "First. Though the prophecy of *Esaias*, *The voice of one crying in*  
 "*the wilderness, prepare ye the way of the Lord, make his paths straight,*  
 "alleged by all the four Evangelists, and by *John* himselſe, seems  
 "appliable onely to the first coming of Christ; yet the other  
 "out of *Malachi* (expresly quoted by *St. Marke*, and by our Sa-  
 "viour *Mat. II*, though elsewhere alluded unto) seemes by *Ma-*  
 "*lachi* himselſe to be applyed not onely to the first coming of Christ,  
 "but also to his second coming to judgement. For in his last chap-  
 "ter speaking of the coming of that day which shall burne like an  
 "own, wherein all the proud, yea, and all that doe wickedly, shall be as stub-  
 "ble, and it shall burne them up, leaving neither root nor branch, &c. he  
 "addeth, Behold (saith the Lord) I will send you *Elijah* the Prophet, be-  
 "fore the coming of that great and terrible day of the Lord, and he shall  
 "turn [or restore] the heart of the fathers to their children, and the  
 "heart of the children to their fathers, lest I come, and smite the earth with  
 "a curse. If you wil not admit the day here described to be the day  
 "of judgement, I know scarce any description of that day in the old  
 "Testament, but we may elude. For the phrase of turning, (or as  
 "I had rather translate it, restoring, as the LXX. *ἀποκαταστήσει*)  
 "the heart of the fathers to the children, and the heart of the children to  
 "their fathers, the meaning is, that this *Elias* should bring the refracta-  
 "ry and unbeleeving posterity of the Jewish nation to have the  
 "same heart and mind their holy Fathers and Progenitors had,  
 "who feared God, and beleaved his promises; that so their Fathers  
 "might as it were rejoyce in them, and own them for their chil-  
 "dren; that is, he should convert them to the faith of that Christ  
 "whom their Fathers hoped in, and looked for, lest continuing  
 obſti-

obstinate in their unbelieve till the great day of Christs second coming, they might perish among the rest of the enemies of his kingdome. Therefore the Son of *Syrach* in his praise of *Elias* the *Thibite* paraphraseth this place after this manner: *who wast ordained* (saith he) *an* *ἀντιτύπος* *or type* (for so it may bee turned) *for the times to come, to pacifie the wrath of the Lords judgement before it breake forth into fury, and to turne the heart of the Father unto the Son, and to restore the tribes of Israel, Eccles. 48. 10.* which explication also the Angel warranteth, *Luke 1. 17.* in his message to *Zachary* concerning his sonne, *He shall goe,* saith he, *before the Lord in the spirit and power of Elias, to turne the hearts of the Fathers to the children, and the disobedient to the wisdom of the just* (this is instead of reducing the hearts of the children to the Fathers) *to make ready a people prepared for the Lord.*

“For the better understanding of this first reason we must know, that  
 “the old Prophets for the most part spake of the coming of Christ  
 “indefinitely and in generall, without that distinction of first and se-  
 “cond coming, which we have more clearly learned in the Gospel.  
 “For this reason those Prophets (except *Daniel*, who distinguisheth  
 “those comings, and the Gospel out of him) that speake of the  
 “things which should be at the coming of Christ indefinitely and all  
 “together: we who are now more fully informed by the revela-  
 “tion of his Gospel of this distinction of a two-fold coming, must  
 “apply each of them to its proper time: Those things which besit  
 “the state of his first coming unto it, and such things as besit the  
 “state of his second coming unto his second: And that which befits  
 “both alike (as this of an Harbinger or Messenger) may be apply-  
 “ed to both. My second reason for the prooofe hereof is from our  
 “Saviours own words in the Gospel, *Mat. 17. 10, 11.* where his Di-  
 “sciples immediatly upon his transfiguration asking him, saying, *Why*  
 “*then say the Scribes that Elias must first come?* Our Saviour answers,  
 “*Elias truly shall first come* *ἡ ἀποκατάστασις πάντα* *and shall restore all things:*  
 “These words our Saviour spake when *John Baptist* was now be-  
 “headed, and yet speakes as of a thing future, *ἀποκατάστασις πάντα*, *Elias*  
 “*shall come and shall restore all things.* How can this be spoken of  
 “*John Baptist*, unlesse he be to come again? Besides, I cannot see  
 “how this *restoring of all things* can be verified of the ministry of  
 “*John Baptist* at the first coming of Christ, which continued but a  
 “very short time, and did no such thing as these words seeme to  
 “imply; for the *restoring of all things* belongs not to the first, but to  
 “the second coming of Christ, if we will beleve *St. Peter* in his  
 “first Sermon in the Temple after Christs ascension, *Acts 3. 19.*  
 “where he thus speakes unto the *Jewes*, *Repent* (saith he) *and bee*  
 “*converted for the blotting out of your sins, that the times of refreshing*  
 “*may come from the presence of the Lord, and that he may send Jesus*  
 “*Christ which before was preached unto you, whom the heavens must re-*  
 “*ceive untill the times of the restitution of all things, which God hath spo-*  
 “*ken by the mouth of all his holy Prophets since the world began.* The  
 “word is the same *ἀποκατάστασις πάντα*. If the time of restoring all  
 “things



## SECT. 51.

" things be not til the second coming of Christ, how could *John Baptist* restore all things at his first? If the Master come not to restore all things at his first: surely his harbinger, who is to prepare his way for restoring all things, is not to be lookt for till then. These are the reasons which have induced me to thinke that the opinion which the Church hath had; as farre as I know from her infancy, of an *Elias* which should be the Harbinger of Christs second coming, hath some matter of truth in it. But that this *Elias* should be *Elias* the *Thishbite* who was taken up unto heaven, I confesse I beleeve not any more, then that he should be slaine by Antichrist, as some fable. For that which the Prophet saith, *Behold, I will send you Elijah the Prophet*, proves no more that it should be *Elijah* in person, then that which is said of *Messiah* (And *David my servant shall rule over them*) proves Christ should be *David* in person. It is much more like, if it be one that comes againe, it should be *John Baptist* himselfe, who was the Harbinger of the first coming: That as Christ himselfe the Master had two comings, so should his Harbinger have, and as it shall be the same Christ which comes the second time that came the first, so should his Harbinger be the same. And to this both the words of the Angel to *Zachary* the father of the Baptist, and the words of our Saviour in the place before quoted, would not bee unapplicable. The second coming of Christ is the time of the resurrection, and in that respect it would not be unsuitable for the Harbinger thereof to be one risen from the dead. But as for *Elias* the *Thishbite* coming I finde no ground at all, but the contrary. Howsoever though I compare probabilities, I will not determine any thing, lest some perhaps should say, that while I reject old fables, I coyne new ones: I rather conclude, *Cum Elias venerit, solvet nos*; when that *Elias* comes, he shall dissolve hard questions. Thus farre Mr. Mede.

¶ 6. Thus we see according to the judgement and reason of learned pious men, *Elijah* must come, a little before the second or next coming of Christ, when shall begin the great restitution of all things. But we never heard of any *Elijah*, or of any great Prophet of the *Jewes* converting, or endeavouring the conversion of the *Jewes* to the true *Messiah*, since the deceasing of the Apostles. But they continue still blinded, according to *Rom. 11. 25*. and therefore this *Elijah* is yet to come, and consequently, this Prophecie of *Malachie* is yet unfulfilled. Thus much of proofes out of the *Old Testament*.

## CHAP. III.

## SECT. I.

*The inconsiderableness, and inconsideratenesse of some ancient Authors verball glancings against what we have alleadged for our generall Thesis in the fore-quoted places of Scripture taken into consideration, whereby it is cleared that they are justly to be condemned in their owne way, and out of their owne words.*

## SECT. I.

*A generall Survey of the authority of mens words, or writings.*

**A**S long as we have but the bare asserts of any *Humane* Writers, we are not to be moved more then with wind; as the Apostle calls such dictates, *wind of Doctrine*, and names them *Children*, that will be tossed to and fro with the blasts thereof, *Ephes. 4. 14.*

A sufficient ballancing against such is the bare enumeration of *as many* of equall qualifications on the other side. But if we produce *more*, then upon this account purely the former are out-weighed. We quoted afore in our *first Booke* (it being the very businesse thereof) a multitude of all sorts of learned men of our judgement. And in the next, viz. the fourth Booke, we shall quote as many more as will amount to little lesse then will signifie our opinion to be even the voyce of the Law of Nature in all men. And for this particular fourth Chapter of *Malachie*, we mustered up afore \* very many of the learned, that held on our side, that it prophesied of *Christs second coming*, where wee brought you also *Calvins* confession, that the *All* of that minde, were the major part of Commentators.

Rationall men are not swayed in matters of moment, but by reason; nor in Divine things, but by Divine reason. If God say a thing, it is enough to a Beleever, whether he speak it in his Word, or in the naturall instinct, and universall vote of all Mankind (that is *compos*) both being a kinde of revelation. But if an hundred men should affirme a thing in words, without evincing Arguments, the Heathen would soone answer; *Socrates is my friend, and Plato is my friend, but a greater friend is truth.*

S. 1.

S. 2.

\* In the 2. S. of this present 51. Section.

S. 3.

## SECT. II.

*JEROMS jerking at the precedent proofes, discussed.*

[*Jerom* ( who flourished about three hundred and ninety years after Christ) in his Commentations on the Old Testament, gives many jerks

## SECT. 2.

jerks at the opinion of a glorious time of the *thousand yeares*, and at the proofs thence alleadged by learned *Jews* and *Christians*, upon as *Is. 54. 1.* &c. to *12-- ch. 60. ver. 1-- ch. 66. 22. Jerem. 31. 27. to 39. Ezech. 16. 55. chap. 36. to ver. 12. chap. 37 ver. 15. chap. 38. chap. 39. Micha 4. Zach. 14. to ver. 10.* but therein *Jerom* confesseth against himselfe, that that opinion was ancients then himselfe, and that those places were so long since urged for prooffe thereof.

## S. 2.

\* See our first Booke.

And indeed generally the streame of all the best approved Antiquity before him both of *Hebrews*, *Greeks*, and *Latins* ran that way; \* and therefore wise men much wonder how *Jerom* raised, and rubb'd himselfe to that animosity and boldnesse, to swim against the streame, unlesse he could have brought in a tide of over-mastering demonstrations.

## S. 3.

\* Et conteres, &c. Perspicue non de *Babylonia*, sed *Romana* dicitur captivitate, post *Babylonios* quippe, & urbs instaurata, & populus reductus in *Judeam*, & abundantie pristinae restitutus est. Post captivitatem autem quae sub *Vespasiano* & *Titus*, & postea accidit sub *Hadriano*, usque ad consummationem seculi, ruinae *Hierusalem* permanere sunt; quanquam sibi *Judei* auream, atque gemmatam *Hierusalem* restituendam putent; rursumque victimas, & sacrificia, & conjugia Sanctorum, & regnum in terris Domini filiatoris. Quae licet non sequamur, tamen

And he is justly the more to be wondered at, because hee hath confessed as much, viz. That many Ecclesiasticall men and Martyrs were against him. And we may perceive that his objecting that the expectation of Oblations and Sacrifices were mixed with their opinion, was no demonstration upon his Conscience, he only saying so, not peremptorily condemning it (to which should seeme he was prone enough, if he had been as free in his spirit) but rather permitting men of that same, therein to abound in their owne sence. For,

¶ 1. His owne words on *Jerem. 19. 10.* [Then shalt thou breake the bottle in the sight of the men] are these; \* This is evidently spoken, not of the *Babylonians*, but of the *Roman* captivity; for after the *Babylonians*, both the City is rebuilt, and the people brought back to *Judea*, are restored to their ancient abundance; but after the Captivity that happened under *Vespasian*, and *Titus*, and after that under *Hadrian*, the ruines of *Jerusalem* shall remaine unto the end of the world, although the *Jewes* imagine that a golden, and gemmed *Hierusalem* shall be restored unto them; and that againe they shall have oblations, and sacrifices, and the marriages of Saints, and the Kingdome of our Lord and Saviour upon earth. Which things, though we follow not their opinion, yet we cannot condemn, because many Ecclesiasticall men, and Martyrs have said the same. And let every one abound in his owne sence, and all bee reserved to the judgement of the Lord. But looke how a Potters vessel of earth, if broken, cannot be againe formed into its former shape, so the people of the *Jewes*, and the City of *Jerusalem* being subverted, they shall never have their ancient state. Thus *Jerom*, in which words observe; 1. That all we asserted in the former §. is here represented to a syllable before your eyes. 2. That his argument he urgeth against the *Jewes* restauration after their *Romish* destruction, is as weak as the earthen bottle whereof hee makes the foundation of it. For he overstretcheth the Prophets

da mutare non possumus; Quia multi ECCLESIASTICORUM VIRORUM ET MARTYRES ista dicunt. Et unusquisque in suo sensu abundet, & Domini cuncta judicio referentur. Quomodo autem vas fictile, & testaceum si fractum fuerit, in antiquam speciem non potest reformari, sic et populus *Judeorum*, & *Hierusalem* subversa, statum pristinum non habebunt, Hieronymus in *Jerem. 19. 10.*



comparison, who therein intended onely a totall or universall dispersion of the Jewes, but not a finall destruction; this selfe-same Prophet else-where, and of the rest the most in all the old Testament (as we have largely discusſed) prophesying, and describing to the life the glorious restauration of the Jewes, yea, and of the *Israelites* too. And as *Ierom* formally urgeth the argument, hee doth seem to ground himself upon the impossibility of that restauration, as of re-forming a broken earthen bottle; and so with a by-blow smites our hope of the resurrection, because that may seem to men impossible: But beleevvers must not goe upon that ground in dispute. It is a like easie for God to doe, as to say, witnesse his fiat, let it be so, in the creation. Yea, the comparison it selfe prompts a possibility and probability; that as after a broken earthen bottle is mellowed and mouldered againe into clay, may be new formed into a bottle: so after the deep desolations of the Jewes, they shall be restored againe, as the Prophet *Daniel* chap. 12. v. 2. gives it us, in a like comparison; and the Apostle after him, *Rom. 11. v. 15*, viz. of bodies turned to dust or clay, reviving to life, which metaphors are higher then the new-forming of an earthen broken bottle.

¶ 2. Collate with *Feromes* words, the words of that most ancient, pious, and learned *Iustin Martyr*, in his very discusse of the future glorious restauration of the Jewes and of the universall Church, and that in his Dialogue with *Tryphon* the Jew, and we shall find that *Ierom* did wrong in saying they expected againe *Jewish Oblations and Sacrifices*. *Iustin Martyrs* words are these, "For he is the excellent cheife Priest and eternal King, CHRIST himself, as the Sonne of God, in whose coming againe, ye may not think that *Isaiah*, or others of the Prophets did teach that the *Sacrifices of blood*, or *Oblations* should be offered upon the Altar, but true, and spirituall praises with thanksgivings. For indeed we doe not in vaine hope in him, neither are we seduced from those that so teach. Thus *Iustin*. In which words you see clearly the opinion of the religious learned Ancients, Jewish Prophets &c. (of whom *Iustin* speaks in the Plurall) that their opinion, yea, and faith, and hope was contrary to the sence that *Ierom* would put upon them.

¶ 3. *Ierom* himselfe hath confest the same sence with us of divers places before alleaded for our opinion, as on *Hos. 3. 4. Book 3. chap. 2. Sect 39*, on *Mat. 11. 14. on Mat. 17. 14. &c. Book 3. cha. 2. Sect. 51*. Margent, and else-where.

¶ 4. Hear Mr. *Medes* answer to all *Ieroms* speeches against us, on those places of Scripture afore quoted §. 1. *Sed fidem tuam Hieronymus! qui cum Dionysio tuo Alexandrino &c. i. e.* "But O thy faithfull dealing O *Ierom*! who together with thy *Dionysius Alex.* doe fasten upon the opinion of the *Millenaries*, that the injury of circumſion, the blood of Sacrifices, and the rest of the legal Ceremonies, are againe to be restored after their supposed death; Indeed those things which Jewes, or perhaps *Hereticks* out of *Judaisme* dreamt concerning their *Millenarie*, you odiously dash upon the Christi-  
ans. But hath this becommed your candor? Yea, thou *Ierom* no

Οὐτὸς γὰρ  
ἐξαίρετος ἱερε-  
υς, καὶ καθ' ὅσον  
βασιλεὺς ὁ χρι-  
στός. ὡς ἐστὶν  
ἐν τῇ πα-  
λαιᾷ παρρησίᾳ μὴ  
δοξῆτε λέγειν  
Ἡσυχίαν ἢ τὸς  
ἄλλους ὡς ἐν τῇ  
δουσίᾳ αὐτῶν  
μαρτυρῶν ἢ σπιν-  
δαλὸν ἐπὶ τῇ δου-  
ρασίᾳ ἀναβί-  
βησαι, ὅτι καὶ  
ἀλλοτρίως καὶ  
πνεῦμα πικρὸν  
καὶ ἐνυπνί-  
σας. Καὶ ἐκ  
μαύτου ἡμεῖς ἐι-  
κόμεθα τὴν πικρὴν  
καὶ ἐνυπνί-  
σιν ἡμῶν ὥστε  
τὸ πῶς διδά-  
σκειν. *Iustin*  
*Martin* Dialog.  
cum *Tryph.* p.  
340. *E. d. i. c. 1. c. 1. c.*  
*Lat. Pa. i. f.*  
*A. D. 1636.*

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more but thy selfe being judge, dost bewray thy crimination to be false. For so thou writest on *Fer. 19. 5.* *Post captivitatem qua sub Vespasiano*, that is, *After the captivity which happened under Vespasian and Titus, and after under Hadrian, the ruins of Hierusalem, are to continue to the end of the world; albeit the Jews do thinke that there shall be restored unto them a golden and gemmed Hierusalem; and that again ehere shall be oblations and sacrifices, and the marriages of the Saints, and the Kingdome of the LORD our SAVIOUR upon earth, which although we follow not, yet we cannot condemne, because many Ecclesiasticall men and Martyrs have so said.* These are thy word O *Ferome*. But prethee tell me, did those Ecclesiasticall men and holy Martyrs say, that *circumcision and sacrifices* should at the time of Christs Kingdom be restored? take heed of saying so. For certainly they taught the contrary, as may be confirmed out of *Justin Martyrs Dialogue with Trypho* &c. or if thou hadst certainly known they had so beleaved, wouldst not thou have condemned them without any demur? Thus Mr. *Mede*.

## SECT. III.

Of the words of **GAIUS**, seconded by **DIONYSIUS ALEXANDRINUS**, both falsely fathering our opinion upon **CERINTHUS**, and injuriously mingling therewith, such impieties as our souls abhorre; yet so far credited by **EUSEBIUS PAMPHILIUS**, therein too credulous, as that they are alleadged by him for history without putting any check upon them.

In the discusse whereof, our Opinion of the **THOUSAND YEARS** is **VINDICATED** from **VOLUPTUOUS CHILIASME**.

\* Κατὰ τὰς ὁμολογίας τῶν ἁγίων πατέρων ἐκείνων, οὐκ ἔστιν ἀποφασίζοντες, ἀλλὰ λέγοντες, ὅτι ὁ Κερίνθος παρὰ τὸν Εὐσεβίον. Γαίος, ὁ Εὐσεβ. Pamphil. lib. 3. cap. juxta Græc. 26. & 27. juxta lat. notas in Ireneo. & juxta Ang. cap. 24, 25

**T**HE whole story is this. "About the same time (viz. of the "Sect of the Ebionites) we learne that there was one *Cerinthus*, "an Author of another Heresie. *Gaius*, whose words we have afore- "alleadged, in the controversie carryed about in his name, writeth "thus of him. **CERINTHUS** also by revelations written as of a great "Apostle, brought unto us certaine monstrous things, faining them to "have been revealed unto him by Angels; that the Kingdome of Christ "after the resurrection, should become earthly; that in Jerusalem our "flesh again should serve concupiscence, and the lust of the flesh. And "being wholly set to seduce, as an enemy to the word of God, he said there "should be the term of a **MILLENARIE** feast allotted for marriage. *Dionysius* Bishop of *Alexandria*, in his second Book, after he had "remembered the Revelation of Saint *John* received by tradition of "OLD, he reporteth of this man **CERINTHUS**, thus, **CERINTHUS** which founded the *Cerinthian Heresie*, gave his sgement a "name, for the further credit thereof. His kind of Doctrine was this, "he dreamed the Kingdome of Christ should become earthly, and set upon those





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“ had feignedly fathered upon the great Apostle, I know not what  
 “ Apocalypses (beside that one and onely Apocalypse) out of  
 “ which feigned Apocalypses that forging fellow endeavoured to  
 “ prove that after the resurrection, the Kingdome of Christ should  
 “ be earthly, wherein men should serve the lusts of the flesh, and the  
 “ inticements of carnall pleasures. But what ever was the mind of  
 “ *Gaius*, it is very likely he was deceived concerning *Cerintus*. For  
 “ if this had been the Heresie of *Cerintus*, how could it be that *Fu-*  
 “ *stin*, *Irenæus*, *Melito*, *Tertullian*, and *Hippolytus* should be igno-  
 “ rant of it; of whom, *Irenæus* and *Tertullian* have purposedly num-  
 “ bered up the Heresies of *Cerintus*? but of that heresie, deep si-  
 “ lence. How therefore came it to be knowne to *Gaius*? Neverthe-  
 “ lesse it seems that the words of *Gaius*, an obscure fellow, gave oc-  
 “ casion to *Dionysius Alexandrianus*, *Eusebius*, and many others, in  
 “ the heat of contention with the *millenaries*, to doubt of the autho-  
 “ rity of the Apocalypse. Thus Mr. Mede.

## S. 4.

That which I have to adde, or illustrate, is this, that the words of  
*Gaius* and *Dionysius*, and the story of *Eusebius* alleadging them, are  
 not to bee weighed in this matter. My reasons are,

¶ 1. If *Eusebius*, and *Dionysius*, yea, and *Gaius* himself doubted  
 of the auctenty of the *Apocalyps* in opposition to our opinion, of  
 the glorious state of the Church with a visible, yet spiritual glory  
 for a thousand years, yet to come, they must needs be mis-led there-  
 unto by mistakes, untruths, and false reports. For there is no just  
 reason to doubt of the divine authority of the book of the *Revelation*,  
 Nor is there any thing in our Tenet, unbecoming that divine book,  
 nor dissentanious there-from, but is more evidently held forth there  
 then in any other book of the Scripture.

¶ 2. *Irenæus* and *Tertullian*, and I adde *Epiphanius* naming *Cerintus*,  
 and particularizing his hereticall opinions, have not one word  
 of his holding any thing of our opinion.

\* 1. *Irenæus* mentions *Cerintus*, and his wicked opinions, and  
 wickednesse twice; yet hath nothing of his holding our Tenet, ei-  
 ther in the same words with us, or in others of any proportion;  
 although *Erasmus* or *Grineus*, or both in their marginall notes doe  
 well mind what *Eusebius* had said quoting the place. All that *Cerintus*  
 held, as *Irenæus* reports the matter was, *Cerintus autem quidam*  
*in Asia, &c. i.e.* “ And there was one *Cerintus* in *Asia*, who  
 “ taught that the world was not made by the first cheife God, but by  
 “ a certaine power that was exceedingly separated and distant from  
 “ that principality who is over all things; *Et ignorante eo, qui est su-*  
 “ *per omnia Deo*. He alleadged that *Jesus* was not borne of a Virgin  
 “ (for that seemed impossible to him) but was the son of *Joseph* and  
 “ *Mary*, like as other men. But could doe more, (or was more po-  
 “ tent,) by his righteoutnesse, prudence, sapience above all; and  
 “ after his baptisme Christ descended upon him in the figure of a  
 “ Dove, from that principality which is over all, and then declared  
 “ the unknowne Father, and perfected his vertues; and in the end  
 “ *Christ* fled away from *Jesus*, and *Jesus* suffered and rose, but *Christ*  
 being

\* *Iren.* lib. 1. ca.  
 25. (quoting in  
 Marg. *Euseb.* l.  
 3. cap. 25.) and  
*Iren.* l. 3: c. 32.

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being impassible, impatible, or unpassive, continued in his spiritual existence. And there are that heard Polycarp say, that because John the Disciple of Christ going into a Bath in Ephesus to be washed, saw Cerinthus in the Bath, he the said John leaped out of the Bath unwashed, saying, that he feared least the Bath should fall, whiles Cerinthus an enemy of the truth was in it. And this is all Irenaeus faith of Cerinthus or his opinions.

\* 2. All that Tertullian hath concerning Cerinthus and his opinions is this. Carpocrates præterea hanc tulit sectam, &c. i. e. Further more Carpocrates brought forth this Sect. He saith that there is one principall power in the highest; by this the Angels, and Powers, or Vertues were brought forth. Which Angels being far distant from the supreme vertues or powers, did create that world in the inferiour parts. That Christ was not born of the Virgin Mary, but was begotten of the seed of Joseph, as a meer man. Indeed he was better then others in the adorning of righteousness, and integrity of life: He suffered among the Jewes, onely his soule was received up into heaven, because he was more constant and stronger then others. Whence he would collect, that there are no resurrections of the body, only he retained the salvation of soules. After this man, CERINTHUS the Hereticke broke out teaching the LIKE THINGS. For he also saith, that the world was ordained by them (those Angels aforesaid.) He publisheth or declares that Christ was born of the seed of Joseph, contending that he was only a man, without the divinity. Giving forth also, that the law was given by Angels. And tels us that the God of the Jewes was not the LORD, but an Angell. Thus far, and no further Tertullian of Cerinthus and his opinions.

\* 3. Epiphanius speakes more largely, because hee mentions not onely Cerinthus, but his heretical succeeding race, and doth not onely relate, but confute their Heresies; yet hath not Epiphanius one word from first to last of his or their holding any thing of our Tenet. "Cerinthus porro rursus, a quo Cerinthiani dicuntur, &c. Furthermore (saith Epiphanius) Cerinthus, of whom are named the Cerinthians, did out of this bestiall spawn of these creepers, bring again into the world a poison. But nothing more, almost, but the aforesaid Carpocras. Indeed he brings forth into the world the same mischeivous poisons. For he vomits out against Christ the same calumnies as did the said Carpocras; as that Christ was begotten of the seed of Mary and Joseph. And likewise that the world was made by Angels. For this man varied nothing from the former, in the introduction of his Doctrine, saving in this onely, that in part he was addicted to Judaisme. He also asserteth that the Law and the Prophets were given by Angels; and he that gave the Law, was, one of those Angells that made the world. This CERINTHUS lived in Asia, and there made the beginning of his preaching. Now let us speak of this man, that he also preached, That the world was not made by the first and supreme powers, but from them above, and the supreme God there descended upon Jesus (after he was of ripe yeares, having

\*Tertul. De præscript. advers. hæreticos cap: 48.

† In the ordinary copies tis tentatâ animarum solâ salute: But Junius in his notes on Tertul: saith, legendum censeo verentâ animarum solâ salute. Vocem autem illam verentâ latinus repouit monuit oportere.

\* Epiphani: L. 1. contra Hæres. Tom 2. Hæres. 28.

been

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been begotten of the seed of Joseph and Mary) Christ, that is, the holy Spirit, in shape of a Dove at Jordan, and revealed to him, and by him to his posterity the unknown Father. And thereupon after vertue or power came upon him from them above, he did wonders. And that when he suffered, that which came from above, fled away again from Jesus. That Jesus indeed suffered, and rose againe. But Christ that came upon him from above, fled away again unhurt upward from Jesus, that is, that which came descending in the shape of a Dove. And that Jesus was not Christ. But this man also erred, as all you that are the friends of truth do plainly see. For he saith, the Law-giver was not good, whose Law he seems to obey. And tis plaine he obeys it as seeming good. How then did one that is evill give a good Law, &c? But the man is mad, who enters upon such things. Furthermore, my deare friends, this is one of them that caused trouble before, or in the presence, or times of the Apostles touching *circumcision* (Act. 15. 24.) And this is one of them that resisted Peter touching his going to *uncircumcised Cornelius*, Act. 11. 2, 3. These things were then handled and moved by this aforesaid false Apostle *Cerinthus*. Even he and his Companions at another time raised sedition at *Jerusalem*, when Paul returned with Titus, Act. 21. 27, 28. &c. compared with Gal. 2. 1, 2, 3. These are they that Paul calls false Apostles, deceitful workers, transforming themselves into Apostles of Christ. For they use the Gospell according to Matthew in part, not wholly. But for that speech of generation in the flesh, they bring that testimony out of the Gospell. It is sufficient to the Disciple, that he be as his Master. What therefore say they? Jesus was circumcised, be thou also circumcised. Christ walked according to the Law; do thou likewise. But they refuse Paul, because he was not obedient to Circumcision, yee reject him, because he said, As many of you as are justified by the Law, yee are fallen from grace; and if yee be circumcised, Christ shall profit you nothing. This same *Cerinthus* also being a foole, and a Master of fooles, rashly durst further say, that Christ suffered, and was crucified, but was not yet risen againe. But shall rise when the universal resurrection of the dead shall be. Therefore with them their words and opinions are unconstant; against this Paul disputes 1 Cor. 15. &c. Therefore every way *Cerinthus* is easie to be reprehended, and they that are deceived by him. Thus ye have the whole of what *Epiphanius* speaks of the particulars of *Cerinthus* his opinions.

## S. 4.

You see it now confirmed in the mouth of the three witnesses of the best antiquity, that *Cerinthus* held no wanton voluptuous chiliaisme; nor spake he any thing at all of the *Millenaries*, though *Tertullian*, and *Irenaeus* lived above an hundred yeares nearer to *Cerinthus* his time then did *Eusebius*. And therefore wile men cannot but wonder that *Eusebius* should tel us such stories. And wonder the more, because *Epiphanius*, on the other side, (that gave himsele ten times more to inquire into opinions then *Eusebius*) flourishing about 30 years after *Eusebius* his death. doth neither himsele finde any such opinion held by *Cerinthus* or his Sect; nor doth he mention it as reported by *Eusebius*, or his *Gaius*, or *Dionysius*, or any other

.. Euseb: dyed about the year 339. and Epiph. flourished about the year 365.



other. And thus (praile to Jehovah) of the places in the Old Testament. SECT. I

## CHAP. IV.

*Of the places in the New Testament, proving our generall Thesis; viz. That there shall be yet afore the ultimate generall Judgement, a most glorious visible state of the Church on earth for many years; wherein the Saints shall reigne and triumph over all their enemies, and there shall be a Restitution of all things, like as a new Creation.*

## SECT. I.

*Of our New-Testament proofes, we have occasionally opened so many, and so much to explaine the Prophets, that we have greatly anticipated our selves, and happily made our worke so short in this, that hence there is no feare of tediousnesse to the reader.*

**T**He first place we shall touch upon in the New Testament for the glorious visible state of the Church on earth, before the ultimate generall Judgement is in *Matth. 24. 13, 14.* But he that shall endure to the end shall be saved. And this Gospel of the Kingdome shall be preached in all the world for a witnesse unto all Nations, and then shall the end come. That antitheticall BUT, points at a time immediatly following the universall transcendent impieties of the wicked world, mentioned *vers. 10, 11, 12.* which by the Apostles in their Epistles \* is oft prognosticated to be as the night, preceding the Sun-rising of that glory of which we speake. The end here mentioned must needs be the end of the world; not of *Jerusalem*, as we have before analitically demonstrated on this twenty fourth of *Matthew, p. 102. Sect. 9.* And this end must be of the wicked world; that is, of the world as wicked, not of the world as a world, or materiall substance: else why doth our Saviour mention *enduring*; and of *preaching the Gospel for a witnesse to all Nations*? For when the time of the aforelaid glorious state of the Church throughout the whole earth is come (called the *restitution of all things, Acts 3. 21.*) there will be no putting of men to be saved, upon *enduring*, or *suffering*, they now are saved, and glory hath dispelled suffering. And consequently there will be no need of making the Gospel a testimony against all Nations, to which at this time all that survive shal altogether submit, as to all appearance. The end therefore here intended is the end of the world as a *sinfull world*, then to be turned into a glorious Kingdome, as well as the world, formed by the Gospel, preached in all the world, to all Nations; to which, at which

time

S. I.

2 Thes. 2. 3.  
2 Tim. 4. 1.  
1 Tim. 3. 1.  
Compare  
2 Tim. 4. 1.  
2 Pet. 2. 1.  
Compare  
2 Pet. 3. ver. 3  
& ver. 12.

## SECT. 3.

time Christ shall gloriously appeare, and radiat upon it on earth, as we have largely demonstrated on the thirtieth verse, &c. of this twenty fourth of *Matthew*, p. 82. Sect. 3. &c. The *signe* immediately antecedent to this *end* (to be transformed into that glorious *beginning*) I say the *signe*, *prognostick*, or *causal signe*, is the *preaching of the Gospel in all the world to all Nations*, which is a glorious prelude; This radiant Sun softning all good generous plants to a flowing of sap into the flowers of Gods Garden, or fruit-trees of his Fortward, though it hardens the dead earth into stones, to be trampled and broken by the prancings of victorious judgements upon them, as other Scriptures (before opened) abundantly enlarge.

## S. 2.

That these things, thus briefly hinted, may duly be illustrated according to the just extent of the words under consideration, let us make three observations upon them.

¶ 1. That such an end must be here meant as cannot be applied to the destruction of *Jerusalem*, but to the time immediatly before the end of the world, because there was little or no *salvation*, temporall or spirituall to them surviving at the destruction of *Jerusalem*; and therefore our Saviour adviseth the *Jewes* in the sixteenth verse, &c. at this time to *flye*, not to *endure to the end* of those troubles, even as many yeares afore the Gospel was fled from *Jerusalem*, Acts 8. 1, &c. and generally from the *Jewes*, Acts 13. 46. Rom. 11. 25. even as they witnessed the said departure, in their continuance in their Jewish sacrificing, from *Titus* his destruction to *Adrian*, and from him to *Constantine*, and from thence to *Julian* his time (as we have oft before recited.) Besides, the evils here set as marks of the *end*, are the same the Apostles make of the approaching of the end of the world, for which compare the ninth, tenth, eleventh, and twelfth verses of this twenty fourth of *Matthew*, with 2 *Tim.* 3. 1, 2, 3, 4.

¶ 2. The Gospel must be preached *in all the world*, so as to be a witnesse to all Nations; Gr. ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτυρίαν πάντοτε τοῖς ἔθνεσιν The Gospell shall be preached IN all the INHABITED world for a witnesse to all the GENTILES. A thing may be said to be proclaimed TO a whole towne, if declared but in the Market place; or to a whole Province or County, when it is done in the chiefe City. But this preaching must be in the whole inhabited world, where ever men inhabite; as *Jonah* preached in every street of *Nineveh*, labouring three dayes in that worke in that one City; and this preaching must be such, and so much as will justly amount to a witnesse to them, viz. a witnesse to convince them beyond all excuse, that the Gospel was preached to them.

¶ 3. That it is here said, THIS Gospel of the Kingdom (τὸ εὐαγγέλιον τῆς βασιλείας) shal be preached in all the world; so that by this emphaticall expresseion is given to us a cleare distinction betweene THIS Gospel and the THE Kingdom; insomuch that Christs meer Spiritual Kingdome cannot be here understood. The Gospel is the Law of the Kingdome; the Saints are the Subjects, or matter of that Kingdome; the

the Gospel comes from Heaven; the people of the Kingdome are, *in the inhabited world*; converted by that Gospel out of all Nations; as our Text holds forth. The preaching of the Gospel is the antecedent sign of the coming and approaching of that Kingdome. But the antecedent cannot be the consequent, or the signe bee the thing signified; nor can the cause be the effect. Besides Christ saying, *he that indures to the end shall be saved*, is antithetically put in opposition to both sorts of evils immediately afore recounted viz. not only to *false Doctrines*, but to *cruell persecutions*; and therefore a *corporal* as well as a *spiritual salvation* must be here meant: and these to be performed on earth, viz. *in the inhabited world*, just where the Gospel preached, converted them, and where they endured to the end: And unto which, Christ doth gloriously appear FROM heaven, ver. 30, &c. to make up the splendor of that state on earth we here speak of.

Now all these things cannot be fulfilled at the ultimate generall judgement; nor are they hitherto fulfilled, and therefore they remaine yet to be fulfilled: which Mr. Mede solidly amplifies on *Fer. 10. ver. 11.* thus. "Hitherto (saith he) we have spoken of the accomplishment of this prophecy, for so much as is already past, now let us see what that is, which we expect as yet to come, for though in regard of former times, when Ethnicisme was so large, and the worshipers of the living God so small a scantling, the extent of the Church be now at this day a goodly and large portion of the world; yet if we consider the number of Nations yet Pagans, or not Christians, it will seem too scant, as yet, to be the accomplishment of this and other prophecies, concerning the largeness of Christs Kingdome, before the end of the world. For one hath well observed, that Christianity at this day is not above the sixth part of the knowne world, whereas the Mahumetans have a fifth, and all the rest are Ethnicks and Pagans. So that if we divide the world into thirty parts, Christianity is but as five in thirty, Mahumetanism as six, and Ethnicks as nineteen; and so is Christianity the least part of all, and plain Heathenism hath far above the one half of the known world; and the better part of the other is also Mahumetans. And though Christianity hath been imbraced in former times, where now it is not, yet is it now spread in those places where in those times it was not. And therefore all laid together, we may account Christianity at this day as large, I think, as ever it was since the Apostles time. But that this is not that universal Kingdome of Christ, that flourishing and glorious estate of the Church which yet we expect & hope for, my reasons are these: First, These frequent places of Scripture, which intimate that the Lord should subdue all People, all Kingdoms, all Nations, and all the ends of the earth unto himselfe, and that all these should one day worship and acknowledge him, *Psal. 22. 27. All the ends of the world shall turn unto the Lord, and all the kindreds of the nations shall worship before him, for the Kingdome is the Lords, and he is governor among the Nations.* And *Psal. 47. Clap your hands all yee people, for*



## SECT. 3.

"the Lord is a great King over all the earth, he shall subdue the people  
 "under us, and the nations under our feet. And againe, God is  
 "King of all the earth, and reigneth over the Heathen, Psal. 66.  
 "Make a joyfull noise unto God, all yee-lands; through the greatnesse  
 "of thy power shall thine enemies submit themselves unto thee; all the  
 "earth shall worship thee, and sing of thee; they shall sing unto thy  
 "Name. The whole Psal. 67. which we read every day, is, as it  
 "were a prophecy and prayer for this great kingdome, That the way  
 "of God may be knowne upon earth, and his saving health among all the  
 "Nations, let the people praise thee, O God, let all the people praise thee:  
 "Then shall the earth yeeld her increase, &c. God shall blesse us, and all  
 "the ends of the earth shall fear him. And Psal. 89. All nations whom  
 "thou hast made, shall come and worship before thee, O Lord, and shall glo-  
 "rifie thy Name, for thou art great and doest wondrous things; thou art  
 "God alone. And Isa. 2. which is a prophecy of Christs Kingdome, it  
 "is said, That the Idols, the Lord shall utterly abolish; or as some read,  
 "the Idols shall utterly passe away: So Esay 54. 5. speaking of the ampli-  
 "tude of the Church of the Gentiles, Thy Redeemer (saith the Prophet)  
 "the holy one of Israel, the God of the whole earth shall be called. Certain-  
 "ly, this constant stile of universality, implies more then this scant-  
 "ling, which yet is small, being but one of the least parts of the  
 "whole earth. Secondly, The same conclusion may be gathered  
 "from 1 Cor. 15. 25, 26. compared with Heb. 2. 8. Christ must reigne  
 "(saith St. Paul in the first place quoted) till he hath put all his enemies  
 "under his feet; the last enemy which shall be destroyed is death. Hence  
 "it followes, that Christ shall subdue all his enemies, whereof the  
 "Prince of this world is the cheife, before the last rising of the  
 "dead; for the subduing of death, that is, the rising of the dead, shal  
 "not be afore the rest shall be done; the vanquishing of death be-  
 "ing the last act of Christs reigning; which done, he shall yeeld up  
 "the Kingdome unto his Father. In the other place Heb. 2. 8. the  
 "Apostle speaking of the same thing, alleadgeth that of Psal. 8. Thou  
 "hast put all things in subjection under his feet, (and then adds) for in  
 "that he put all in subjection under him. But now (marke it) we see not  
 "all things put under him. If any say, that the Apostle speakes here  
 "of the Kingdome of Glory in Heaven, and not of the Kingdom of  
 "Grace on Earth; I reply first out of the former place, that he  
 "speaks of such a subjection, whereof the rising of the dead shall be  
 "the last act of all, and which shall be before he yeelds up the king-  
 "dome to his Father. But neither of these can be affirmed of the  
 "kingdome of glory, but the contrary, viz. The rising of the dead  
 "is at the beginning, and not at the end of the Kingdome of glory;  
 "and so is also his yeelding up of his kingdom unto his Father. Se-  
 "condly, I reply out of this place, that the Apostle speaks of that  
 "kingdome and subjection of the earth, or state of the earth, which  
 "was to come. For so he speaks, v. 5. Unto the Angels he hath not put in  
 "subjection  $\pi \alpha \nu \tau \alpha \tau \alpha \tau \alpha \nu \tau \alpha$   $\tau \alpha \nu \tau \alpha \tau \alpha \nu \tau \alpha$  the earth, or state of the earth which shall be,  
 " $\pi \alpha \rho \iota \tau \alpha \nu \tau \alpha \tau \alpha \nu \tau \alpha$  of which we speak. Here he affirms, that  $\tau \alpha \nu \tau \alpha \tau \alpha \nu \tau \alpha$   
 "is that, of whose subjection he meaneth. If then  $\tau \alpha \nu \tau \alpha \tau \alpha \nu \tau \alpha$  signifies  
 only

"onely the earth, and the earths inhabitants, and is no where in  
 "the Scripture otherwise used, I cannot see how this place can well  
 "beare any other exposition. First then to confirme this, *Οικουμένη*  
 "is the same which the Hebrews call *הבול*, for so the Septuagint ren-  
 "ders it, whose use of speaking I doubt not but the Apostle fol-  
 "lowes. But *הבול* most constantly signifies the habitable earth, or  
 "the earth with the things that live and dwell therein; whence the  
 "Septuagint, though they commonly render it *Οικουμένη* yet some-  
 "times they render it *γῆ*, the earth; some-times *ὁ οὐρανός*, that  
 "which is under heaven. Therefore with the Septuagint *Οικουμένη* is  
 "*γῆ* and *ὁ οὐρανός* *ἑαυτῶν*: the earth, and that which is under the heavens.  
 "If this suffice not, we may yet consider, that *οικουμένη* is a participle of  
 "the feminine gender, and therefore understands *γῆ*, quasi *γῆ ἡ οἰκουμένη*,  
 "the earth which is inhabited. Lastly, wheresoever elsewhere this  
 "word is found in the New Testament, it is most expressly used of  
 "the earth and inhabitants thereof. In the beginning of this Epistle  
 "we read, *Thou, Lord, in the beginning hast laid the foundations of*  
 "*the earth, & οἰκουμένην, and the heavens are the workes of thine hands, Mat.*  
 "*24. 14. This Gospel of the kingdome shall be preached, ἐν ὅλῃ τῇ οἰκουμένῃ ο-*  
 "*ver all the earth, and then shall the end come, Luke 2. 3. Then went a*  
 "*decree from Augustus, that all the world should be taxed, πᾶσαν τὴν οἰκουμένην,*  
 "The rest behinde are farre more expresse; but I leave them to  
 "your owne leisure, and will onely adde this one thing, that our  
 "English rendring in this place of the Hebrewes, *Οικουμένη ἡ μέλλουσα*, the  
 "world to come, makes it not only ambiguous, but seeming to meane  
 "the Kingdome of glory: But we shall finde that the world in that  
 "sense is alwayes *αἰὼν ὀρθρινός*, and *αἰὼν μελλών*, but no where in all the  
 "Bible, *οικουμένη ἡ μέλλουσα*. And so I leave this, with submission to the  
 "judgement of others. My next reason shall be from that we read in  
 "the Revelation, where the Church, by the conquest of Michael, set  
 "free from the Dragons fury, is said to *escape into the wilderness*; that  
 "is, into a state, though of safety, peace, and security, yet of hard-  
 "ship, misery, and scarcity; for it seemes to bee an allusion to the  
 "Israelites escaping the tyranny of Pharaoh, by going in to the wilder-  
 "nesse. In this wilderness, or place of hardship, scarcity, misery, and  
 "much affliction, the Church must remaine (saith St. John) *a time,*  
 "*times, and halfe a time*; or, as he elsewhere speaketh, *1260. daies*;  
 "that is, a yeare, yeares, and halfe a yeare, and when this time shall  
 "be expired; that is, as learned Divines thinke, when so many years  
 "shall be ended as those dayes are, taking the beginning of our recko-  
 "ning from Michaels Trophee; then saith our Apostle, *shall the king-*  
 "*domes of the world become the kingdomes of our Lord, and of his Christ,*  
 "*and he shall reigne for ever and ever, Rev. 11. 15.* Whereby it should  
 "seeme, that the Church is yet in the Wilderness, and that the  
 "promised happinesse of the ample and flourishing glory thereof be-  
 "fore the end of the world, is yet to come. My last reason shall bee  
 "from Rom. 11. where St. Paul speaking of the future restoring and  
 "calling of the Jewes, saith it shall be when *the fulnesse of the Gentiles is*  
 "*come in*; I would not (saith he) that yee should be ignorant of this My-

## SECT. 3.

*sterie, &c.* ver. 25. Now because the *Jewes* are not yet called, it followeth, that the *fulnesse* of the *Gentiles* is yet to come; and what should then this *fulnesse* be, but the *fulnesse* of the *Gospels* extent over all the nations of the world; which our *Apostle*, ver. 15. calls *life from the dead*? for if the casting away of the *Jewes*, be the reconciling of the world, what shall the receiving of them be, but *life from the dead*? As if the Church of the *Gentiles* were as yet halfe dead, if it be compared with that glorious vigour and accession which shall come unto it, when the *Jewes* shall be againe received into favour. In brieft, the *fulnesse* here spoken of, is either a *fulnesse* of grace, a *fulnesse* of extent, or a *fulnesse* of time. A *fulnesse* of time onely it cannot be, because our *Apostle* saith, this *fulnesse* *shall enter in*; namely, shall enter into the Church of *Christ*; but this I see not how it can be spoken of a period of time. As for a *fulnesse* of grace and spirituall gifts, that was greater when *St. Paul* spake then ever it was since; and therefore if it be meant, it must be yet to come. And for the *fulnesse* of extent, it was as large for the number of Nations in the *Apostles* times, as it is now in ours, (for as for the *American* *Christians*, they are onely so in name, being forced only to seeme so by the *Spaniards*;) whatsoever *fulnesse* then the *Apostle* here meaneth, is yet to come. I will adde only one thing more, and so end this point; some thinke that *St. Paul* in this place hath reference unto that speech of *Christ*, *Luke* 21. 24. where he foretels; *That the Jewes should fall by the edge of the sword, and be led captive into all nations, and Jerusalem should be trodden downe of the Gentiles, untill the times of the Gentiles should be fulfilled*, or accomplished. But it seemes to me, that the *fulnesse* of the *Gentiles*, and the fulfilling or accomplishment of their times should not be the same, howsoever they may be co-incident. It should rather seeme that our Saviour hath reference as to a thing knowne unto the Prophecy of *Daniel*, where the times of the *Gentiles*, or the times wherein the *Gentiles* should have dominion, with the misery and subjection of the Jewish Nation, are set forth in the vision of a four-fold image, and foure beasts, which are the foure Monarchies, the *Babylonian*, *Persian*, *Greek*, and *Roman*. The first began with the first captivity of the Jewish Nation, and through the times of all the rest they should be in subjection, or in a worser estate under them. But when their times should be accomplished, then saith *Daniel*, *The Saints of the most high God shall take the kingdome, and possesse the kingdome for ever and ever*; that is, there shall be no more kingdomes after it; but it shall continue as long as the world shall endure. Three of these Monarchies were past when our Saviour spake, and the fourth was well entred. If then by *Saints* there are meant the *Jewes*, which we know are called the *holy people*, in that sense their country is called the *holy Land*, and their City in the Scripture, the *holy City*, viz. relatively; then is it plaine enough what *Daniels* and our Saviours words import; namely, a glorious revocation and kingdome of the *Jewes*, when the time of the fourth Monarchy which then remained, should bee expired and accomplished.



“plished. But if here by the *Saints of the most High*, are in generall  
 “meant the Church, yet by co-incident of time, the same will fall  
 “out on the *Jewes* behalfe; because *St. Paul* saith, that at the time  
 “when the fulness of the *Gentiles* shall come in, the *Jew* shall be againe  
 “restored. For a conclusion; the last limbe of the fourth Monarchy  
 “is in *Daniel*, The borne with eyes, which spake proud things against the  
 “most High, which should continue a time, times, and halfe a time; that  
 “is, a yeare, yeares, and halfe a yeare. In the *Revelation* it is, the  
 “beast with so many heads and horns, full of names of blasphemy, which was  
 “to continue forty two moneths; the same period with the former;  
 “which was expressed by times and yeares; and the same time  
 “with 1260. dayes of the Churches remaining in the *Wildernesse*. When  
 “these times, whatsoever they be, shall be ended, then is the pe-  
 “riod of the times of the *Gentiles*, and of the *Jewes* misery, where-  
 “to our Saviour seemes to referre in the Gospel. Then by *St. Paul*,  
 “shall the fulnesse of the *Gentiles* enter in: Then, saith *St. John*, shall  
 “the kingdomes of the earth be the Lords, and his Christs: Then saith  
 “*Daniel* in the former place, chap. 7. shall the kingdome, and domini-  
 “on, and the greatnesse of the kingdome under the whole heaven, be given  
 “to the people of the *Saints of the most High*, whose kingdome is an ever-  
 “lasting kingdome, and all dominions shall serve and obey him.

## SECT. II.

The second place in the New Testament is, *Luke* 1. ver. 31, 32.

*And behold thou shalt conceive in thy wombe, and bring forth a sonne, and shalt call his name Iesus. And he shall be GREAT, and shall be called the sonne of the Highest, and the Lord God shall give unto him the THRONE of his FATHER DAVID; and he shall reigne over the house of Iacob for ever, and of his Kingdome there shall be no end.*

ON which words, observe first, that this place is taken out of *Isa.* 9. 7. (before discussed \*) of giving to Christ the throne of his father *David*, which is not yet fulfilled. For,

Observe secondly, That Christs coming in his Incarnation was a state of the greatest humility that could be, *Phil.* 2. 7, 8. and that from his birth to his ascension, saving but to a few, radiating for a minute in his transfiguration to thre of the Apostles (*Matth.* 17. 1.) and his appearing to the rest of his Disciples after his Resurrection, and ascending up in their sight, *Acts* 1. And therefore though these words are spoken by the Angel, upon occasion of his Incarnation, yet are they not applied by the Angel adequately to set forth his state of Incarnation, but rather antithetically extended to carry the minde of *Mary*, &c. farre further, as thus; That though this *Iesus* shall be conceived in thy wombe, a meane woman (in comparison of the visible glory of the royall

## S. I.

Pag. 182. l. 3.  
 chap. 2. Sect. 12  
 S. 5. &c.

## S. 2.

## SECT. 2.

ances of Princes ) yet this *Iesus* shall be no meane person, but shall be GREAT, and shall bee called the SON OF THE HIGHEST, and shall have the THRONE of his father *David*, and shall REIGNE over the house of JACOB for ever, &c. which things were never fulfilled all the time of his Incarnation, to the day of his Ascension. Nor was that the time so much as of the full revelation of them; but when the Apostles taking hint from these words of the Angel, and the like places of Scripture, asked our Saviour, (*Acts* 1. 6.) a little before he ascended, *Wilt thou at this time restore the Kingdome to ISRAEL* (comprehending all the twelve Tribes, as doth the house of *Iacob* in the text) our Saviour denied not the thing, but the revelation of it that time, saying (vers. 7.) *It is not for you* (viz. now, the words in *Acts* &c. are in the present tence) *to know the times, or the seasons, which the Father hath put in his owne power.* But about seventy yeares after that his ascension, God gave the full revelation of it to Christ, to shew it by an Angell unto *Iohn*, who might write it to the Churches, Revel. 1. 1. so that

## S. 3.

Observe in the third place, that at Christs first coming, viz. in all the time of his Incarnation, from his Birth to his Ascension, he was not in the throne of his father *David*, he was in the Manger, in the Mountaines, more destitute then the *Birds* and *Foxes*, in a Crowne of *Thornes*, in garments of *scorne*, on the Crosse, in the Grave, and at last in Heaven, but never all that time in the Throne of *David*. The *Romans* all that time, and divers hundreds of yeares after, reigned over the *Jewes*, Christ not having any thing of *Dauids* visible corporall government (which was the notion of *Dauids* government, the High-Priest bearing that which outwardly might be called Spirituall) yea when it was offered unto Christ, to be made a King, and to divide the portions between the Brethren, he refused it. Therefore,

## S. 4.

Observe fourthly, That the beginning of that Kingdome of Christ which shall be for ever, that is, after which no Kingdome on earth succeeds (as often hath been expounded) was not yet begun. For after Christs ascension, from that day to this, other Kingdomes on earth over the *Jewes* did succeed, viz. the *Romans*, *Sarazens*, and *Turkes*. Why the meere spirituall Kingdome of Christ cannot be here understood, we have already given unanswerable reasons (as we conceive) afore, when wee parallel'd this place with *Isa* 9. 7. \* and why this Kingdome cannot be in Heaven at the ultimate end of the world, the reason is at hand; because then Christ shall deliver up the Kingdome to God the Father, when he shall have put downe ALL rule, &c. and the sonne himselfe shall be subject to him, &c.

\* Pag. 184. l. 1.

## SECT. III.

The third place in the New Testament for the said visible glorious state of the Church on earth yet to come, before the universall Resurrection, is in *Luke 21. 24.* *And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all Nations, and Jerusalem shall be trodden downe of the Gentiles, untill the times, (Gr. *καιροι*) opportunities) of the Gentiles be fulfilled (Gr. *αναπληρωθωσι*) filled up.*

Observe first, that our Saviour speaking of the two Tribes, that had been now returned from *Babylon* above five hundred years, that they shall be led away captive in all nations, must of necessity meane another, and a more dispersing captivity, (following that) which was begun by *Titus*, Sonne of *Vespasian* (the Roman Emperour) burning both Temple and City, killing an hundred thousand *Jewes*, besides the slaughter of eleven hundred thousand, about forty yeares after the ascension of *Christ*, as *Bucholcerus*, and *Iosephus* affirme; prosecuted by *Ælius Adrianus* (the Roman Emperour) about an hundred yeares after *Christ's* ascension, at which time the said *Ælius Adrianus* buried *Jerusalem* in its own rubbish, and gave it to other Nations and Gentiles to inhabite, calling it after his own name *Ælia*, promoted yet further by the *Saracens*, making feareful desolations in *Judea* about a thousand, and nine yeares \* after the Incarnation of *Christ*, and at last this scattering of those two Tribes into all Nations is perfected by the *Turkes* dominion over them, from about the yeare one thousand three hundred after the Incarnation of *Christ* to this day, whereby they are dispersed (as our Merchants and Travellours finde them) into all Countries and Nations; therefore the deliverance of the *Jewes* which is to follow this scattering, intimated in the word *untill*, is not yet fulfilled, and till then the glorious state of the Church on earth to be made up of *Jewes* and *Gentiles* cannot exist, as we have often heard afore out of the Prophets.

Observe next, that the *Jewes* must continue thus scattered into all Nations, UNTILL the opportunities or seasons of the Gentiles be filled up, or compleatly made up; which was not done in *Pauls* time, *Rom. 11. 25, 26.* for as it is there added, when the fulnesse of the Gentiles shall come in, ALL ISRAEL SHALL BE SAVED by a Deliverer that shall come out of *Sion*, turning away ungodlinesse from *Jacob*, according to covenant; which as it is no opportune businesse for the ultimate Judgement, so, it hath not had its opportunity hitherto to be fulfilled upon earth; as it is apparent before our eyes in the Non-conversion of the *Jewes*, and the non-preaching of the Gospell to all Nations of the *Gentiles*, before discussed. \*

Observe lastly, that this trampling of *Jerusalem* by the *Gentiles* is compu-

\*So Bucholcerus, Ind. chron.

\* See before in this third Book, Chap. 4. Sect. 1.



## SECT. 3.

\* Roma Vic-  
trix (inquit)  
& Domina or-  
bis ab Alarico  
Gothorum Re-  
ge capta, & di-  
repta (Sossus,  
lib. 7. c. 10.)  
a quo tempore,  
auctoritate ejus  
plurimum im-  
minuta, ipsa  
exposita est pa-  
ri deinceps  
prædæ atq; di-  
reptioni Van-  
dalû, Hæthi  
Longobardû,  
aliisq; Germa-  
nie Gentibus,  
quæ in Italiâ,  
Galliâ, Hispaniâ  
& Britanniâ  
excitarunt di-  
versa regna.  
Ab hac imperii  
Romani inclina-  
tione sublato è  
medio tunc  
est. Paulus  
Apostolus,  
2 Thes. 2.  
Ordinandum esse  
iannit tempus

FILII PERDITIONIS, quem Dominus confecturus sit spiritu oris sui. Rectè ergò hic initium figitur XLII MEN-  
SIUM ANGELICORUM regni bestiarum (septicipitis (Apoc. 13.) & decicornis, potestatem magnam, ab in-  
fernali Dracone mutuantis, & horribiles contra Deum blasphemias eructantis; hoc est, Papatus Romani, per sep-  
tem occidentis regna, Italiâ, Hispaniâ, Britanniâ, Galliâ, Germaniâ, Hungariâ, & Poloniâ diffusi: a  
quo tandem posteriora capita quinq; per Agnum Dei (Apoc. 17.) divelluntur, quæ in decem regna specialita  
resurgunt, nempe Germaniâ, Bohemiâ, Hungariâ, Poloniâ, Sueciâ, Daniâ, Norvegiâ, Scotiâ, Angliâ,  
& Franciâ; in quibus hodie contrahescit regnum Pontificis Romani. HORUM MENSIV FINIS IN-  
CIDET in Anno Christi 1670. Sic Elias Reusnerus, Itag. Hist. De Infamia Antichristi ad annum  
Christi 410.

computed by the Holy Ghost, Rev. 11. 2. to continue forty two Moneths, that is (verf. 3.) one thousand two hundred and sixty dayes, that is, yeares, to commence from the time that Antichrist should have that same ἐξουσία πνεύματος (as some Copies read it) i. e. power or authority to doe, or act, as Antichrist; as Antichrist growne up to act. Or ἐξουσία πνεύματος πολεμίου (as other Copies read) that is, power or authority to make warre. Now if we take the eldest account, viz. from his power to act or doe; this cannot wel commence higher then from the removing of HIM THAT WITH-HELD and LET-TED the revealing of Antichrist, 2 Thes. 2. 6, 7, 8. That is, the lay- ing low of the Roman Emperour, Anno Dom. 410. by Alaricus King of the Goths taking and Ipoyling Rome, and exposing her by this weakening, to future depredations by the Vandals, &c. And there- fore the most learned Elias Reusnerus boldly takes the beginning of the compute of the 42. Moneths from that same time; which if granted, infers that these 42. moneths, or 1260. dayes of yeares, that is, 1260. yeares, then taking their beginning, are not expired till the year 1670. Reusner gives us both the brieve of the History, and the exact account, in his Isagoge Historica, at the year 410. of the Infancy of Antichrist. \* If we take the younger or latter account, viz. from the power of Antichrist to make warre, and fix the begin- ning thereof (with the greatest probability, as to that, among the learned) upon Pope Hildebrand, alias Gregory the seventh, who was the first (saith Helvicus) "That excommunicated the Emperour, "and arrogated to himselfe the power of appointing and setting up "the Emperour, enfolding (as Reusner carries on the story) the Ro- man Empire in all manner of seditions and civill Wars, excommu- nicating Henry the fourth, Caesar; making him attend bare-foot at his Palace gate in sharp winter, arming the Nobility of Germany a- gainst him, absolving them from their allegiance; I say, if we fixe the beginning of Antichrists power to make warre upon this Hilde- brand, then it will be far longer ere the 1260. yeares wil be run out; the said Hildebrand so ruffling in his power not till about the yeare of Christ 1070. to which if we adde 1260. we make up a far larger reckoning then the former, and so much farther from fulfilling, whereas this our context affirms, ver. 28. that when that time of trampling shall be fulfilled, the Jewes redemption draweth nigh. Which must be fulfilled afore the ultimate Judgement (the time of that Judgement being inconsistent with these things) or else it cannot be fulfilled at all. Therefore as sure as God cannot lye, this is yet to bee fulfilled.

## SECT. IV.

## SECT. 4.

The fourth place is in Luke 22. 28, 29, 30. Ver. 28. *Ye are they which have continued with me in my temptations.* Ver. 29. *And I appoint unto you a kingdom, as my father hath appointed unto me.* Ver. 30. *That ye may eat, and drink at my Table in MY Kingdom, and sit on Thrones, judging the twelve Tribes of*

## ISRAEL.

**I**N the first place let us not forget that ancient true rule, *Non est a literâ seu propria scripturâ significatione recedendum, nisi evidens aliqua necessitas cogat, & scripturâ veritas in ipsâ literâ periclitari videatur.* i.e. *We are not to depart from the Letter, or proper sense of the Scripture, unless some evident necessity compel, and the truth of the Scripture seem to be endangered.* Now there is no such necessity lies upon this Text to recede from the litterall sense thereof. For by a litterall and Proper interpretation of this Text, neither is the truth of this, nor of any other place of Scripture, nor of any of the Articles of our faith in the least indangered, as wee shall see more abundantly when we come to answer objections against our Thesis. Mean while take notice, that there are many grave, godly, learned men, not onely in our Nation, but in other Countries, who while they do not yet take up this opinion as their own, do yet notwithstanding ingeniously confesse, that it is a very *harmlesse opinion*.

Note in the second place, that there is a great importunity, if not necessity, incumbent on this Scripture, to understand it (at least in the general) according to the letter. For

¶ 1. Therein is promised, as a peculiar reward to them that had *indured temptations* with, and for Christ, that he hath appointed to them a kingdom, yea, *HIS kingdom*, ver. 29, 30. with which, let the studious reader diligently compare *Revel. 11. 18. Revel. 20. 4.* which *tribulations* or *temptations* all Converts that live on earth to any maturity of age (to professe their godlinesse in life and conversation) doe more or lesse undergoe on earth, *Act. 14. 22.* And therefore it is here promised that they shall be rewarded on earth, as we have, and shall abundantly demonstrate. But if there be no such estate to be fulfilled upon earth, but only a state of glory in the supreamest Heaven, then all the Elect dying in their infancy (to whom also the Kingdom of Heaven belongs, *Mark. 10. 14.*) who never indured any temptations, &c. shall have as much priviledge (viz. the fulnesse of ultimate glory) as those that have indured most and longest in temptations; which seems contrary to the Text, which holds forth a peculiar eminent prerogative, to them that indure temptation, with, and for Christ: compare *Rev. 20. 4.*

¶ 2. Christ appoints unto them a kingdom, as his father appointed unto him a kingdom: But the father appointed unto Christ no kingdom in ultimate glory, in the supreamest heavens (which as on all hands tis agreed, followes the ultimate judgement) for then and

S. 1.

S. 2.

## SECT. 4.

there Christ layes downe all his *Kingdomship, Kingship, or reigning*: *1 Cor. 15. 24. & 28.* And it is most improper to lay, the *Saints, the Members* reigne, when and where the *head Christ* himselfe (as *Christ*) doth not reigne. Besides, reigning in and over a Kingdome, implies by an inference from relations, that some are subjects to them in that Kingdome, being brought under subjection to them; but in the highest heaven there is nothing made subject to them. If the Angels ministrations be not at an end when the Church is perfected in glory, yet they are said only to be servants for the Church, but not subject under the Church, at their command, being subject under Christ alone, *Heb. 1. 6. 13, 14.* But if Christ, according to that fore-quoted place, *1 Cor. 15. 24. 28.* doth then lay downe all his power and authority, we cannot understand how the service of Angels should be thenceforward continued; but in the glorious estate on earth the Saints have all the Creatures, and men that truly beleve not, subject to them, according to the many Prophecies afore alleadged and opened. As for the *Spiritual Kingdome* of Christ, beleivers were in that in all ages by past, and therefore that could not be the meaning of this Promise, and Prophecie given forth by our Saviour in this text. Besides, the *Spiritual Kingdome* of Christ is the *kingdome of patience* (as *Saint John* often intimates) where the Saints indure those temptations Christ mentions, and so cannot signifie the *kingdome of reward* which Christ promisseth to that induring.

¶ 3. *Eating and drinking* are unsuitable expressions, to signifie superhall eternall ultimate glory, but very suitable to expresse Christs glorious Kingdome on earth yet to come; as we have before opened \*.

¶ 4. By the order of the words the Saints must first be in the Kingdome, and then sit on Thrones and judge the Tribes of *Israel*. But in the *Spiritual* kingdome of Christ they had not so done, nor doth Christs speech relate to past, but future; and in the supreme ultimate glory there is nothing to be judged, neither persons nor things.

¶ 5. Christ promising emphatically that the Saints should sit on Thrones in HIS Kingdome, cannot be applied to the supreme ultimate glory, in which Christ hath no Kingdome, but layes downe all, *1 Cor. 15. 24, 25.*

Therefore this Kingdome here meant, is yet to come before the ultimate Judgement, and the state of glory is to succeed that.

Book 2. ch. 2.  
sect. 5. p. 91.

SECT.



## SECT. V.

## SECT. 5.

The fifth place in the New Testament is, *Acts 1. 6. & 7. When they were come together they asked of him, saying, Lord, wilt thou at this time restore againe the Kingdome to Israel? And he said unto them, it is not for you to know (or as it is in the Greek, it is not of you to know) the times, or the seasons which the Father hath put in his owne power.*

**W**Hat formerly hath been spoken on this text by others; see before in Page 33. §. 3. where they assert, that the Kingdome here enquired after, signifies a Kingdome to be on earth after Christs resurrection, afore the ultimate Judgement.

And see it plainly in the text, that though Christs *Spirituell* kingdome in the height of it by *John*, and *Christs* ministry; in a New Testament exaltation had been now in being these four yeares past before the putting of the question in the text; and the Apostles were fully informed of the state of ultimate glory, by the tenor of all the Scriptures, yet they expect another kingdome, viz. one to be restored to ISRAEL, yea to the TWELVE Tribes of *Israel*, for as much as at present only the *two* Tribes were at, and about *Ferusalem*, and they under the power of the *Romans*, the other ten being in captivity in forreigne Nations.

Note further, that Christ doth not deny the *thing*, but only the manifesting of it, and at this time; even as he speakes in the present tence, IS not, not it SHALL not:

And therefore the Apostles then present were not by this beaten off from expecting it, but rather went on preaching it, *Acts 3. 21.* largely opened afore, pag. 96. Sect. 7. pag. 165. ¶. 3. and 2 *Pet. 3.* (discussed Book 3. chap. 2. sect. 51. §. 5. ¶. 2.)

Yea in proesse of time, after Christs ascension, Christ did fully reveale to *John* the Apostle in severall Visions, the thing and the time thereof, *Revel. 1. 1.* the particulars whereof wee have abundantly discussed upon several Chapters of that revelation\*, and shal more hereafter, \*\*.

Lastly, if Christ had here meant either his *Spirituell* kingdome, or the kingdome of *ultimate glory*, he would not have been shy to declare those unto them, having been alwayes free to preach and manifest them from time to time to all his Disciples. See *John 14. &c.* to the end of the seventeenth Chapter, and often elsewhere.

on *Rev. 7. p. 204.* on *Rev. 9. p. 49. & 87.* on *Rev. 10. p. 67. & 96.* on chap. 11. p. 58. 72. 91. on chap. 12. p. 94. on chap. 13. p. 87. on chap. 14. p. 67. 73. 74. on chap. 16. p. 309. on chap. 17. p. 88. &c. on chap. 18. See Book 3. c. 2. S. 45. §. 3. P. 4. on chap. 19. See p. 62. & 74. & 89. & 56. & 58. on chap. 20. See again, p. 116. &c. & p. 55. 56. & 66. &c. & 226. on chap. 21. See p. 116. on chap. 22. see p. 94. and see after in this third Book, Chap. 4. Sect. 12.

S. 1.

S. 2.

S. 3.

S. 4.

S. 5.

\* See before on *Revel. 10.* in 1 Booke, 3 chap. Sect. 1, 2, 3. & 4th. on *Rev. 1. p. 80.* &c. on *Rev. 5. p. 73.* &c.

## SECT. 6.

## SECT. VI.

The sixth place in the New Testament is, *Rom. 11. 25, 26, 27.* *vers. 25. For I would not brethren that ye should be ignorant of this mystery (least ye should be wise in your owne conceit) that blindness in part is happened to Israel, untill the fulnesse of the Gentiles come in.* *vers. 26. And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turne away ungodlinesse from Jacob,* *vers. 27. For this is my Covenant unto them, when I shall take away their sinne.*

## S. 1.

THE Apostle would not have the *Roman*, or any Gentile Christians ignorant that blindness is happened to the Jewes but in *part*, and for a time; least they should be wise in their owne conceits; that is, applaud themselves, and despise the poore Jewes, for their blindness touching the Messiah, as most doe, most sinfully to this day.

## S. 2.

The mystery is, that after the time that this *partiall* blindness is over, which is to period when the *fulnesse* of the Gentiles shall be converted and brought in, ALL ISRAEL shall be saved, according as it is written, viz. *Isa. 59. 20.* which place we have afore opened, with some short collation of this, *Rom. 11. 25, 26, 27.* See pag. 219. Sect. 22.

## S. 3.

Doctor *Alsted* (a learned Professor, or publike Reader beyond the Seas) hath upon this text of *Rom. 11.* these words, "*Apostolus hoc loco docet, &c.* That is, The Apostle teacheth us in this place, that the Jewes should so long remaine in their blindness and calamities, as till the fulnesse of the Gentiles shou'd come in; that is, till the rest of the Nations shou'd flow in unto the Gospel; for then it shall come to passe that all Israel shall be saved; and this the Apostle calls a *Mystery*, and that not unfitly. For this is that *Prophetical* secret so often pressed by the Prophets, of which *Paul* would not have the Gentiles ignorant, least they should despise the Jewes, as cast off for ever. Thus *Alsted*.

## S. 4.

Doctor *Prideaux* in his Oration of the calling of the Jewes (Sect. 6. 7.) argues notably, "No fence or interpretation to become or fill up such an Apostolicall Phrase, as to name the saving of Israel a MYSTERIE, but *universalem, sive nationalem Judaeorum conversionem*; that is, The universall or nationall conversion of the Jewes. And saith he, *Accommodatus ad textum, qui talem urgent vocationem*; that is, They speake more accommodatedly and suitable to the Text, who urge such a conversion. And a little after reckoning severall opinions about the fulness of the Gentiles, and the salvation of the All of Israel, he saith, *Relinquit igitur alii post deletam Romanam Idolomaniam, &c.* That is, therefore others rightly thinke that after the *Roman Idol-madnesse* is extinguished, and the blasphemies of *Mahometisme* removed out of the way, the Jewes shall lift up their eyes unto the Mountaines of the Scriptures, from whence the Spirit inwardly illuminating them, they shall attaine light and salvation. And after,

after, the Doctor argues severall things about it, and brings in a great rowle of ancient and moderne Writers of the aforesaid opinions.

Mr. *Maton* gives another touch upon this *Mysterie*, viz. who comparing *Isa.* 66. 8. with this text of *Romans*, to explain the saving of all *Israel* upon the coming in of the *fulnesse of the Gentiles*, saith thus; "The saving of all *Israel* at that time must be a very famous and wonderfull thing, because as it is in that fixtieth of *Isa.* ver. 8. "it shall be done with such a trice, as if a Nation were borne at once, and it is fitly called by the Apostle, a *Mysterie*."

That which I have to say upon this text of *Rom.* 11. is only to apply the place to our present purpose, in these foure observations.

¶ 1. That the Salvation the Apostle speaks of, must be of *All Israel*, of *Israel* the ten Tribes as well as of the two, and of the generality of all twelve that shall be surviving at the time of fulfilling this Prophecy; the salvation of a few *hundreds of Israel*, or of the *all of Judah*, will not adequately answer to the comprehensive phrase of the text; but neither of these hath been yet fulfilled, as our eyes are witnesses.

¶ 2. That this salvation of the all of *Israel* must be, when the *fulnesse of the Gentiles shall be brought in*. But we see not yet the manner, or the *meanes* in any forwardnesse; the Gospel is not yet promulgated to many and mighty Kingdomes of the *Gentiles*, in the *East* and *West Indies*, or under the *Turke*, *Persian*, and *Tartar*; much lesse hath the *matter*, the *coming in of the fulnesse of the Gentiles* been fulfilled. But on the contrary, *Antichrist* both *Easterne* and *Westerne* is yet standing, and standing in the way, and standing slyly to oppose the salvation of the fulnesse of *Jewes* and *Gentiles*, he being upheld by the Kings, and Potentates, and powers of the earth, who hereafter shall hate and ruine him, *Revel.* 17. 16. and therefore this is not yet fulfilled.

¶ 3. The fulfilling of this Salvation of *all Israel* may not be made lesse, or laid lower then the unfolding of a great *Mysterie*, both in regard of the *time*, *manner*, and *measure*; the saving of a few *Jewes* now and then, here and there, is as a nothing to fill the mouth of this text, I meane to fulfill the words thereof; but this is so farre from fulfilling (which if done, above all would convincingly unmaske the *Mysterie*) as that generally all the *Jewes*, and most of the universe of *Gentiles* are very ignorant of this *Mysterie*.

¶ 4. That the *fulnesse of the Gentiles*, and the *all of Israel* must meet in effectually conversion, and centre into a blessed union with the universall visible Church; For this text, and the thing therein contained, must be fulfilled, *As it is written*, and thus written; That there shall come out of *Zion* a *Deliverer*, &c. and must be fulfilled according to *Gods ancient Covenant*. Now we have abundantly heard the Prophets made very plaine to us, touching the *Deliverer*, and the future *integration*, and *incorporation of Jewes and Gentiles into one and the same universall visible Church*; and touching the *Covenant of God* with

SECT. 6.

S. 5.

S. 6.



**SECT. 7.** with the Patriarchs touching the matter, manner, and measure of their deliverance; and therefore neither is this fulfilled to this day.

And therefore we conclude that this text is not yet fulfilled, but must according to the truth of God be fulfilled, and that afore the ultimate generall Judgement; for that is not a time for conversion of any, but of destruction of all unbelievers.

## SECT. VII.

The seventh place in the New-Testament is, 1 Cor. 15. 22, 23, 24, 25, 26, 27, 28. *verf. 22. For as in Adam all dye, even so in Christ shall all be made alive. verf. 23. but every man in his owne order; Christ the first fruits, afterwards they that are Christs, at his comming. verf. 24. Then cometh the end, when he shall have delivered up the Kingdome to God, even the Father, when he shall have put downe all rule, and all authority, and power. verf. 25. For he must reigne till hee hath put all enemies under his feet. verf. 26. The last enemy that shal be destroyed is death. verf. 27. For he hath put all things under his feet; but when he saith all things are put under his feet, it is manifest that he is excepted which did put all things under him. verf. 28. And when all things shal be subdued unto him, then shal the Son also himselfe be subject unto him that put all things under him, that God may be all in all.*

### S. 1.

\* Pag. 166. P. 6.  
and p. 167. &  
168.

**VV**Hat I have largely Commented on these words, for explication of the one hundred and tenth Psalm, all in order to our point in hand; see before \*, as worth while for the reader to consider: especially seeing that is premised, we have the lesse need to be large now, and so shall omit the repetition here of severall considerable things there asserted.

### S. 2.

*M. M.* On this place hath these words; first, he *analyseth* upon them in generall thus; "Every one must rise in his owne order, "Christ the First-fruits, after they that are Christs; therefore not the "Martyrs only: then cometh the end. What presently after his coming? No, but *when he hath delivered the Kingdome to God the Father* (meaning the ultimate end.) And when shall that be that he shall deliver up the Kingdome to God the Father? *When hee shal have put downe all rule, and authority, and power: for he must reigne till he (that is, God the Father) hath put all his enemies under his feet; which will be fully accomplished (where hee plainly mindes, as aforesaid, the ultimate end) when the last enemy shal be destroyed, which is death.* And when all things shall be thus subdued unto him, shall follow unutterable glory, the height of happinesse: to he. Which last clauses must warily be understood with this distinction; That the destruction of Death as an enemy to the Saints, and Christs visible Kingdome on earth, of which we speake, is the beginning

ning and introduction to Christs and the Saints reigning in that Kingdome. For that Kingdome, and the thousand yeares of glory to Christ, and happinesse to the Saints on earth, begins with the resurrection of the deceased Saints, *Revel. 11. 11, 12, Sec. and Rev. 20. 4, 5.* (often explained afore.) But the putting an end to death, in the raising of the wicked unto the ultimate generall Judgement, that it may no longer be an enemy to Gods ultimate designe of punishing the said wicked, body and soule, with everlasting punishment, is indeed the end, or period of Christs reigning, *Revel. 20. 12.* Secondly, our Author Commenteth on the generall of this place of *1 Cor. 15:* thus; "Pauls words (saith he) doe clearly prove, that the reigne of Christ as Man (of which alone we treat) doth neither begin before his second coming, nor extend it selfe beyond the last resurrection; and therefore cannot without a palpable contradiction be taken for the time when he shall give up his Kingdome to his Father; or for the time that now is. Betwixt which, and his Kingdome, our Saviour in my conceit hath put an irreconcilable distinction, calling this, not the time of a Kingdome, but a time of temptation, \* that is, a time of persecution for righteousnesse sake, that thus fulfilling the rest of the afflictions of Christ for his bodies sake, which is his Church, they may at last wholly, and together in body and soule reigne with Christ; but their bodies as yet shall be captive in the Grave. Or, shall the Saints that are found alive at his coming be exempted from that his Kingdome? For if he shall reign till then, and then give up his Kingdome to his Father, they are exempted. But if, as our Apostle shewes here, his reigning begins not til his coming (viz. his second coming) then at that time the living and dead in Christ shall wholly, and altogether reigne with him on earth. 3. In particular, our Author Paraphraseith on that clause, *After they that are Christs*, thus; "These words (saith he) doe shew, that there is some distance of time between the Resurrection of them in Christ, and other men; or else it had been easie for the Apostle to have said, *They that are dead, or they that are in the Grave.* And if there shall be a precedency of time, then no doubt it shall be such a precedency of time as may bring some advantage, and honour to the Saints; and therefore not of a few houres, or dayes, but of a more notable continuance of many yeares. For if Christ shall descend for no other purpose, but to call men to Judgement, as there would be no need of distinction of time, so there could not well be any priority of time to distinguish their resurrection, because in that act both good and bad must be assembled before him at the same time; and the wicked doubtlesse should then be raised as soon to see his coming, as the just to meet and accompany him there.

To all this I have now but a few words to adde (my former discourse, p. 166. excusing me here) and that is this; That the Apostle in this text hints to us three Physicall resurrections; 1 The Resurrection of Christ, which the Apostle saith is *past*, *vers. 20.* and there, and *ver. 23.* calls it, the *first fruits* of the Saints Resurrection, 2 The Resur-

\* See a little before in this fourth chap. Sect. 4. on Luke 22: 28, &c.

## SECT. 8.

Resurrection of the wicked also, called *the end*, ver. 24. which also follows the second at a distance ( *in* ) as the gleanings doth the harvest; and this succession is that which the Apostle calls ( ver. 23. ) *order*, each to rise in his own *order*, and it is a very distinct order; for as there hath been now above one thousand six hundred yeares since Christs resurrection, and yet the Saints are not risen; so it will be a thousand yeares between the resurrection of the Saints and the wicked, as Saint *John* asserts, *Rev. 20.* ( oft and much insisted upon afore. ) And as at the resurrection of the Saints, *death* as to them shall be destroyed, so at the resurrection of the wicked, *life* to them shall be destroyed, their *living* being worse then *death*, and therefore called the second *death*, which over the Saints shall have no power, because of the blessed life they are restored to, *Revelations 20.* and first twelve verses.

## SECT. VIII.

The eighth place in the New Testament for the glorious state of the Church yet to come before the ultimate generall Judgement, is *2 Cor. 3. 15, 16, 17, 18.* ver. 15. *But even unto this day, when Moses is read, the vail is upon their heart.* ver. 16. *Nevertheless when it shall turne to the Lord, the vail shall be taken away.* Ver. 17. *Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty.* ver. 18. *But ( or, and, or truly ) we all with open face beholding, as in a glasse, the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord.*

## S. I.

IN this Text three things are evidently asserted concerning the *Jewes*.

¶ 1. What their present Spirituall condition was in Pauls time, viz. That even to that day when *Moses* was read, the vail was upon their heart. In ver. 13. the Apostle had said, *Moses did put a vail over his owne face, that the children of Israel could not stedfastly look to the end of that which is abolished,* according to *Exod. 33. 32,* &c. to the end of the Chapter, where you have the thing, manner, and the end thereof. So that hereby are signified two vails, ( the one typifying the other ) one upon the thing beheld, another upon the beholders; so that through *Moses* ( representing the ministration of the Leviticall Law ) the *Jewes* could not looke unto *Christ* ( representing the ministration of the Gospel. ) For saith the Apostle, 1. There was a vail of materiall types, viz. of *Bloud, Sacrificing, Washing, &c.* covering and concealing the shining, that is the Spirituall meaning, and Gospel glory of *Moses Law*. 2. The vail of *sence*, upon, or over the hearts of the *Jewes*, that whiles they made use only of their senses, to discern the things of *Moses Law*, their apprehension was terminated at that which was only sensible, not reaching to that which was spirituall; and so the Divine Evangelicall



call meaning was kept from entering into their hearts, and so they rested in the materiall grosse service, and made no spirituall conclusions and applications concerning Christ. And this saith *Paul* is the condition of the generality of the *Jews* to this day. Compare *Rom. 11. 25.* especially *Rom. 9. 31, 32.* asserting there, that the *Jews attained not righteousness, because they sought it not by faith* (viz. in Christ, the sence and summe of the Leviticall Law) *but AS IT WERE* (he saith not really, or altogether, but *as it were*) *by the workes of the Law*, because in resting on the outside, and actings of Leviticalls, they turned those Leviticalls (in their true intent and meaning Evangelicall) into workes of the Law. As if a man rest upon the *opus operatum*, the labour, and meere deed done of the Evangelicall duty of prayer, praise, &c. he turnes that duty into legall.

¶ 2. What their future spirituall condition shal be at the time of their call, viz. when their heart is turned to the Lord (the Pariphrasis of Conversion) the vaile shal be taken away; to wit, both vailes: 1. That vaile of Jewish worship, that as *de jure* it was taken away in the authority of it, upon rending of the vaile at Christs Passion; and *defacto* in practise as to the sacrificall part, at the destruction of the Temple by the Roman *Tirm*, and *Adrian*, and fire from Heaven in the time of *Julian*, so also it shall bee taken away, as to the *Jewes esteeme*, in the whole Mosaicall Liturgy thereof. 2. The vaile of sence over their hearts shall be taken away; so that by the Divine Illumination of the Spirit they shall looke through and beyond sence, and carnall reason (thence derived) unto the spirituall minde, and meaning of all the Law of *Moses*, viz. unto the Gospel, and Christ Jesus, who is the spirit thereof; which is plainly expressed in the following words, now the Lord is that Spirit. That is Christ, as God is that Spirit, *Joh. 4. 24.* and Christ, as Christ is the summe and marrow of the spirituality of the Gospel (as the Gospel is of the Mosaicall Law) and he hath the spirit above measure, and sends the spirit to enlighten, and enliven, and allure them to the embracement of him. For Lord in the New Testament phrase oft signifies Christ, and Spirit often signifies spirituality, and the spirituall sence, and way of the Gospel, and the communication of the efficacy of the Spirit, as many instances might be given, but for tediousnesse. It is added, *where the Spirit of the Lord is, there is liberty*; That is, when the Lord is spiritually in the heart, there is spirituall liberty; that the *Jews* shal neither look at, nor relye upon the Letter, Character, or outward acts of Judaicall services; to which sence, and (from thence) carnall reason held them in a kinde of bondage, as thinking the command bound them, and the threat awed them, mainly to that. The Law indeed obliged them to an actuall performance of all the materiall Leviticall services, whiles in force; but even then it was their sensuality, and carnality that held their apprehensions in bondage, and within those stinted bounds that they could not looke further, so that for want of the addition of Gospel knowledge, faith, godlinesse, &c, they could not see as farre off. But were

## SECT. 8.

*short sighted*, as *Peters* phrase is. But where the Spirit of the Lord is in the heart by grace, there they will finde a liberty of apprehension, to looke to the spirituality of all worship; a liberty of action, to act more with the inward graces, then with the labourfomnesse of the body; and a liberty of confidence, to relye upon the object, the things, viz. Christ held forth in the Gospel, and not on the outward forme of worship.

¶ 3. What their estate both corporall and spirituall shall bee from that time forward till ultimate glory comes, when the vaile is taken away, and that liberty restored in lieu thereof, viz. it shall be very glorious, when **WEE ALL**, both *Jewes and Gentiles*, with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord. The Verse is not to begin with *But*, as an *Antithesis*, or opposition to that afore, but with an *And*, as a *Prothesis*, or addition of a further degree of attainment; so the Greek (*καὶ οὕτως*) well beares, and so the sence requires; for at present there was never an **ALL** of *Jewes* so beholding, and so transformed. Nor were the converted *Gentiles* yet so glorified with that divine *Metamorphosis* (as the Greek signifies) And the *Jewes* must not be excluded, because the Apostle a *Jew*, speaks in the first person plurall, *We*, including himselfe: and the converted *Gentiles* must not be excluded, because he writes these things to the converted Gentile *Corinthians*. So that this verse is knit on the former rather as an *exegesis*, & *auxesis*, an illustration and amplification, then as an *antithesis*, or opposition to the former verse. It is true, that this last verse is part of an *Antithesis* to the *Jewes* blindnesse, but not to their spirituall sight and liberty; but then that *Antithesis* began higher a good deale, viz. ver. 16. *Nevertheless when it shall turne to the Lord, the vaile shall be taken away*, &c. and so the Apostle falls first upon the discourse of the *Jewes* future spirituall condition, and then from thence ascends higher in the last verse to their and our future visible glorious condition, which on earth is to follow that spirituall condition. For the plaine sence of the whole is as if the Apostle should have said, *The poore Jewes at present are blind-fold for the generall, with a double vaile* (as afore explained, as they are to this day.) *But when they shall be converted, those vailes shall be taken away* (though to this day they are not.) Now the Lord is that Spirit, and where-ever he is in any of our hearts, whether we be *Jewes* or *Gentiles*, there is liberty, liberty of spirituall sight, and liberty of Gospel worship, freeing us from the numerous burthensome Leviticall considerations, and observances, and performances; so that we doe see *Jesus Christ* (the summe, spirit, and quintessence of all divine Lawes.) And, or furthermore, we all with open face, beholding as in a glasse, the glory of the Lord, we are transformed into the same image from glory to glory, even as by the Spirit of the Lord, or, (as the Greeke *καὶ οὕτως μεταμορφούμεθα*) well beares, and our Translators assent in the Margin) by the Spirit the Lord; as if the Apostle speaking of an higher matter, would speake in an higher phrase meet to correspond to that matter.

Now

Now as the two former verses are not yet fulfilled to the *Jewes*, as to conversion, so nor is this last to *Jewes* or *Gentiles* (though converted) as to that *transformation* it here expresseth, meaning at the *great restoration*; to which this text hath, I conceive, a speciall eye.

We will argue it, first from the *coherence* of this verse with those going afore, which plainly is this; that whereas the whole precedent discourse of the Apostle is concerning the generall call of the *Jewes*, from under that universall *vayling* that was upon them; mentioning the *liberty* they should attaine to (which *liberty* is a word so comprehensive, that it is used by the Apostle in part, *Rom. 8. 21.* to describe that great state of the *restitution of all things*) the Apostle cannot be conceived to contradict that discourse, or to detract from it, but rather to heighten it. Even as it is agreed on all hands, that confesse the generall call of the *Jewes*, that then will be a most glorious time on earth. And accordingly the Apostle mentioning afore *liberty* in the seventeenth verse, here in this eighteenth verse he addes to it *glory*, and in relation too unto the *Sons of God*, so as to make up that *glorious liberty of the Sons of God*, which the Apostle gives forth in that, *Rom. 8. 21.* as the description of the *restitution of all things*.

Secondly, we will argue from the *substance* of the text, scanning it almost terme by terme; which though, we deny not, includes conversion and sanctification by way of a necessary supposition, yet it transcends higher into a large prospect of the *great Restoration*.  
For,

¶ 1. There is a great emphasis in the *WEE ALL*, even as the Apostle, *Rom. 11. 26.* having said, *Blindnesse in part is happened to Israel* concludes, but *all Israel shall be saved*. So here having said, ver. 13. *The children of Israel could not steadfastly look to the end of that which is abolished*; now he asserts, but *we all with open face beholding the glory of the Lord, &c. are changed, &c.* For it were wonderfully strange, if the Apostle wholly discoursing afore of the conversion of the *Jewes* should make his conclusion an exclusion of the conversion of the *Jewes*. As on the other side (as we said) the Apostle writing this to the *Gentil-Corinthians*, and at last drawes up all into an *ALL WE*, must needs include all converted *Gentiles*, and so the time of conversion of the generality of both must imply a glorious time, according to all the Prophets afore opened.

¶ 2. Although the word to *behold* be in the present tence, yet it is in a *participle* (*καταβλεπω*) *beholding*; noting a continuance of time, and action in that time, and so in effect signifies a *future*. Even as in common speech in our, and other vulgar Languages wee expresse a future by a present, v. g. we are now (*say we*) miserable, but dying in the Lord we are happy.

¶ 3. *Beholding as in a glass*. The *Greek* is all but one word (expressed immediatly afore) to signify *beholding*, and *beholding in a glasse*; and therefore seeing our Translators were pleased to be so over-punctuall in following the composition of the word so close

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S. 4.



## SECT. 7.

(the Apostle intending only *an open cleare sight*, as the next words *with open face* shew, as the *use* of the word is, to signifie the apprehending of a thing with a full imagination) they might have dealt fairely, to have expresse what glasse the composition of the word signifies, which is there as much expresse, as glasse; for surely glasse is not here intended as a *sight-darkning glasse*, as a glasse-window is some darkening to our eye, in looking through to the object, *Cant. 2. 9.* but a light reflecting, or a bright-representing, yealively presenting glasse, as *spectacles*, *Perspectives*, and *Looking-glasses* manifest the object more plainly. And if we should pursue the Metaphor in the notion of a Looking-glasse, which is most ancient, and more to the proper Idiom of the composition of the word, it would rather brighten, then obscure the state the Apostle meanes, and we expect; for first, a Looking-glasse infallibly suppoeth the person neerly present. 2. It represents the person plainlier. 3. By reflection and refraction it makes all shining glory as that of the Sunne, Fire, Diamonds, &c. the more to returne their radiation upon us with a sparkling glare. All which notably suit to set forth Christs presence, and our extraordinary beholding of him, in the time of the Churches glory on earth, as the cause thereof. We cannot see then perhaps the Deity immediatly, but we shal then Behold that Sun of the God-head, (*Psal. 84. 11.*) in the glorious Body of Christ (as the Apostles phrased is) as in a Chry stall Lantern. If *Moses* face so shone by his standing forty dayes and nights under the beames of a *vision* of God (*Exod. 34. 29.*) how much more gloriously shall the Body of Christ radiate, not only by his *presence* with God in the utmost glory above one thousand six hundred and fifty yeares, but principally by his *Hypostaticall union* with God himselte; the time being then fully come, for him fully to radiat (*Malac. 4. 2.*) according as his transfiguration had pre-faced (*Math. 17.*) how glorious it should be. If *Stephens* elevated soule, through the operation of God, *saw* (he being now on earth) *the Sonne of God in heaven, standing at Gods right hand* (to give way whereunto, *the heavens were made to open*) and *Stephens* face appeared like the face of an *Angel*, *Acts, chap. 6. & chap. 7.* how gloriously shall *Christ* shine, and we be radiated upon, into a glorious aspect and hue, or unto transformation into glory, at the time wee contend for? At present, we see darkly through the glasse of materiall Ordinances, and the dimme eyes of imperfect and mixt graces, (*1 Cor. 13. 12.*) though in comparison of *Moses* veiled, God may be said now, (as in *2 Cor. 4. 6.*) to shine upon our HEARTS in the FACE of Christ; but hereafter upon the appearance of Christ, at the coming in of the fulnesse of the Gentiles, and the call of the Jewes into one universall visible Church, God will shine forth most gloriously through the WHOLE PERSON of Christ, upon OVR WHOLE PERSONS; so that we shall be like him in glory, *Phil. 3. 21.* and we shall know as we are known, *1 Cor. 13. 12.* we shall put off all corporall imperfections, and shall apprehend him as well perfectly by our senses, as by our graces, as will appeare more by that which followes. For.

¶ 4. We shall behold him *with open face*, or *unvaisted countenance*, or *uncovered*, or *unmasked persons* (as the Greeke comprehends all) and this being spoken indefinitely, and unlimitedly, either to the *beholder*, or *thing beheld*, it is safest to take in both, answerably opposing the two *tailes* afore; so that 1. *All we Jewes and Gentiles*, that shall partake of this glorious state on earth, shall behold with *uncovered senses*, with *uncovered reason*, with *uncovered graces*. Our eyes and mindes shall not be *held*, as *Luk. 24.* that our Phantasie should peirce no further then sense, or that sense should apprehend extraordinary things in an ordinary notion. And our *reason* shall not be covered, nor cumbered with errour, and mistakes, and sensible desires; and our *graces* shall not be blind-fold with inordinate carnall affections. 2. Christ shall be beheld as altogether uncovered, he shall not be covered as to be seene only in *Enigmaticall expressions* (as the Apostles phrase is in the Greeke, *1 Cor. 13. 12.*) or in *typicall scales*, as in receiving the elements of the *Holy Supper*, we are said to *shew his death till he comes*, (*1 Cor. 11. 26.*) or in the *heavens* (as now he is) or in a *personall state of humiliation*, as when he was on earth, in afflictions, and sufferings; but he shall be wholly uncovered, to be seene as he is, in his great glory (in that time of the Churches restoration on earth, at his appearance) as it is here said in the next particular.

¶ 5. Beholding the *glory of the Lord*. At his first coming we beheld his *ingloriousnesse*, *Phil. 2. 11a. 53.* After, at his transfiguration, some two or three saw a *glimps of a prelude* of his glory. After that, a few saw, at his ascension, his *entrance* into supream glory, *Acts 1.* But here *WEE ALL, Jewes and Gentiles* in generall, whosoever, and how many soever converted unto Christ, shall behold *THAT SAME glory of the Lord*.

¶ 6. And so behold as to be *changed into the same image*. A wonderfull, and efficacious beholding, which shall transforme the *Embryon* of the new Creature, conceived in the wombe of the Soule, into the glorious Image of Christ, by beholding him in his glory, in this state on earth. The divine Plants of God in this new Paradise on earth, shall so see the Sun of righteousness, that they shall blossom, and flower, and fructifie into like colours, stripes, and rayes, as are in that Sun. We must (as the Greeke *μεταμορφωσις* signifies) be *Metamorphosed*, from our corrupt and inglorious image into the glorious Image of Christ. So this text. So againe the same Apostle hath it, *1 Cor. 15. 51, 52.* The introductory both of the discourse, and of the thing leading to this change, in verse fifty one, begins at vers. 22. which we have laboriously opened afore but in the seventh Section immediatly preceding. To which adde this memorandum, that Paul expressly treats there only of the resurrection of Believers, and that at *Christis next coming*: *When*, saith the Apostle, *we shall not ALL sleep, but we shall ALL be changed. The dead shall be raised incorruptible, and we shall be changed. This corruptible must put on incorruption, and this mortall must put on immortality; then death is swallowed up.* And this change is said to be glorious, *vers. 49.* As

## SECT. 4.

we have borne the image of the earthly, so we shall beare the image of the heavenly Adam, viz. Christ. Which suite to our present text in this, 2 Cor. 3. 18. That we shall so behold the glory of Christ, that we shall be Metamorphosed, transformed into the same image. By which parallel ye perceive what the Apostle meanes by this transformation into the same glorious Image, viz. to our glorious state on earth at the first resurrection of the Saints, at Christs next coming. At our first conversion, we have some spirituall inward change. Of this our Apostle made mention afore in this, 2 Cor. 3. viz. vers. 16. in that phrase of turning to the Lord. And vers. 17. in those words, where the Spirit of the Lord is, there is liberty. But in that clause in the last verse, of Metamorphosing into the same Image, some greater thing must be intended. For,

¶ 8. It followes, we must be changed into the same Image from glory to glory; which sounds of a future. For, from glory to glory, must signifie more then a processe from one degree of grace to another (as it is intended in Psal. 84. from strength to strength; and Rom. 1. 17. from faith to faith,) for though that be the beginning, and touched vers. 16. & 17. of this 2 Cor. 3. yet here the Apostle drives at the ~~eterna~~ the exaltation of a Saint to his height, and must import that the former glory is suitable to the latter glory; which is true of personall glory on earth, at Christs next appearance, that it is like to the latter, viz. ultimate glory, both glorifying the whole man; whereas the glory of our imperfect sanctification doth glorifie only the inward man, and that too but in part. There is also a difference in the cause, as it is in the last clause, viz.

¶ 9. By the Lord the Spirit (as we touched the Translation afore) whereby it is plainly held forth, that whereas our inward glory of Sanctification in all the processe thereof, is from the inward power of the Spirit of the Lord, our personall glory of soule and body at the said coming of Christ, is from his personall presence, transcendently, and efficaciously radiating on our persons to a change, and filling the earth with the beames of his glory.

Now weigh all together, and see whether the whole minde of this text can be terminated in our conversion, and sanctification, or can be wholly extended to ultimate and supreamest glory! Or can be fixt upon that unsuitable time of converting Israel, at the day of the ultimate Judgement! And if not, then it is yet to come before the ultimate generall day of Doome.



## SECT. IX.

## SECT. IX.

The Ninth place in the New Testament for the glorious state of all things on earth at Christs next appearance, is *Phil. 2. 9, 10, 11.* God hath highly exalted him (Christ) and given him a name above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things in the earth, and things under the earth, and that every tongue should confesse, that Jesus Christ is the Lord, to the glory of God the Father.

**VV** Hat hath been said afore of this place, for opening the Prophet *Esa. 45. 14.* and it selfe, See pag. 113, 114. and p. 215. l. 1.

This a glorious time on earth (expresse in the Text) when it shall be fulfilled; but this is not yet fulfilled. For,

¶ 1. All things on earth doe not submit to Christ (which is the sence of bowing the knee.) But on the contrary, an hundred for one are openly against Christ, so that as the Apostle saith, *Heb. 2. 8. We see not yet all things under him.* And *Heb. 10. 13.* the Apostle saith long after his Ascension that he still sits in heaven, expecting till his enemies be made his footstool.

¶ 2. All things under the earth, viz. the infernall Spirits doe not universally and actually subject to him; that is, they are yet permitted of God to act against Christs Kingdome; but they must be made universally, and actually to forbear opposing Christs Kingdome, *Revel. 16. 17. The seventh Vial is poured out upon the aire;* that is, upon the Prince of the aire (the Devil) and on his retinue. How? Why Christ shall binde him for a thousand yeares, &c. *Revel. 20. 1, 2, &c.*

¶ 3. Much lesse to this day doth every tongue, or the getterality of all tongues, confesse that Jesus Christ is the Lord, TO THE GLORY OF GOD THE FATHER; when as most either doe not name him, or name him prophanely, or blaspheme him.

¶ 4. Paul tells us in another place, viz. *Rom. 14. 10, 11.* (discussed also afore touching the meaning \*) That this bowing to Christ is not fulfilled till Christ shall sit in Judicature on his Seate of Judgement; but this begins not till the first Resurrection, *Rev. 20. 4, &c.* compare it with *Revel. 11. 15, 16, 17, 18.* meane while Turk, and Pope, and Heathens extreamly domineer.

This truth hath not been discovered from these two places of *Rom. 14.* and *Phil. 2.* as yesterday; but judicious Calvin long since did asserit from the collation of both places together, that this genuflexion, and submission to Christ is not fully fulfilled till Christs next coming.

Now this cannot be deferred to the ultimate generall Judgement, for then is no time for confession and submission to the glory of God the Father, but a silent bearing of Judgement by them that despised Christ, and so Christ resignes his kingdome.

SECT.

S. 1.

S. 2.

\* See pag. 214. but by mistake printed, p. 116. viz. tis in lib. 3. cha. 2. Sect. 19. S. 2. P. 1.

S. 3.

S. 4.

## SECT. 10

## SECT. X.

The Tenth place in the New Testament of the glorious state of the Church yet to be on earth, is in *Revel. 2. 25, 26, 27, 28. ver. 25. Hold fast till I come. Ver. 26. And he that over-cometh, and keepeth my workes unto the end, to him will I give power over the Nations. Ver. 27. And he shall rule them with a rod of Iron, as the vessels of a Potter they shall be broken to shivers, even as I have received of my Father. Ver. 28. And I will give him the morning Star.*

## S. 1.

**A**lthough in our last *English* Translation the former part of the twenty seventh verse be read with a Parenthesis, yet not so in *Stephanus* his best *Greek* edition in Folio, nor in *Bezaes* *Greek* or *Latin*, nor in our former *English* Translation. The continued speech in the third person throughout the twenty fifth and twenty sixth verses, and former part of the twenty seventh verse, and the distinguishing turne to the first person in the latter part of the twenty seventh verse, makes it plaine enough that these Promises are made to the Beleever that keeps *Christs workes to the end*; even as *Christ* goes on in the twenty eighth verse, promising him the said Beleever, that he will give him the morning starre. So that it is the said Beleever, that shall under *Christ*, by the donation and assistance of *Christ*, have power over the Nations, and rule them with a rod of Iron, till they be broken as a Potters vessels, to whom he will give the morning starre. That which perhaps made our last Translators put in the said Parenthesis, was the agreement of the words they included, with those *Psal. 2. 9.* (quoted by them in the margin) spoken of *Christ*. But it is a sure rule, *Subordinata non sunt contraria*, subordinate things are not contrary; and that other, *Qui facit per alium, facit per se*: That he who causeth others to doe a thing, doth it himselfe. If *Christ* by his Saints over-power the Nations, and rules them with a rod of Iron; *Christ* himselfe over-powers the Nations, and rules them with a rod of Iron. That which the Carpenter worketh with his tooles, the Carpenter is accounted to worke, or doe. In this respect it is said in *Dan. 7. ver. 13. 4.* That the Kingdome which is to succeed the foure Monarchies is given to *Christ*. And *ver. 22. & 27.* it is said to be given to the Saints.

## S. 2.

\* Pag. 158. &  
159.  
\*\* P. 360.  
P. 2, &c.

The sence of these words are obvious and plaine, especially if we minde what hath been given in by way of explication, afore, on *Psal. 2. \** and on *2 Pet. 1. 19. \*\**. Suitably our new Annotations confesse; "That hold fast TILL I COME (*ver. 25.*) signifies till *Christs second coming*, GENERALL, or SPECIALL. Power over the Nations, signifies to JOYNE WITH CHRIST IN JUDGING THE NATIONS, &c. And that giving the morning starre signifies *Christs giving the FULL FRVITION OF HIMSELFE*. We shall further give the explication of this Scripture in the application thereof. Which application is,

That

That this Scripture is not yet fulfilled, as may appear in the diligent consideration of each particular thereof.

(SECT. II)

¶ 1. It is expresse in the twenty fifth verse, *Hold fast TILL I COME*, spoken by Christ neare an hundred yeares after his Incarnation. But Christ never came since that.

¶ 2. It is said in ver. 26, 27. *That to them that hold fast till hee comes, he will give POWER OVER THE NATIONS, to rule them with A ROD OF IRON, and to BREAKE THEM IN PEECES as a Potters vessels.* Which words import a Corporall breaking, not a Spirituall; as the Iron Scepter of force is distinguished from the golden Scepter of the Word. Now this was never yet fulfilled in the generall, but rather contrariwise hitherto, the Nations breake the Saints, and Churches, as we have often given a large account from History, and experience.

¶ 3. That of Christs *giving the morning starre*, what can it bee but the appearance of Christ againe? especially to the *Jews*; according to 2 Pet. 1. 19. before expounded. For as the converted Gentiles Spirituallly considered are said to be, not *in the night, but in the day*, 1 Thes. 5. 5. The unconverted *Jews* are in the night, and in the darke, Rom. 11. 25. Therefore this morning Starre, the *Sunne-rising* (mentioned to this very particular, Malac. 4. 2.) must of necessity signifie Christs personall appearance; which Christ hath not yet fulfilled to this day. Therefore yet to come.

And this text must be fulfilled before the ultimate generall Judgement, because then is a totall destruction, not an appearance for conversion of them that are found in unbeliefe. Then is the Saints full enjoyment of utmost glory, not their striving with the Nations. Then Christ *layes downe all power* (1 Cor. 15.) therefore doth not put power into the hands of his people.

## SECT. XI.

The eleventh place in the New Testament is, *Revel. 3. 21. To him that over-cometh will I grant to sit with me in my Throne; even as I also over-came, and am set downe with my Father in his Throne.*

**W**Hat can we make of this Text, unlesse we understand the Saints (viz. sincere Soules, and cordiall Christians, that persevere to the end) *reigning with Christ on EARTH*? As it is by and by added, chap. 5. 10. which the foure Animals, and twenty foure Elders expresse in a Song of praise to Christ; *Thou hast made us unto our God, Kings and Priests, and we shall REIGN ON EARTH.* On which our New Annotations confesse; "That this may signifie the PROSPEROVS TIMES OF THE CHURCH UNDER CHRISTIAN KINGS AND EMPEROVRS, Dan. 7. 27. (which place, as we have largely afore demonstrated,

S. 1.

\* Pag. 126.  
S. 4. & p. 127,  
&c. Again, p.  
149 Sect. 36.  
&c.



## SECT. 12

"doth plainly signifie the glorious state of the Church on earth yet  
 "to come) *Psa. 37. 11. But the meek shall INHERIT THE EARTH,*  
*Matth. 5. 5. Blessed are the meek, for they shall INHERIT THE*  
*EARTH.* Thus they; which must signifie a State to come, as the  
 expression is in the *Future tence*, and experience shewes us that in past  
 times the mecke have not (in the generall) *INHERITED* the  
 earth, but in all Ages have been sorely disturbed and distressed.  
 That state of Christs Kingdome hath not yet come, for it followes  
 in this text, deeply to be considered, that,

## S. 2.

It is granted here by Christ himselfe, that as he is God  
 and Man, he hath not hitherto sate upon his *owne Throne*, but upon  
 his *Fathers Throne*: the *highest heaven of glory*, should seem, is the *Fa-*  
*thers Throne*, as it is oft expressed in the Old Testament, *Psal. 11. 4.*  
*Isa. 66. 1. &c.* And there Christ is now, *Coloss. 3. 1.* but the time is  
 yet to come (according to the future expression of the text long af-  
 ter Christs Ascension) that Christ must have a *Throne of his owne*,  
 on which, together *with him*, those that overcome shall sit.

## S. 3.

Now this must needs be on earth, because after the Judgement  
 Day on earth, *Rev. 20. 11, &c.* to the end of the chapter, Christ  
 layes downe all his power, *1 Cor. 15. 24, 28.*

## SECT. XII.

The Twelfth and last place in the New Testament, which we shall urge for this  
 particular under consideration, is *Revel. the 18. & 19. chapters.*

## S. 1.

THE Prophecies whereof are not yet fulfilled to this day, so long  
 since the Ascension of Christ.

¶ 1. Note that ver. 2. of the eighteenth Chapter, where it is  
 said, *Babylon is fallen, is fallen*; for whether wee understand *New*  
*Babylon* figuratively so called, viz. *Rome* (described by her seven *Hills*,  
 and seven sorts of Government, and the ten Kingdoms under the seventh,  
*Rev. 17. 9, 10, 11, 12.*) or old *Babylon*, properly so named, viz.  
 where the *Fewes* were held captive, neither of them since this Pro-  
 phesie are so fallen, as is described in the following Verses of this  
 Chapter (of which by and by) but still the *Popish Antichrist* possesseth  
 the one, and the *Turkish* the other, and both in the ruffe to this very  
 day.

¶ 2. Nor is that in the fourth and sixth verses yet fulfilled, where-  
 in the *People of God* are commanded saying, *Reward her, even as she re-*  
*warded you, and double unto her double, according to her works, and the cup*  
*which she hath filled, fill to her double*; for the people of God have not yet  
 rewarded her (either old or new *Babylon*) single, but as ver. 7. *Shée*  
*glorifies her selfe, and lives deliciously*; yea and oppresseth the people  
 of God.

¶ 3. Nor is that yet fulfilled, ver. 8. That her Plagues have  
 come in one day, viz. *Death, and Adourning, and Famine, and utter burn-*  
*ing.*

ing. But she (both elder and younger) stands in great glory to this day.

¶ 4. Nor is that yet fulfilled, ver. 9. *That the Kings of the earth that have committed (Spiritually) fornication, and lived deliciously with her, shall bewaile her, and lament for her, seeing the smoake of her burning.* But generally they rejoyce with her, and for her glory in which she is at this day.

¶ 5. Nor is that yet fulfilled mentioned from verse eleventh to the end of the nineteenth, of the *mourning of the Merchants over her destruction by fire, standing as farre off, crying, Alas, alas.* But contrariwise they flocke to her, trade with her, and admire her glory. It is true, the *Goths and Vandals* have conquered new *Babylon*, and spoyled her (as we mentioned afore) but not she, nor old *Babylon* is yet totally destroyed by fire, that there should be no *Candle seen*, or *Millstone heard* in them (ver. 20. & 22.) but both flourish with great glory in their dominion over the people of God.

¶ 6. Nor is that in the twentieth verse yet fulfilled, that the *holy Apostles and Prophets have yet*, since this Text was penned, ever *rejoyced in the destruction* of either *Babylons*; but both *Babylons* doe yet triumph in their owne prosperity and power over the Nations; and among them, over many Saints, *vers. 7.* yea the rejoycing of the *Apostles and Prophets* over *Babylons* destruction, doth signifie (one would thinke) the triumph of the Church over their enemies on earth, at the *first Resurrection* (of which wee have so largely spoken afore) For when else possibly can the Prophets and Apostles rejoyce over the destruction of *Babylon*?

For so it followes in the nineteenth Chapter and first seven Verses (spoken over foure times) *Hallelujah*, that is (as it is englished in verse the fift) *Praise yee God*; which praise is given to God by the foure *Animals*, and twenty foure *Elders*, and of a *great multitude*. Why? because *Gods Judgements are righteous and true*. Wherein? Because he hath judged the *great Whore which did corrupt the earth*, and hath avenged the blood of the *Saints* at her hand. And he the Lord God Omnipotent reigneth, and the *Marriage of the Lamb is come*, and his *Wife hath made her selfe ready*.

¶ 1. Which last clauses cleerly relate to the first Resurrection, wherein all the Saints rise; so that the ruine of *Babylon*, and the raising of the Saints immediately concurre with the sorrow of the one, and the triumph of the other. But these have not been fulfilled to this day; as the contrary face of things gives evident testimony.

¶ 2. Nor is that fulfilled from the eighth verse of the nineteenth Chapter, to the end of the Chapter, of the *glory of the Church*, of the *glorious appearance of Christ*, and of the *corporall destruction of all whatsoever that take part against Christ*, and his Church; largely discussed afore, more then once out of this Chapter.

But these things as sure as *Christ is the Truth*, and the faithfull witnessse (Joh. 14. 6. and Revelations Chap. 1. 5.) must be fulfilled, and afore the ultimate generall Judgement; for after that *Christ is no King*, (as vers. 16.) After that he rules

## SECT. I

not the Nations with a rod of Iron, (vers. 15.) After that there is no giving the flesh of Kings, Captaines, &c. as meat to the Fowles of the Heavens (vers. 19.) I say, he is none of these, doth none of these, 1 Cor. 15. 24, 28.

Therefore it must be fulfilled at the first Resurrection, and reigning of the Saints in the twenty, and one and twenty Chapters, largely opened afore.

## CHAP. V.

Conteining several Arguments to prove the QUOD SIT, That there is such a glorious time (aforesaid) yet to come, before the ultimate judgement.

## SECT. I.

S. 1.

IF God hath been wont, generally, in all ages to punish on earth, and there to destroy all long, fierce Tyrants, and Persecutors of his Church, then still hee will so punish them: But *Antichrist* (consisting of *Pope* and *Turke* and their adherents, as afore-demonstrated) have been long time, and still are fierce tyrants, and persecutors of the Church. Therefore that *Antichrist* will God yet punish and destroy upon earth.

S. 2.

For prooffe of the antecedent of the first proposition (or major, as we call it) viz. that God hath been wont &c. note briefly. 1. The Scripture sets forth the destruction of the Egyptians on earth by ten plagues, and their drowning in the red-sea, for their long and fierce tyranny over the poor Israelites for about 300 years, *Exod.* the first fifteen chapters. 2. The Scripture notes the ruin on earth that is brought upon the first (that is the *Assyrio-Chaldean*) Monarchie for that *Nebuchadnezzar* (who is the head of the monstrous persecuting image *Dan. 2.*) having slaine the Nobles, hee carryed, away captive to *Babylon* the whole land of *Judah*, in all the considerable things, and persons thereof, 2 *King. 25.* 2 *Chron. 36.* And having them there, commanded them to worship his Idoll golden Image, upon paine of being put into a fiery oven, which he executed on *Shadrach*, *Mesbach*, and *Abednego*, *Dan. 3.* For in the reign of *Nebuchadnezzars* Grand-child, viz. *Belsazzar* (son of *Evil-Merodach*, the son of *Nebuchadnezzar*) the *Assyrio-Chaldean* Monarchy is swallowed up of the *Medo-Persian* Monarchy, *Dan. 5. 28, 29, 30, 31.* Thirdly, The *Medo-Persian* Monarchy, treading in the same steps of cruelty to the Church, or worse, as the sixth chapter of *Daniel*, and the whole books of *Ester* and *Nehemiah* give us a full account, is swallowed up of the *Grecian* Monarchy, according to *Daniels* vision, cha. 7. of the fulfilling whereof we have a large account in the Books of *Maccabees*, *Quintus Curtius*, *Iosephus*, &c. The *Grecian* Monarchy, following the same roade, invading *Judea*, and at length most miserably corrupting, and depopulating the parts and places of their worship, and cruelly, putting to death thousands and ten thousands of the *Jews* (as *Heb. chap. 11.* and the books of *Maccabees* relate at large)



large) it is at last swallowed up of the fourth and last, that is, the *Roman Monarchy*, according to *Daniels Visions*, and *Prophecies*, *Dan. 7. Dan. 8. and Dan. 11.* This fourth Monarchy of the *Romans* not differing from the former in cruelty (unlesse in exceeding them) concurring in putting to death *Christ*, and his *Apostles* (as the *New Testament* gives us hints) and lengthning, and increasing their cruelty for three hundred yeers with variety of horrid torments executed on the Christians over the world, reaching even to our *England*; the Lords divine justice ever since that hath been pouring out a Vial of wrath upon it, though it is not yet totally consumed. *Pilate*, and two and thirty Emperours next succeeding came to untimely ends (as *Mr. Fox* in his *Book of Martyrs*, gives an excellent account.) About the year three hundred and twelve; *Constantine the Great*, rising up in behalfe of the Christians, slew his Colleagues, and their Armies that had so persecuted. About the yeer One thousand after *Christ* the *Saracens* tear from the *Romans* part of their Empire, in particular, *Judea*. (*Drechf. Cedr. page 582. Bucholt. Ind. Chron. ad annum* one thousand and nine.) About three hundred years after, viz. *Anno* one thousand three hundred the *Turks* by their addition to the *Saracens* making a mighty Empire, rend three Horns of the ten on the head of the *Roman Beast* from him, that is, so many great parts of his Empire (afore largely explained) leaving him but seven (*Bucholt. Jud. Chron. ad annum* one thousand three hundred. *Huet on Dan. &c.*) I may not here be so tedious as to descend to, and dilate on all particulars, how God hath punished the *German persecutors* with above twenty years wars by the noble King of *Sweden*; The *Spanish Inquisition* cruelty, with the wars of the *Netherlands*, the revolt of *Portugal*; and the *French wars* in *Catalonia*. The *French massacres*, with annual bloody Insurrections among themselves. The *English persecutions*, and *Marian Bonfires*, and *High-commission cruelties*, with severall Invasions, the *Barons-wars*, the *Tway-King confliets*, and the late vials of blood. Thus of the Antecedent of the major Proposition. For the Consequent and sequell of it, it is founded upon the unchangeableness of God, being immutable in his Counsel, immutable in his purpose, immutable in his controversie against, and his justice upon the same wayes of sinne; immutable in his power, and immutable in his goodnesse to his Church to quit it from the hands of the wicked. And upon the warrant we have from the word of God, so to infer from Gods unchangeableness, that because God hath delivered his Church and people, and that by destroying the wicked enemies thereof, therefore wee may expect hee will so doe for future. So the Apostle *Paul* is confident, *2 Cor. 1. 10.* So the Apostle *Peter* infers, and that from severall examples, *2 Pet. second Chapter*, first nine verses, and many other places might be alleadged, but for brevity.

For the second, or minor Proposition: 1 That the *Turk and Pope* have been long time, and still are fierce persecutors of the Church of God; we need not insist upon the proof thereof, having to often  
afore

S. 3.

## SECT. 2.

afore repeated their history and Chronologie, and the eyes and ears of the present generation are witnesses, so that both of them are healing and growing up againe to their *Zenith*, *Apoge*, or *Achme*, I mean very high, notwithstanding the many cuts and wounds (afore said) given them by divine vengeance. So that the *Turk* hath slain as many Christians in one battel, as the tips of their right ears being cut off, have filled nine sacks, as Mr. *Fox* gives us the story in his *Martyrologie*. And daily he mightily enlargeth his Empire whiles the Christian Kings, and Emperours, and Nations, *Poppish*, and *Protestant*, are bangling one with the other. And for the Pope, his eldest sonne the house of *Austria*, and his Catholick Kingly Sonne of *Spaine* is now higher and more Monarchicall then he hath been these many yeers; so that his unholy Holinesse the Pope, and his Crew in their late *Jubilee* at *Rome*, sang their *Magnificat*, and *Te Deum*, that All Christendome was theirs, excepting a few minute spots, and obscure corners of a few peevish Protestants. Now the Catastrophe of these must be, according to the full Tenor of the Argument, the stream of all Prophecies, and the examples of the three former Monarchies, a total ruine of them.

## SECT. II.

## S. 1.

A Few long and many tedious troubles and afflictions and persecutions, the Lord hath in all ages given the Church a generall rest upon earth. But the Church hath been long under affliction and troubles and persecutions in all Countries where it hath resided, even since about forty yeers after *Constantine* the Great his Reigne. Therefore God will yet againe give the Church a general rest upon earth.

## S. 2.

The *minor*, or second Proposition is plaine by History, Experience, and that which hath been said in the former Argument, and therefore there is no need of speaking more to that.

## S. 3.

Of the *major Proposition*, the Lord from the beginning hath given his Church severall typical first-fruits, laying the foundation of all upon his own example, in resting from the Creation the seventh day, and thereupon gave them a seventh day every week, the seventh year of every seven yeers, and the *Jubile* being the last year of seven seven yeers, wherein to rest from labours, mortgages and servitude, as a type and taste of the rests he would give his Church from other troubles and afflictions upon earth, notably argued by the Apostle upon those grounds, *Heb. 4.* throughout that Chapter, largely opened afore. And according to these types, so hath the Lord practised towards his Church from the beginning. 1 After about One thousand six hundred and fifty yeers of afflictions upon the Church from the Creation, by the murder of *Abel* (*Gen. 4.*) by the ungodlinesse of men, and their hard speeches against God in the time of *Enoch* (*Jude 1. 15.*) and the ungodlinesse of the world in the time of *Noah* before the Deluge (*2 Pet. 2. 5.*) God gave a rest to the Church in the *Arke of Noah*, the name of that good man typifying, and ordered by providence unto that end, to signifie rest, of us from toyl (*Gen. 2. 2.*) 2 After the flood new troubles to the Church began

to spring up. *Nimrod* assumed to himselfe to be a Monarchical Tyrant over men, called therefore a *Mighty Hunter*, that is (as the Learned expound) a *Man-hunter*. The beginning of his Monarchy was *Babel*, *Gen. 10. 8, 9, 10.* After this, the building of the *Tower* to prevent Gods future judgements (*Gen. 11.*) brought confusion of Languages, which proved a great affliction. After that there was great trouble by the Wars taking *Lot* prisoner, &c. *Gen. 14.* and by the firing of *Sodom*, *Gen. 19.* But at last God sent *Isaac* (signifying Laughter, and a type of Christ) all the time of whole life there was a time of great Tranquillity. This peace perioding many troubles arose in *Jacobs* time, by *Esau*, *Laban*, *Simeon*, and *Levi*, and the selling of *Joseph*: But *Joseph* being advanced in *Egypt*, the Country of *Goshen*, there was provided as a Land of rest for the Church for many years, *Gen. 28. &c.* to the end of that Book. *Joseph* being dead, and forgotten of the Kings of *Egypt*, great afflictions are heaped upon the Church in hard labour with much rigor, persecutingly putting to death their male Infants, causing them to groan and cry to God in much anxiety of Spirit, *Exod.* the three first Chapters. But at length God brought them out from that place, and perlecution, and gave them freedome forty yeers in the wilderness. After this, they had fore Wars with the *Canaanites*, but at last rest in *Canaan*. I should be too tedious to dilate upon their rest in returning to *Judea*, after seventy yeers Captivity: Upon the spirituall refreshing the Saints had for a time, after the *Maccabean*, and other troubles, which wars and troubles lasted about foure hundred yeers, from *Malachi* to the beginning of the New Testament. Upon the rest the Church had after whole persecutions *As. 8. 1.* which rest is emphatically mentioned, *As. 9. 31.* And upon the rest they had afore the life time of *Constantine*, after three hundred yeers in the ten Persecutions, which distinction of ten, was by pointing and distinguishing them by some *lucida intervalla*, some rests, and respites, between each of them, till *Constantine* gave them a greater rest, lasting for about forty yeers.

Therefore we have reason, yea divine reason to expect a great and notable rest for the Church after so long time of troubles (for the general) upon all the Church more or lesse since that time, which is now above a thousand and three hundred yeers; so the Apostle in part argues (as we said) *Heb. 4.* that God having given severall rests on earth to the Church, after which, ever and anon by turns fresh trouble sprang up, therefore yet there remaineth another notable rest on earth to the people of God; which rest mentioned in that of *Heb. 4.* is not meerly spirituall, or totally supernall glory, as we have laboriously argued afore upon that Chapter. And there is also a Propheisie inferred upon their state in the *Wildernesse*, touching the Churches rest upon earth, *Rev. 12.*

S. 4.



## SECT. 4.

## S. 1.

**T**He Churches extremity is Gods opportunity; as *Philo Judaeus* in his Book *impl. corruptis*, and experience witnesseth. But the Church considered in generall, in all countries, hath been for many years past even till now under great extremities; Therefore God will take an opportunity to deliver it. The full confirmation of both premises, may be sufficiently picked out of the two former arguments. The conclusion follows of it selfe.

## SECT. IV.

## S. 1.

**J**oynt prayers never miscarry, but ever receive gracious returns. See the generall Experiment, *2 Chron. 15. 4.* particulars, see in the joynt prayers of the Church in *Egypt*, *Exod. 2. 23, 24.* under the *Judges* (*Judg. 6. 6, 7.* *Judg. 10. 10.* to the end of the chapter) under the pious *Kings*, *Asa* (*2 Chron. 15. 18.* to the end) *Jehoshaphat*, (*2 Chron. 20. 12.* to *31.*) *Hezekiah* (*2 King. 19. 1. &c.*) *Josiah* (*2 King. 22. 19.*)

## S. 2.

But in many ages, even ever since the Apostles prayer, *Act. 4. 24.* The Saints and Churches in their convenings have prayed for the fall of Antichrist, and all opposers of the Church, for the conversion of the *Jews*, and the restauration of the Church to her glory on earth, witnesseth the severall prayers in the Scriptures, and experiences of the prayers of Gods people in all their convenings, as the antientest Saints alive have been care witnesses.

## S. 3.

Therefore there must be a returne of these prayers, according as beside the former precedents, God hath made severall promises, and engagements (as *Psa. 50. 15.* *Mat. 7. 7.* *Iob. 14. 13, 14.* *Luk. 18. 1. &c.*) of hearing his peoples prayers. For though God defer long (as it is in that parable, or comparison, *Luke 18. 1. &c.*) yet he will be sure to answer, as he did that prayer, *Act. 4. 24.* though it were near three hundred years afore he eminently performed it, to wit, in the conversion of *Constantine* the Great, and of his followers.

## SECT. V.

## S. 1.

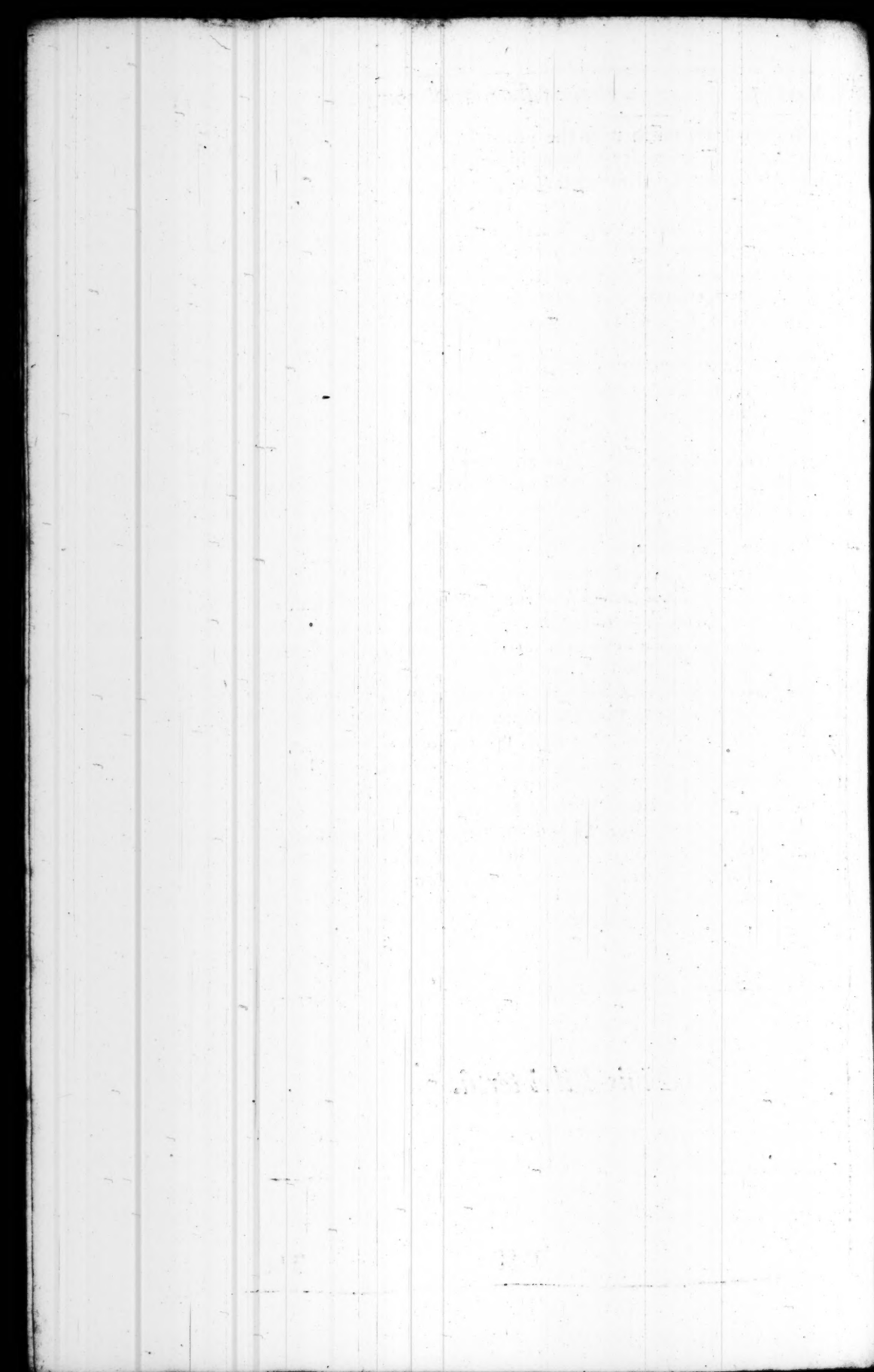
**T**hat wil surely come to pass, which God pre-impresseth on mens spirits (according to his word) prefigures in the wonders of nature, and prepares for, and makes way by the transactions of men; but so hath God from time to time done, especially of later times towards the fall of Antichrist, and all the intestine enemies of the Church, and consequently towards the restauration of the Church: Therefore these things will surely come to passe.

I might enlarge much upon the prooffe of the premises of this Syllogisme, but for brevity; it being high time to shut up this third Book. When the Lord intended *Israel* should conquer *Canaan*, he put a valour into their heart, and sent before among their enemies the *Hornet* of fear, and the *Moth* of decay and weakness, *Ex. 23. 27, 28. Deut. 20. 21. Josh. 24. 12. Isa. 50. 9. Isa. 51. 8.* when the two witnesses are about to stand upon their feet to the terror of all their enemies, there shall a breath of life, of resolution, and boldness for that end, enter into them, *Rev. 11. 11.* Before the thirty yeares of the late *German* wars against that tract of Antichrist, and the Churches enemies, the Lord sent eminent signes appearing many daies over the Country, as Christ prophesied there should be such prodigies and prognostick signs over *Jerusalem* ( which had been an arch-enemy to Christ ) before the destruction thereof, *Mat. 24.* which accordingly came to passe, as *Josephus* largely relates. There is mention also in that *24. of Mat.* of *Earthquakes* before the destruction of that Jewish Antichristian *Jerusalem*. As before, when the Prophet *Amos* prophesied the destruction of the enemies of the Church, viz. of the *Syrians, Philistims, Tyrians, Edomites, and Ammonites*, he emphatically sets down, that that prophesie was committed to him two yeares before the *Earthquake*, as if that *Earthquake* were a kind of seal to his prophesie that it should come to passe, *Amos 1. 1. &c.* And it is prophesied that before the fall of the Antichristian enemies, and of their nest, the great City, an *Earthquake* should precede, *Rev. 11. 13.* And we are assured by good information that of late yeares there have been divers terrible *Earthquakes* in the Popish Dominions. How the *Hornet* and *Moth* have been among the enemies of Christ, terrifying and weakening them, both abroad, and at home, I leave the wise Reader to make up of his own observation. As also what a spirit of resolution and action there is in all wise good men, against real Antichrist and Antichristianisme. I say real, for I utterly disavow those whimsies of Phantasticks, that call every thing Antichristian that siders not to their dreamed opinions, nor centers with their interest.

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*Finis Libri tertii.*

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# THE FOURTH BOOK

Holding forth the judgements of all sorts of men, almost of all Nations, whether learned, or unlearned, viz. HEATHENS, MAHUMETANS, JEWS, and CHRISTIANS, confessing more or lesse, our general  
THESIS.

## CHAP. I.

Containing a Preface to this Book.



HERE things I must necessarily here premise.

1 What I mean by those four sorts afore named, viz.

I mean by *Heathens* all those that acknowledge not any part of the *holy Scriptures*, that is, *ex nomine*, under that notion of the *holy Scriptures*, or Word of God, dictated by the *holy Spirit*, and penned by holy men extraordinarily endowed with that Spirit. By *Mahumetans*, I minde all that adhere to the Doctrine of *Mahomet*, viz. *Turks*, *Arabians*, *Saracens*, who yet acknowledge some peeces of the Old Testament. By *Jews*, all know whom I understand, who do acknowledge entirely all the Old Testament. By *Christians*, I here intend all that are so named, whether they are so sincerely, or but seemingly, as *Papists*, *Protestants*, *Lutherans*, *Calvinists*, &c. who acknowledge the totall of all the Books of holy Scripture both in the Old and New Testament.

2 That I must bee brieve in my Collections in this large field, bounded out in this fourth Book, contrary to my intention and disposition, who would most willingly have abounded in this thing. But first, the frequent fears of my friends, so often mentioned in mine ears, by that time we had Printed off the third Book, have lured me off. And secondly, I am the more satisfiedly taken off, partly by the great bulk of Antiquity, and number of *Modern Writers*, I presented to the Reader in the first Book: And partly by the urgency of time, our friends longing for it, and this present gallopping age (outrunning rule and reason) needing it; who boldly presume they have in part entred upon the possession, afore indeed they doe

§. 1.

§. 2.

S. 3.

in any measure know the thing, much lesse the time, which yet is many years off.

3 That the Reader is not to conceive that I approve of every particular clause which those foure sorts shall assert; but he must mind my general intent, viz. that directly, or indirectly, in whole, or in part, expressly or intimatedly, such passages fall from their mouths, as argue they had some light more or lesse, by some means or other touching our general Thesis, in the summary bulk, and main matter thereof.

## CHAP. II.

Containing the passages in Heathens, in favour of our opinion, in our aforesaid Thesis.

S. 1.

**T**He Heathens in their Doctrine touching the Immortality of the soule, reserved in the other world for happinesse; in their description of the *Elysian fields* (their state of blisse on earth in the next world) in their discourse of *Æs. i. c.* The state of men in the *World to come, yet unseen*; and their professed expectation of the *Platonick year* (however they mis-dream the computation) wherein (as they say) all things shall returne to their *primeve* perfection; And their Tenet of *Metempsychosis*, or Transmigration of souls, passing from one body deceasing, into another next living, and so are cloathed with divers corporal shapes till they attaine the perfectest, do speak in substance, a glorious state of man on earth after the Resurrection. It is wonderfull to read in History how earnestly some of them have sought death, being ravished with the desire of enjoying the state of the immortality of souls, upon their Philosophers description of the glory of it. Their *Elysium* or *Elysian fields*, they so named *Ἄλτῃς ἀφ' οὐρα*, from the dissolution of the soul from the body. For (say they) it is the place which good mens souls inhabit after they are freed from the bonds of the body, full of happines, & seated in the *Fortunate Islands &c.* And it was the great comfort, saith *Homer*, (of which learned *Broughton* takes notice) that the friends of the *Greek Captains* slain in the *Trojan war* gave to their surviving wives, that the souls of their husbands were gone *ἰς ἄδην* (*subtelligit διόν*) to the house of *Hades*, that is, to the world unseen, that is, to the other world of blis, yet not visible to us. Of the *Platonick year*, restoring all things to their primitive perfection, we had something afore in our first Book, in *Lactantius* his Quotation & Rectification of the opinions of Heathens. And if any be not contented with that, and our necessitated brevity here, but are restlessly further inquisitive; I refer such to *Plato* himselfe, and to the *Platonists*, viz. *Ficinus*, and other zealous Commentators, and followers of him. But that *Metempsychosis* added and joyned to all these, did compleat them up (being fairely interpreted with meet allowance to Heathens) into a system or body (in the maine sense) of our opinion, casting up, as the high way leading thereunto, a resurrection, or reunion of soules with

with their bodies. *Pythagoras* saith, that the soule of *Euphorbus*, a noble *Trojan*, slaine in the *Grecian* wars against *Troy*, transmigrated it selfe into his body. *Ovid* \* sets forth a brieft of all, with great eloquence and learning, after his way.

\* *Ovid Metam.*  
l. 15. Fab. 3.  
(juxta *Bersmani*  
editionem) &c.

*O Genus attonitum, gelida formidatne mortis;  
Quid stygia, quid tenebras, & nomina vana timetis?  
Materiam vatum, falsique pericula mundi?  
Corpora sive rogi flammâ, sive tæbe vetustas  
Abstulerit, mala posse pati non ulla putetis.  
Morte carent anima; semper priore relicta  
Sede, novis domibus vivunt, habitantque receptæ.  
Ipse ego (nam memini) Trojani tempore belli,  
Panthoides Euphorbus eram; cui pectore quondam  
Hæsit in adverso gravis hasta minoris Atride.  
Cognovi clypeum, lævæ gestamina nostræ,  
Nuper Abanteis, Templo Junonis, in Argis. (& ILLINC  
OMNIA MUTANTUR, NIHIL INTERIT, ERRAT,  
Hæc venit, hinc illuc, & quolibet occupat artus  
Spiritus, &c. Which I shall give you in English.*

O men whom horrors of cold death affright,  
Why fear you *Styx*, vain names, and endlesse night,  
The theam of Poets, and fear'd miseries  
Of a false world? If fun'ral flames surprisè,  
Or age doth pine your bodies; they nor grieve,  
Nor suffer pains. *Our souls for ever live.*

Though evermore their ancient houses leave,  
Yet live in new, which them as guests receive.  
In *Trojan* wars I (I remember well)  
*Euphorbus* was *Phanthōus* son, and fell  
By *Menelaus* lance. I knew my shield  
Born on my left arm in *Mars* his field.  
(Beleeve me you may) for this againe  
At *Argos* late I saw in *Funos* Fane.

*ALL ALTER, NOTHING FINALLY DECAYES,*  
Hither, and thither still the spirit strays,  
Guest to all bodies. Out of beasts it flies  
To men, from men to beasts, and never dyes.  
As Pliant wax each new impressiō takes,  
Fixt to no form, but still the old forsakes,  
Yet is the same: So souls the same abide.  
Nought in this circled world is fix'd, we view,  
Each fading form at last is form'd anew.  
So change our bodies without rest or stay;  
Nor what we yesterday, nor what to day,  
We were, or are, hereafter we shall be, &c.

*Nihil est toto  
quod persistet in  
orbe. Cuncta  
fluunt, omni-  
que Vagans  
formatur ima-  
go. Corpora  
vertuntur, nec  
quod fuimus ve-  
l sumusve cras  
erimus. Id est  
(inquit Com-  
mentator) 77  
Argivensis.*

They



They that can read *Heathen Poets; Philosophers, Orators, Historians, &c.* in their owne languages, shall finde aboundings of this, what hope they had of a glorious blisse on earth in the next world. Or they that will read but *Morneys truenesse of Religion* (translated into English) shall receive satisfaction enough in these things. The holy Scriptures themselves take some notice of the minds and meaning of the heathens in these things. We will note but two places.

S. 2.

The first is *Matth. 14. 1, 2.* At that time Herod the Tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works doe shew forth themselves in him, or (as it is the Margent) mighty works are wrought by him. We might here againe take occasion to repeat the *Gentiles Theologie*, viz. *Pythagoras and Platoes*, and others doctrine of their *(μετεμψυχοῦσι & μεταρρυθνίσκωσι)* The change of the state of souls, passing into bodies, the change of bodies into better forms, and as the *New-creation* of both, and might produce much out of \* *Plato*, † *Austin* \*\* *Lactantius*, and \* \* *Josephus* to that purpose. But brevity pulls me by the ear, and therefore I shall onely note that, which indeed is the main, expressed in this Scripture with that great emphasis, That *John the Baptist being risen from the dead, THEREFORE mighty works are wrought by him!* where plainly to me, this Scripture with an intensive eye, takes notice, that *Gentilisme*, or the doctrine of *Heathens* (whence *Herod* had his opinion) did hold that the soules of good men deceased, after their returne to their bodies, did put them into a far better condition on earth then they were in before. For we read not that *John Baptist* did in his life time work any miracle, or mighty worke at all. But wee have a text to the contrary, *Joh. 10. 41.* But now that he is risen from the dead, as *Herod* conceived, hee judged that he was very able to worke miracles on earth. This collection of mine, by good providence, I found seconded by Great *Chemnitius*, that most pious and learned man, and by our received *New Annotations*. *Chemnitius* his words are "Credidit insuper ipsum. &c. i.e. Furthermore *Herod* did beleieve that *John Baptist*, that before his death wrought no miracle, now as if made more divine, and by reason of the sanctity of his former life, he could do those works which did surpass humane power. Our *New Annotations* on the Bible say thus. "He is risen from the dead; Syr. from among the dead. Some note here *Herods* opinion of *Johns* sanctity, as concurring with the *Pharisees*, who thought that the Holy did easily returne to life againe. See *Josephus* Antiq. l. 18. cap. 2. The meaning is as if *Herod* had said, HE HATH MORE POWER NOW, THEN EVER HEE HAD; For *John* wrought no miracles. *John 10. 41.* Thus our *New Annotations*.

S. 3.

The second place of Scripture is in *1 Cor. 15. 29.* Else what shall they do, which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead. The Apostle here takes notice of the opinion of the *Heathens*, that they had a dim hope of the Resurrection, in that they washed the bodies of such as were deceased

to

\* *Plato* in l. 10. *Polis*; In *Timæo*; In *Phædro*; Cum concinnâ (ut ait *Chemnitius*) interpretatione cum *amanitium*. † *August.* de *Civit. D. l. 22.* c. 18. ex *varronis* libris. \*\* *Lactant.* l. 7. Ex *Chrysippi* *Stoici* libro de *providentia*. \* \* *Joseph* de *bello Judaico*, cap. 7.

to lay them trimly and decently accommodated to that end among the dead. For if *the dead rise not* (saith the Apostle) *why will they doe it, that wash over the dead, or pour water over, or upon the dead;* that is, wash the dead, as the Greek very wel bears. For βαπτίζουσι & βαπτίζουσι (both in the Text) are equally of the middle voice, as of the passive; both being in terms and syllables, the same in the Greek. And then if in the middle voice they may wel be rendred *actively*, as before we have rendred them. And so the Syriack renders them *actively* (which Beza highly approves.) And for justification of our rendring baptizing by washing, we have good warrant from Mar. 7. 4. where the Greek word Baptisme, is rendred, *washing*, viz. of cups, and pots, and brazen vessels, and tables, as the nature of the things there mentioned, necessarily require it to be so rendred. Yet if any will contend for a *passive* signification, then saith learned Beza, there will be a verball noun included in the verb it selfe, (as is common among the Hebrews) and so this Text must thus be translated, *What shall they do, that is, What shall be done to them who are washed with a washing over the dead;* that is, with a mortuall (as Plautus speaks) or funerall washing, or a sepulchral washing, or a washing belonging to them that are dead. It seems by that phrase of heathen Roman Plautus, and other passages of others of them, as, *Tarquinius corpus bona femina lavit, & unxit;* that is, *A good woman washed and anointed the body of Tarquin,* that the Heathen were wont to wash the bodies of their dead; which they had learned of the Patriarchs and Jews, mentioned in their Talmuds, and practised in Aq. 9. 37. Now saith the Apostle to the Corinthians, who formerly were heathens; why do the heathen wash their dead, if they expect no more of the welfare of such bodies in another world, then of the bodies of beasts. Others bring (I confesse) other Interpretations. But I leave them to learned Beza, and our New Annotations, who have elaborately confuted them. Onely I adde this word, That baptizing with blood in suffering persecution (an unknown phrase in Pauls Epistles) cannot be here meant (as some would) because it will not have the force of an argument on them that doubted of the Resurrection. For, to such, out of doubt, suffering for Christianity (newer then the doctrine of the Resurrection) was as doubtful, if not more doubtfull, then the Resurrection it self. Such would bee ready enough to say, "That it is their stubbornness and pride; or at least their valour and honour &c. (as in Duels) not to be mastered by their adversaries, that makes men dye for that Religion; else if they preferred life, they would keep it whiles they had it, and comply, or conceale their Religion. In deed for Paul to satisfie himselfe, and his fellow-beleevors that they were in jeopardy every day for the Gospels sake, upon the ground of hoping for a Resurrection, is something. But to them flatly denyed the Resurrection, with whom hee disputes, hee must urge Extra scripturian, or Scripturelesse arguments, viz. customes of men, &c. in several Nations (as touched afore) to convince them. For surely they that doubt of the Resurrection, doubt of the Scriptures, that so often as well in the Old Testa-

ment

ment, as in the New mention the same. But of this in the fourth Chapter of this Booke. Out of the Heathen *Sybils*, for the glorious state on earth, yet to come, wee had many of *Laſſantius* his quotations in our first Booke. And we had not need make repetitions, when haste to prevent our friends fear of our tediousness, will not permit me to insert all I would assert.

## CHAP. III.

Next wee come to the MAHUMETANS, viz. the SARACENS, TURKS, and ARABIANS, touching their opinions of the future glorious state on earth yet to come.

## §. I.

IN the generall, they have this ancient Tradition received among themselves: That they, last of all, shall be subdued by the childrnn of ISAAC. So Purchas in his Pilgrimage (that large and laborious History) informs us; and pious and learned Mr. Huet on *Daniel* takes it up as credible.

## §. 2.

\* Pref. to the Alcoran.

\* Chap. 2. of the Epitome of the Alcoran.

\* In Chap. 3. twice, 4. thrice. In 5. 10. 13. 14. 15. 16. 18. 19. 20. 21. 22. 35. 42. 48. twice. 52. 56. 64. 69. 76. 78. 81. 83. 88. 99.

\*\* Chap. 4.

\* \* Chap. 3. 48. & 89.

† Chap. 19. 74.

\* Chap. 35.

\*\* Chap. 42.

\* \* Chap. 32. Chap. 21.

## §. 3.

† Chap. 43.

† Epit. Alcor.

lat. cap.

[Creatoris rerum ordo num in margin, 8.]

† Ibid num. in Marg. 33.

\* Ibid. num. in Marg. 60.

## §. 4.

In particular; in their *Alcoran*, according to the *English* Edition they say \* That *Jesus Christ* a great Prophet, borne of the Virgin MARY, a Virgin both before, and after her delivery, conceived by the divine inspiration, without a Father, shall come againe on earth at the end of the world, to confirme the Law, &c. That \* beleevvers after the Resurrection shall enjoy the immense pleasures of PARADISE, wherein flow many Rivers; and shall there finde all sorts of fair and savoury fruits, &c. Which particular is there sometimes much illustrated, and often repeated; in all (that mine eye in a cursory reading, took notice of) to the number of thirty times \*. That this happinesse then on earth, is better then that now \*\*. That that happinesse on earth shall have communion with the happinesse in heaven \* \*. That there shall be no evill†. There the possessors shall praise God \*. Shall enjoy the great grace of God \*\*. That when JAGOG and MAGOG shall come running from the eminent places of the earth, then shall the day of judgement appear \* \*. That all men shall one day be assembled before him, to be judged; a THOUSAND YEERS being BUT AS ONE DAY before him†. That the comming of JESUS the Sonne of MARY, shall bee a signe of the certainty of the day of judgement.

In their *Alcoran* according to the *Latine* Edition (for I finde more in that then in the *English* Edition, not onely upon report, but by the Epitome of the *Alcoran* in *Latine* translated out of the *Arab.* into *Latine* by Robert Ketenensis an English-man) I say in the *Latine* Edition of the *Alcoran* I finde a discourse of the duration of the world to seven thousand yeers, six of which much past. Of the signes of the day of judgement. \* Of the returning of all mankind, and creatures to God. That God will raise the dead, and make them to returne to him †. That good men shall be in Paradise as Co-heirs with God \*.

In the Theology of *Mahomet*, translated into *Latine* by *Hermannus Nellingunensis*, in *Quarto*, and conjoynd in my Copy, with the said Epitome of the *Alcoran*, There is a large description of the



*Paradise* (which good men shall enjoy on earth after the Resurrection) setting forth both the *quality* and *continuance* of it. Touching the *quality*, *Paradise* is there described by *gold and precious stones*, not altogether different from some phrases in the Prophets, *Isa. chap. 54.* and *Revel. chap. 21.* And by *Trees and Rivers*, not utterly dissonant from *Revel. 22.* The account of the *continuance* doth something differ. The day thereof (saith that Treatise) is a thousand yeers; The yeer thereof, four hundred thousand yeers. Possibly the thousand yeers intend the *limited felicity on earth*; the four hundred thousand yeers, the *eternal in ultimate glory*. And then the said Tract of Theologie goes on, saying, They that possesse this estate, shall be all perfect in *STATURE*; to wit, in the *STATURE OF ADAM*; and in *FORM* viz. in the *FORM OF JESUS CHRIST*, never suffering any *increment*, or *decrement*. They shall have all *sweet contentment*, and all at their *pleasure*, without *difficulty*, or *delay*.

It is there added concerning the day of judgement, That the day of judgement shall continue a long time. Three Trumpets shall bee sounded. At the last, all shall be gathered together to *Jerusalem*.

Thus you see what glimmering light the *Turks* had; of the future state we speake of. If they erre in the manner of their discourse, it is no wonder, being such *Barbarians*, as I may say, in many respects. We have in substance confessed by them, what wee contend for. A wise man hath been sometimes cloathed in a fools Coat. We told you before we should not justifie all the words, the *Heathens*, *Turks*, and *Jews* should speak of this point. Yet let not this (as Mr. *Mede* saith, touching the rubbish mixt in the Fathers, and others touching this opinion) make us cast away the substance of gold. The *Turks* you see in part (and I might have shewed you more) sometimes speak in substance according to *Scripture*. And sometimes they speake in effect touching our point against themselves, wherein they are to be regarded. As in that touching *Jagog* and *Magog* (who are they themselves) and touching *Jesus Christ*, his coming againe to confirme the *Law*, and to be the *pattern* of our perfection at the Resurrection, and not their *Mahomet*. And that the children of *Isaac* shall at last overcome them. Great is the power of truth, and it shall prevaile; as *Cardanus* said, and in a demonstration thereof, as he professeth, he wrote the disgracefull story of his owne birth and life.

S. 5.

S. 6.

## CHAP. IV.

Containing the Doctrine of the Jewish Rabbins, concerning the state of the godly after the Resurrection, and the Scriptures they alleadge for their Doctrine.

First we will present to you some passages out of a collection of them, compiled learnedly by *R. Menasse, Ben Israel*. \* As for the Rabbi himselfe, in the first Book, hee doth very orthodoxly assert

G g g

S. 1.

\* In his Treatise, De Resurrectione mortuorum, libris tres.

\* Ibid. lib. 1.  
cap. p. 13. 101.

## S. 2.

\* Ibid. lib. 2.  
cap. 5. p. 163.

\*\* Ibid. 2. c. 6.  
p. 164, 165. &c

Ibid. 1. 2. c. 10.  
p. 186, 187. &c

assert abundantly out of many Scriptures of the Old Testament, and the content of some Rabbins therein the *Resurrection*. I will touch one, because according to his allegation, the inference thence naturally flowing looks more particularly with favour on our Thesis. "Moreover (saith he \*) Jacob (in Egypt) would be buried with his Father (in Canaan) and Joseph commanded his brethren, that when they should depart out of Egypt, they should carry his bones with them. All which are of that nature, that by them it easily appears, that they believed the soule to be immortal, or else that care had been ridiculous. Yea it had been ridiculous, if they had not hoped for an happy estate among the godly in their bodies upon the earth at the Resurrection. Else they needed not take any regard of places on earth, neer the faithfull, or &c. of this inference as allowed by the Rabbins see after in this Chapter.

In his second Book he brings us many resolutions of questions, out of the learned Rabbins. 1. That men that were monsters here, shall rise againe without all monstrousnesse, because else their monstrosity would terrifie the minds of men, &c. \* which reason argues a conversing of men on earth after the Resurrection. 2. That the dead shall rise cloathed. \*\* Thus, saith he, R. Meyr in Tract Sannedrim, asserted when Cleopatra put it as a Question to him, ידענא &c. He gives his answer in summe thus, If the Wheat-corne sowne in the earth, doth not need for its putrefaction so many wrappers, as it springs up with, yet it ariseth out of the earth with a blade, and ear; How much more convenient is it that pious and good men for decorum sake shall rise cloathed with garments? And in the Jerusalem Talmud it is said, under the name of R. Natan כבוד הויורא &c. with the same vestiment with which a man is buried shall he rise againe, according to that (Job 38. 14.) He is changed as a lump of clay, and stands as a garment.) To the same effect R. Johanan (in Beresit Raba) & R. Irmibab. These things I doe not take time to dispute, whether true or false; but this I inferre, that those Rabbins that beleaved this, must needs thus thinke, upon this ground, that there should be an happy estate of good men on EARTH at their resurrection. Howbeit for mine own part, if you will needs presently know my inclination on what to thinke herein, remember that Adam and Eve being both naked in innocencie (and our estate at the Resurrection shall not bee more imperfect) they were not thereby obnoxious either to sinne or shame. 3. How the world shall be able to containe all that shall be raised, and particularly the land of PALESTINE, all the JEWS? To which the Rabbins answer, "That there are now many Tracts of the world, which are not habitable, but either are at present unknown, or if known, yet through too much heat, or too much cold, are not inhabited. Which things shall not be so at the Resurrection. For then all parts of the whole Earth shall be known, and all shall be made habitable. And for the capacity of PALESTINE, or the Holy-land promised to the ISRAELITES, as the place of their entertainment, this Isaias excellently explains, Chap. 54. 2, 3. Sing O barren, &c. Enlarge the place of thy Tent, and let them stretch forth the Curtaines of thine habitations;

Spere

"Spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt  
 "break forth on the right hand, and on thy left, and thy seed shall inherit  
 "the Gentiles, and shall make the desolate Cities to be inhabited. By the  
 "place of the Tent (saith the Rabbins) is meant Jerusalem, and by the  
 "Curtains of her Tabernacle, are meant the Cities of the Holy-land.  
 "Moreover, saith the prophet, those Curtains shall extend themselves  
 "too far. In which matter this Prophet agrees with the words of  
 "Zachary (Chap. 9. v. 1.) That Jerusalem (as the Rabin renders it)  
 "shall be extended unto the gates of Damascus, and Hamat with Tyre and  
 "Sidon shall enter into the borders of the Holy-land, even as the Chaldee  
 "Paraphrase doth expound: which also may be confirmed out of Je-  
 "remiah (Chapter 31. v. 38.) Behold the dayes come, saith the Lord, that  
 "the City shall be built to the Lord, from the Tower of Hananeel, unto the  
 "gate of the corner. And the line shall go forth over against it, upon the  
 bill Gareb, &c. Thus the Rabbins to this question; by which it is ap-  
 parent they expect a glorious state on earth at the resurrection.  
 Fourthly, he gives this as the last reason of the resurrection (the  
 rest being not so pat to our purpose, I mention not) Because (saith  
 he) if they onely that shall be alive at the time the rest should rise, shall enjoy  
 the salvation, and deliverance of the Lord, and the FELICITY OF  
 THE DAYES OF THE MESSIA, then many should be most unjustly  
 dealt with, viz. they that have suffered much, and that unto death for god-  
 liness sake, &c. This reason is as alleadged by R. Menasse, so asserted  
 by R. Arisba (in his Commentaries called Agador) and assented  
 unto by R. Isaac Abravanel. This reason is good, but because not per-  
 tinently driven home to my purpose, as touching making Saints to  
 triumph where they have been trampled; I quoted it I confesse, rather for  
 the sake of a By-expression as more direct to my Thesis; viz. That  
 the Saints at the Resurrection shall enjoy the felicity of the dayes of the  
 Messia, which dayes unlesse they be fulfilled on earth afore the ulti-  
 mate universall judgement, I know not how they should in the ulti-  
 mate glory, when Christ shall lay down all Kingdome and power, and God  
 must be all in all, 1 Cor. 15. 24. 28.

Ibid. l. 2. c. 10. p.  
 186, 187, &c.

The third Book presents us with the full minde of the stream of  
 learned Rabbins, viz. with the whole state of the world to come,  
 immediately following the Resurrection.

S. 3.

¶ 1 In the first Chapter are presented to us three severall opini-  
 ons of the Rabbins touching the meaning of the phrase (oft in  
 Scripture) the world to come. Some understanding the world of  
 separated souls; others that world that shall follow a certaine terme  
 of time, after the time of the Resurrection. Others, that world that be-  
 gins at the very hour of the Resurrection. Which third opinion, saith  
 learned R. Manasse, is to me most probable. Of this opinion was R.  
 Moses Gerundensis in a contest against R. Moses Egyptius, who held the  
 first of the three opinions aforelaid. And Gerundensis opinion in sum  
 was this, "That the world to come is that which immediately follows the  
 resurrection of the dead, into which all that live piously, probously and ho-  
 nestly, being raised, shall be brought in soule and body conjoynd, to enjoy  
 "indefinitie, and without end the reward of their labours. With



this compare the prayer which the men of the Great Synagogue composed, whose words are these, *אין ערוך לך* &c. That is, "There is no proportion with thee, O Lord our God, in this world; There is none besides thee, O our King, in the world to come; none besides thee, O our Redeemer in the daies of the Messiah, and who is like to thee in the resurrection of the dead. Which words thus rendred, close to the Hebrew (without taking liberty of neoterick phrase) may conveniently bee thus explained, That in opposition to this life in its mighty length throughout all ages (first named) they put the World to come of the Eternal state, let in the second place. And lastly, they name the daies of the Messiah at the resurrection of the dead, as intercident between both. For plainly they here speak in the two last of a World to come (*לחיי העל*) as they speak, and that with an emphasis) And therefore the dayes of the resurrection of the dead, and of the Messiah (at this coming) are according to their sense all one: With this well concurs that in the Sanhedrim, "That no man of those that deny the resurrection shall partake of the world to come; giving this reason *חייאכ פרי בתחיה* &c. i.e. Who ever denieth the resurrections of the dead, by this very thing there cannot redound to him a share in the resurrection from the dead. Consonantly R. Abraham Bibag in his book called *Derech* \* proves by severall places of Scripture, that "The houre of the resurrection of the dead, and the continued and perpetuall life which shall follow, is called the world to come. For although oftentimes the same name is given to the world of separated soules, yet properly, and more rightly is understood the world of the resurrection of the dead. I insist not upon the application of these to our purpose, being I have hinted sufficient afore in this [Section] and we shall anon hear the Rabbins come nearer to us, and carry the matter up to the very achme, and top of their prospect of light.

¶ 2 In the next, the second Chapter of the said third Book, the Rabbins speak out plainly and freely what before we struggled for by deduction, whiles their speeches were darker. It shall not bee grievous to us (as much haste as we are in) to translate much of this Chapter, and those that follow of the said third book out of the Latine and Hebrew, whiles the things much conduce to the truth in hand, because the Book it selfe, is not to be had. The head or summe of this second Chapter is, *That the RESURRECTION OF THE DEAD, shall be conjoynd unto the DAYES of the MESSIAH.* This, R. Menasse Ben Israel 1 Learnedly proves out of the books of Moses, and the Prophets; And secondly, brings the stream of learned ancient Rabbins consenting thereunto. It is apparent, saith he, out of Moses by that song of his, Deut. 32. v. 35, 36. to v. 40. *To me belongeth vengeance, &c. their foot shall slide in due time. For the Lord shall JUDGE his people, and repent himself for his servants, when he seeth that their power is gone, &c. See now that I, even I am he, and there is no God with me, I kill, and I make alive.* See here (saith Menasse) the day of the comming of the Messiah, and the day of the resurrection are conjoynd. As for the Prophets, it is manifest (saith he) out of the second Chapter of Isaiah; *It shall come to passe in the last of dayes,*

\*Emuna l. 3.  
part. 4.

dayes, that the mountaine of the Lords house shall be established in the top of  
 the Mountains, &c. and all Nations shall flow unto it. And many people  
 shall say, Come let us go up to the Mountaine of the Lord, to the house of the  
 God of Jacob, and he will teach us his wayes, and we will walk in his paths;  
 for out of Zion shall go forth the Law, and the word of the Lord from Jeru-  
 salem, and he shall judge among the Nations, &c. and they shall beat their  
 swords into plow-shares. "The Prophet here teacheth (saith R. Me-  
 nasse) not onely temporal good things, but also spiritual, which  
 shall come to passe, when the Messiah shall come. For then all  
 Nations with unanimous consent (even as Zephany also foretels)  
 adhering to the God of Isaac and Jacob, and embracing his Do-  
 ctarine, shall serve him with one kinde of worship. Then all shall  
 enjoy a quiet, tranquillous, and most happy life, because the earth  
 then shall not be infected with any noyse of Arms. And all those  
 wars which before were stoutly waged by reason of the difference  
 of Religion, shall then cease. The cause ceasing, the effect ceaseth.  
 After the Prophet had spoken of the time of the Messiah, pre-  
 sently he proceeds to those things that are to follow, viz. to the day  
 of judgement, and the resurrection of the dead. For, saith he, the day  
 of the Lord shall be on every one that is proud and lofty, &c. upon all the  
 Cedars of Lebanon, and upon all the oaks of Bashan, and upon all the  
 ships of Tarshish, &c. No doubt (saith he) but by ה' ה' THE  
 DAY OF THE LORD, the Prophet signifies the day of judge-  
 ment (as we shall afterward demonstrate) which otherwile is cal-  
 led the day of resurrection of the dead; for then the dead are jud-  
 ged, called also the day of the Lord, because a day of admiration.  
 Nothing then that is ordinary shall be done, but all above ra-  
 ture, &c. He alleadgeth likewise for the said head of this Chapter  
 that in Isa. 23. 14. They shall lift up their voice, they shall sing for the  
 Majesty of the Lord, &c. And Isa. 49. 14. &c. But Zion saith, the  
 Lord hath forsaken me &c. Can a woman forget her sucking child? Psal.  
 72. 16. And they of the City (so Menasse renders it) shall flourish as the herb  
 out of the earth. "Thus far we have shewn by Scripture (saith he) that  
 the resurrection of the dead, shall be conjunctive to the coming  
 of the Messiah; next it remains to be proved, that the Ancients were  
 of the same opinion. It is to be noted what reason they give, why  
 the Patriarchs so much desired to be buried in the Holy-land, which  
 was no other then this, That they that are there buried (shall)  
 FIRST RISE \*. From whence is inferred, That the resurrection  
 of the dead, to the coming of the Messiah is annexed in time.  
 The same is found also elsewhere \*\*. ה' ה' ה' ה' &c. i.e.  
 This world doth not differ from the dayes of the Messiah, but in the sub-  
 jecting of Kings. In Zoar † is manifestly and cleerly expressed  
 ה' ה' ה' ה' &c. i.e. The blessed God shall first build the Temple  
 and order, and dispose the Palace, and build the City, and then the  
 dead shall be raised out of the dust. The Cabalists do sound their opi-  
 nion on the words of the Psalmist, Psal. 147. 2, 3. The Lord build-  
 eth up Jerusalem, he gathereth together the outcasts of Israel, he healeth  
 the broken in heart, and bindeth up their wounds.

\* So in Bereshit.  
 Raba-Paraf. 74  
 & 66. & Semot.  
 R. pur. 32.

\*\* In the Jeru-  
 salmy de Ki-  
 laym. And so  
 Semuel in Ge-  
 marah de be-  
 rahor.  
 † Paraf. voyera  
 Elar.

3 In the next, viz. the third Chapter of that third Book, the *Rabbin* solves this Question, *whether within the aforesaid times shal be the end of the world, or after the resurrection of the dead?* This Question (saith he) may easily be resolved, by that we have said in the former Chapter. For when the sacred Scripture treats concerning the dayes of the *Messiah* it alwayes calls that time, **אחרית הימים** i. e. the end of dayes. So Gen. 49. 1. Gather your selves together, saith Jacob to his sons, and I will tell you that which shall befall you. **אחרית הימים** in the end of dayes. Upon which *R. Moses Gerundenfis* commentating saith, where ever there is speech concerning the end of dayes, it is to be understood of the dayes of the *Messiah*. Jacob would have told his sons what should befall them in the dayes of the *Messiah*, but God inhibited him. The like phrale is in *Balaams* speech, in Numb. 24. 14. &c. Come I will advertise thee, what this people shal do to thy people in the end of dayes. I shal see him (saith he, speaking of the *Messiah*) but not Now, I shal behold him, but not nigh; There shal come a Star out of Jacob, and a Scepter shal arise out of Israel, he shal strike through the corners of Moab, and destroy all the children of Seth. Note that the time is by him called the end of dayes. Therefore he saith, I see it, but not nigh. Again, when he saith, he will destroy or demolish the children of Seth, he means the inhabitants of the whole world. From whence it doth appear that that is to be understood of the *Messiah*. He, the said *Rabbi* alleadgeth many other places for that phrale, the end of dayes, to be taken for the dayes of the *Messiah* yet to come, as Isa. 2. 2. Jer. 30. 24. Chap. 31. 1. Ezek. 38. 16. Hof. 3. 5. Mich. 4. 1. Dan. 10. 14. And because (saith *R. Menasse*) our deliverance is deferred to so long a time hence, and distant from us, therefore *David* makes that vehement complaint, Psal. 89. v. 49. O Lord where are thy former loving kindnesses, which thou swarest unto *David* in thy truth, &c. But I am not ignorant (saith *Menasse*) that they that dissent from us, do make a double coming of the *Messiah*, and so do expound those places far othervise. But I have no list (saith he) at this time, to dispute with any, concerning that thing, but simply and candidly to hold forth the opinion which the Hebrews profess. From what hath been said, two things (saith he) doe necessarily follow; One, that the redemption of Israel shal be extended unto the end of the world. The other that that same end shal come, before the resurrection of the dead. And because that end shal take its beginning in the dayes of *Messiah*, therefore there is a necessity that a **NEW WORLD SHALL BEGIN FROM THE RESURRECTION OF THE DEAD**, therefore it is called **עולם הבא** The world to come. Dan. 12. v. ult. Go thy way unto the end, and rest, and awake in thy lot, in the end of dayes. The same is to be collected out of the saying of the Ancients \* **הבא** &c. It is pronounced in the School of *Elia* (not the *Thesbit*, but of some *Rabbin*) that the world shal continue six thousand yeers. In two thousand is the void or empty time (that is the time untill *Abraham*, being void of *Moses* Law.) In two thousand is the time of the

Law.

\* In Gemara  
Abodæ, Zaræ  
cap. 1. cap. 6.

\* In Sebet.  
Jendah.



"Law. In two thousand are the dayes of the *Messiah*. So that as it is  
 "read elsewhere \* *It is not said that the Messiah shall come in the end*  
 "of four thousand yeers, or in the beginning of five thousand yeers, but  
 "onely that the dayes of the *Messiah* shall be two thousand yeers, that is,  
 "that within that space the *Messiah* shall come, about the beginning, middle  
 "or end. Which last words (say I) are very considerable by us  
 Christians. For within that space Christ is come, and will come  
 again.

¶ 4 In the fourth Chapter are declared the opinions of the ancient  
 Rabbins, concerning the terme and end of the world. In the *Talmud* wee  
 read *שנה אלפי שנה* &c. The world shall endure six thousand  
 "yeers, in one it shall be destroyed; upon which many comment thus,  
 "The **ELEMENTARY** and **TERRESTRIAL** world shall endure  
 "six thousand yeers, and in the seventh thousand all shall return to their  
 ancient chaos, of which they were made. And after that a New world  
 shall exist. And that likewise after it hath stood six thousand yeers shall  
 also relapse to its former Chaos. And then the revolution of the world shall  
 endure for nine and forty thousand yeers. And after that, the heavens and  
 the earth shall be annihilated \*. All this they thinke to be shadowed  
 "forth, partly by the six dayes of the Creation; because, according to  
 "the Psalmist (*Psal 90.4.*) *A thousand yeers in the sight of the Lord are*  
 "but as yesterday. Partly by the Law and the Commandement, That six yeers  
 "the land should be tilled, in the seventh it should rest; and in the fiftieth  
 "the Jubile should be celebrated. As for my opinion (saith R. Menasse)  
 I thinke, That after six thousand yeers, the world shall be destroyed upon  
 "one certaine day, or in one houre; that the orbs of heaven shall  
 "make a stand, as unmoveable; that there shall be no more generation, or  
 "corruption; and all things by the resurrection shall be renovated, and re-  
 "turn to a better condition. And this (saith he) out of doubt, is the  
 opinion of the most learned *Aben Ezra*, who commenting on  
 "that place of *Isaiah* (Chapter 65.17.) *Behold I create new heavens,*  
 "and a new earth, &c. saith thus, *כי וחנכון* &c. i.e. Rather we are to  
 "say, that the Heavens are expanded, and that God will make new  
 "the aire to be singular good, &c. and then also shall there bee  
 "added to the earth a fresh vigor, whereby it shall bee made New.  
 "According to which verdict of *Aben-Ezra*, (saith *Menasse*)  
 "There is a total, and universal reforming, or new-framing of the  
 "world. And although the Text hath it, *New Heavens*, yet there  
 "is no necessity, nor doth the sense require it, that we should under-  
 "stand New Heavens, to be meant of other Heavens, diverse  
 "from these now in being, but onely that there shall be a certain In-  
 "staurati<sup>o</sup>n, and Reformation of them into better. And whereas  
 "afore, the Ancients said, that after six thousand yeers, the world shall  
 "be destroyed in one; the meaning is not, that after six thousand yeers  
 "there shall be nothing; for if that space after the six thousand yeers  
 "should be nothing, how can it be measured by ONE? Again, the  
 "word *Destroy* doth not signifie a total annihilation, but onely a ruine,  
 "or lapsing of things. Therefore from those words cannot be con-  
 "cluded that the world shall be reduced to nothing; but as R. *Hafday*  
 "think-

\* It seems by  
 this, that what  
 the doctrine of  
 Mahomet said  
 of 1000 yeers  
 and 49000,  
 was learned of  
 these Rabbins.

"thinketh *העולם מכל מה* &c. i. e. *Nothing else can be gathered from*  
 "the aforesaid speeches, but that there is a CERTAIN NECES-  
 "SARY ETERNITY OF THE WORLD IN SPECIE, or  
 "KIND, that is, that the world be not plainly consumed,  
 "and turned out into nothing, but still bee turned into a  
 "better world. Accordingly, *R. Huna* saith concerning *R. Jo-*  
 "seph Galilean, even those heavens of which it is written, *I create*  
 "new Heavens, are already created in six dayes in Genesis. And  
 "futeably in that 65. of *Isa. 17.* speaking of creating a new earth, he  
 "doth not say meerly *חדשה* new, but with an additional of an em-  
 "phatical article *חדשה החדשה* this same earth New. So that as *Psal. 102.*  
 "25, 26. *The heavens and the earth waxing old as a garment, are*  
 "CHANGED, as a new drest garment. And to the same purpose  
 "the Ancients speak \*: *Noah* (say they) saw the New world, yet at  
 "that time the world was not altogether destroyed, but renewed;  
 "according to *Psal. 102. 26.* The summe is, That the world shall  
 "not be destroyed for a thousand yeers, but in one day, or punctum of  
 "an houre, the earth shall suffer a mighty change, and upon that  
 "change immediately shall follow the resurrection of the dead,  
 "and a new world. Even as it is in *Zoar* \* *ומזמן* From the hour of the re-  
 "surrection of the dead, the world shall remain stable. And *Laſtantiuſ*  
 "*Firmitianuſ* intimates that he had received it from a Cabalist,  
 "that the terme of six thousand yeers being consummated, the  
 "state of all humane affairs, shall be formed into a better condition.

\* Par. 30.

\* Parafah Tol-  
dath Iſaac.

¶ 5 In the fifth chapter is held forth by the Rabbins what kind  
 of ruine there shall be of the world before the great reſtauration of it yet to  
 come. And concerning the Jewes war with GOG and MAGOG.  
 All the Rabbins (saith *Menasse Ben Israel*) agree in this, That the  
 "ISRAELITES after their return into their own Country at the time of  
 "their redemption, are not to enjoy a full and perfect tranquillity, and peace,  
 "until the last war with Gog and Magog shall be finished. For it shall  
 "come to passe (saith he) that after the Israelites shall returne into  
 "Palestine, that Nation of Gog and Magog shall come to invade,  
 "and possesse that Country, and that with an huge multitude of  
 "men, and infinite forces of souldiers, with the same hope and mind,  
 "to recover the Kingdome, and Empire to themselves, as the *Goths*  
 "and *Vandals* accompanied with a multitude of vile persons sub-  
 "jected unto themselves most puissant Kingdomes, and triumphed  
 "over them. And although perhaps they may be perswaded, that  
 "Monarchy of the Jewes to bee erected not without the singular  
 "divine providence of God, yet haply they may thinke that it shall  
 "continue but for a time; and so may conclude that it will bee as  
 "possible for them to subvert, and subdue it, as it was for *Nebuchad-*  
 "*nezzar* and *Titus Vespasian* formerly to overthrow and enslave it.  
 "With this hope, and confidence, those Nations (of Gog and Ma-  
 "gog) shall with an armed power, invade the Holy Land, and having  
 "again expulſed thence the Israelites, they shall endeavour to sub-  
 "jugate them under their power. All which may be confirmed  
 "by divers places of Scripture. 1 By *Ezekiel*, Chap. 37. where  
 the

" the Prophet treating of the gathering together, and restitution  
 " of the *Ten Tribes*, and of the other *Two*, signified by the *Two sticks*,  
 " in which the names of *Judah* and *Ephraim* were written, and de-  
 " claring that all those Tribes shall be conjoynd, and shall have  
 " *David* to be their King for ever, &c. he by and by subjoyns in the  
 " 38. Chapter, that this people shall be broken, and exceedingly  
 " troubled by *Gog* and *Magog*. Therefore he begins the 38. Chapter  
 " thus; *Son of man, Set thy face against Gog, the land of Magog, &c.*  
 " And prosecutes the reason, *Verf. 14. Therefore Sonne of man pro-*  
 " *phesie, and say unto Gog, Thus saith the Lord God, In that day when*  
 " *my people dwelleth safely, shalt thou not know it? And thou shalt*  
 " *come from thy place out of the North parts, thou, and many people with*  
 " *thee, all of them riding upon horses, a great company, and a mighty Army.*  
 " *And thou shalt come up against my people of Israel, as a cloud to cover the*  
 " *land, it shall be in the latter dayes, and I will bring thee against my Land,*  
 " *that the heathen may know me, when I shall be sanctified in thee, O Gog,*  
 " *before their eyes.* Therefore (saith *Menasse*) this war being ended.  
 " **THERE SHALL BEE A GREAT CHANGE OF ALL**  
 " **THINGS.** For then (saith he) in my opinion, shall bee **THE**  
 " **END OF THE WORLD,** \* as it is related in the 20. *Verf. &c.*  
 " *The fishes of the sea, and fowls of heaven, and the beasts of the field,*  
 " *and all creeping things, &c. shall shake at my presence, and the moun-*  
 " *taines shall be thrown down, and the steep places shall fall, and every wall*  
 " *shall fall to the ground, &c. verf. 21, 22, 23, 24. to the end of the*  
 " Chapter. Secondly, It may be confirmed out of *Joel*, Chapter 3.  
 " 1, 2. Thirdly, out of *Dan*. Chapter 12. 1. &c. ¶ Who this *Gog*,  
 " and *Magog* are, it is not stated by the *Jewish Rabbins*. *Mr. Mede* saith  
 " (*Diatr. pars. 4. p. 546.*) The *Turk* is *Gog* and *Magog*; and *Dr. Twisse*  
 " highly approves it. But the *Jewish Rabbins* deliver their minde  
 " uncertainly. I know (saith *R. Menasse*) that others by the war of  
 " *Gog* and *Magog*, doe understand the Antichristian age that shall  
 " be at the end of the world. Hence *Augustine* saith (*l. 20. De Civit.*  
 " *Dei c. 1.*) *Gog* is the Devil, and *Magog* the Army of Antichrist. *Am-*  
 " *brose* thinks *Gog* to be the *Goths*, who invaded, and everted many of  
 " the Roman Provinces (*l. 2. De demonstr. Evangel. cap. 3.*) *Eusebius*  
 " (saith he) did thinke (*l. 5. c. 13. or 23.*) *Gog* to be the Roman Em-  
 " perour, and *Magog* his Kingdome and Empire. *Pliny* asserteth  
 " (*l. 5. c. 23.*) That there is a City of *Cara Syria*; which he calls  
 " *Bombices* or *Bombice*, and *Hierapolis*, that is called by the *Syrians*,  
 " *Magog*. The Hebrews (saith he) know indeed that *Magog* is of  
 " the posterity of *Japhet*, but which is that Nation at this day, they  
 " do not know.

\* Indeed then  
 shall be an end  
 of this world.  
 viz. the begin-  
 ing of the dayes  
 of the *Messiah*,  
 but not the  
 ultimate end of  
 the world, as  
 that in the 21,  
 22, 23. & 24.  
 verses quoted  
 by *R. Menasse*,  
 plainly shews,  
 viz. sword, pesti-  
 lence, blood,  
 hailstones, &c.  
 of which there  
 is no use at the  
 ultimate end  
 of the world.  
 And in the  
 next Chapter,  
 viz. the 39. of  
*Ezekiel* the  
 Prophet de-  
 scribing the  
 destruction of  
*Gog*, saith v. 2.  
 that he should  
 not be totally  
 destroyed, but  
 onely part, viz.

onely the sixth part, as some will. The other five parts shall be reserved (as *Vatablus* expounds) to be destroyed at the end of the thousand yeers of the Kingdome of the *Messiah*, *Rev. 20. 7.* Besides *Ezekiel* in the next Chapter, viz. the 40 &c. to the end of the Book, describes a glorious state of the *Jews* on earth, after the destruction of *Gog* and *Magog*. And therefore the Prophets former description of their destruction cannot bee at the ultimate end of the world: As the restoring of the Temple of the *Jews*, described in that 40. Chapter of *Ezek* &c. to the end of Book, following the destruction of *Gog* is a Type of *New-Jerusalem*. As *Mr. Mede* asserts, and *Dr. Twisse* approves. *Mede Diatr. pars. 4. page 546.*



¶ 6. In the sixth Chapter, we have the RESTAURATION, or RESTITUTION of the world (in the dayes of the New world) punctually described (as they say) to the life, by a parallel with the six dayes works of the first Creation, viz.

\*\* Beresit. Ra.  
ba. Paraf. 3.

" In the first day was created light, which was (saith R. Menasse)  
" according to the opinion of the Ancients a *supernatural light* \*\*. So  
" in the *Restauration of the World*, there shall be an extraordinary  
" transcendent light, according to *Isaiah*, Chap. 60. v. 19. *The Sun shall*  
" *be so move thy light by day, neither for brightnesse shall the moon give light*  
" *unto thee*, but **THE LORD SHALL BE UNTO THEE AN**  
" **EVERLASTING LIGHT**, and *thy God thy glory*. On which words  
" *Isaac Abravanel* comments thus לא תצמרכי &c. Thou shalt have  
" no need of *solary light*, or *light of the Sunne by reason of the divine*  
" *light*.

\* Aboda Zarā.  
cap. 5.

" On the second day was created the *Expanse* (as the Hebrew רקיע  
" calls it) or *Firmament* (as we call it according to the Greek) which  
" (saith R. Menasse) according to the opinion of the learned signifies  
" the *Region of the ayre*. So this (as we said afore) in the *New world*  
" shall be purged, or refined from all noxious exhalations (by which is  
" signified, saith *Aben Ezra* the *New heaven*; ) And all evill spirits  
" and Devils, whose seat was in the *Ayre*, shall bee removed thence,  
" according to that in the *Tract of Aboda* \* אין נהינה &c. i.e. *Hell*  
" *shall not be in the new world*. But the blessed God at the day of judgement  
" shall draw forth the *Sunne* out of its sheath, and torment the wicked. So  
" *Malach* 4. v. it is said, *Behold the day cometh that shall burne like an oven*.  
" And *Zach*. 13. 2. *I will cause the unclean spirit to passe out of the*  
" *land*.

\* Semot. Raba.  
Paraf. 15.

In the *third dayes work*, the *dry land* appeared, and the plants were  
" created, which after were cursed for *Adams sinne*. Therefore in the  
" *New world*, the earth shall be amended, and a better efficacie and  
" vertue shall be instilled into it for germination, according to *Aben*  
" *Ezra*: thence in *Sipbra*, it is said by the Ancients on *Levit*. 26. 4  
" ונתנה הארץ &c. i.e. The earth shall give her increase, not in the  
" manner it doth now, but as it did in the time of *Adam*. Like-  
" wise we read in *Semot* \* עושה האילנות &c. i.e. It shall be that the  
" trees shall yeeld their fruit every month, according to *Ezek*.  
" 47. 12.

\* Semot. R. par. 12

In the *fourth day* was created the *Sunne, Moon and Stars*. These  
" also shall be renewed; For the light of the *Sunne* (the fountain  
" and originall of all celestial light) shall in a marvellous manner  
" be augmented, as in *Semot* we read \* הקב"ה &c. i.e. *The blessed God*  
" *will cause that the Sun shall shine forth nine and forty parts of more light*,  
" as it is said \*\*, *The light of the Moon shall be as the light of the*  
" *Sun*, and the light of the *Sun* shall be sevenfold more, as the light of seven  
" *dayes*.

\*\* Isa. 30. 26.

In the *fifth day* were created the *Fishes and Fowls*, and the great  
" *Leviathan*. " By which is understood (saith *Menasse*) according to  
" the opinion of the Ancients, if taken literally, That God will  
" prepare in the *world to come* all curiosities for the just.

In

In the *sixth day* were created all *Animals* void of reason; and last of all *Adam*, of the dust of the ground, yet most perfect in all respects and that without conjunction of male and female. The *Rabbins* further say, that *his body was full of light*, or lightsome; and was of a goodly stature. Therefore out of doubt when *Adam* shall rise again, for he (saith the *Rabbi*) shall be raised first, he shall rise according to his first form and stature: Yea moreover his body shall then be far more lightsome, diaphanous, or transparent; According to that of the Ancients\*, לוי ר' אבא &c. i.e. *R. Levi* saith; The soule whiles it is in its glorious estate, sustaines it selfe with a superiour light, and is clothed with it, when it shall returne to its body in the world to come, it shall returne with the same light, and then the body shall shine as the splendor of heaven, according to that of *Dan. 12.* They that understand, or the intelligent, shall shine as the brightnesse of heaven. And because (saith *R. Menasse*) in that New world SINNE SHALL HAVE NO PLACE, as we shall demonstrate in that which is to follow) therefore by good consequence, the body shall alwayes remaine in the same glory, and splendor, and so the whole world to bee restored into the same state wherein it was, before sinne entred.

Mean time note that this renovation of the *Lord* shall (in my judgement) differ from the state of the first Creation. 1 This world was made of nothing; but that to come, not of nothing, but of the things already created, being endowed with a new disposition, and better quality. 2 At first, this world was made in seven dayes. But the other shall be new-formed in one day. 3 This world began with night, the other shall begin with day, according to that in *Zechary Chapter 14. 7.* At evening it shall be light.

There are, that wil have all that we have hitherto said to come to passe in the time of the *Messiah*; and to that, they think, doth belong that saying of the Ancients לעתיד לבוא i.e. prepared to come. But if any rightly weigh what the Ancients have said, (as was afore hinted\*) especially that in *Midras a-Nehelam*, he shall finde that these things are to be understood of the New world which begins with the resurrection from the dead. The summe of which matter is this: That unto the comming of the *Messiah* (say the *Rabbins*) is knit on (as immediately subsequent) the resurrection from the dead. Now it is worth the weighing what space there may be of the former, to the beginning of the latter. In the *Sanhedrim Chap. 11:* divers opinions are propounded. *R. Eliezer* maketh the space to bee foure hundred yeers. *R. Elhazar Ben Hazaria* maketh it to bee seventy yeers. *R. Elhazar* forty yeers. These all differ, and yet were not altogether rash in their opinions. For *R. Eliezer* computed according to the time of the *Egyptian Captivity*, four hundred yeers. *R. Elhazar Ben Hazaria* according to the *Babylonian Captivity*, seventy yeers. And *R. Elhazar* forty yeers, according to the time of the *Jews peregrination in the wilderness*. And all three of them, each to confirm his own opinion, bring that of the 90. Psalm v. 15. Make us glad, according to the dayes wherein thou hast assisted us, and

\* In *Midras a-Nehelam* in *Paraf. Veyera Elau.*

\* Viz. In cha. 2. of the third Book of *R. menasse*, is the whole matter at large.

Observe this.

"the yeers wherein we have seen evil. (For the Rabbins affirmed afore, that after the *Jews* shall be brought back by the Messiah to their owne land, they shall be very much troubled by *Gog* and *Magog*, of which space of time, I conceive, is the present dispute among these Rabbins but now quoted) "In *Midras a-Nehelem* wee finde it written, חננו' שנה &c. i. e. THAT THE CONGREGATING or GATHERING TOGETHER OF THE CAPTIVE (*Jews*) shall ANTICIPATE or PRECEDE THE RESURRECTION OF THE DEAD THE SPACE OF FORTY YEERS. And (saith *R. Menasse*) if this last opinion bee received and delivered by the Ancients, it may be soundly admitted, because it implyes no contradiction, nor doth it contain any difficulty \*. Thus wee hear why *R. Menasse* would refer the glory afore spoken, rather to the *New world*, then to the *dayes of the Messiah*. Now hear him go on in this sixth Chapter, and that in a way of condiscention of referring it (if any will) to the *dayes of the Messiah*. "If, saith *R. Menasse*, it to seem good to any, he may refer the glorious things afore said in some sort unto the *times of the Messiah*, because both times are connexed the one on to the end of the other, as we shewed afore. Again, because the end of the resurrection is, that the raised may enjoy the happinesse of that age; therefore they may be taken for one and the same time.

"Those admirable verses of the Kingly Prophet *David*, *Pf. 104.* do not a little serve to our purpose, as they seem to me, viz. v. 27, 28, 29, and 30. *All wait, or hope upon thee. Thou givest them their meat in due season; &c. Thou hidest thy face, they are troubled: Thou takest away their breath they dye, and return to their dust. Thou sendest forth thy Spirit, they are CREATED, and thou RENEWEST THE face of the earth.* Where the Prophet saith, that after death, the soule the second time returns to the body, and then the earth is renovat.

¶ 7 In the 7, 8, 9, 10, and 11. Chapters these questions are put and resolved chiefly; 1 Whether then shall be the day of judgement? To which the Rabbins answer is, out of many Scriptures, and allegations of Antiquity; That after the world shal be made new, and the dead raised, then shal be a day of judgement. In part God judged afore the living, in the war of *Gog* and *Magog*, EXCEPTING A THIRD PART OF THEM †, And after he shall come to judge the dead. 2 Whether then shall be the restoration of the place and parts of worship, and a settlement of the fruition of the holy land? To which it is answered, yea. 3 Whether there shall be the use of food, and prolification? to which *Gerundenfis* answers, that then shall be no other then a spiritual life; though some other Rabbins are of another minde. 4 Whether they that are raised shall dye any more? To which the general answer of the Rabbins is negative.

Thus far you have heard the opinion of the *Jews* concerning the glorious state on earth yet to come, in the general vote of their Rabbins, laid together by *R. Menasse Ben Israel*. Next hear learned *Mr. Mede* give you the summe of them, *Diatriba, pars. 4, pag. 461.*

Though

\* Thus *R. Menasse* out of the Rabbins. But I think that it is neer the matter in the sacred compute of the holy Scripture, *Dan. 12. v. 11, 12.* if carefully compared and compared with v. 1. Touching the troubles at the time when *Michael* shall stand up to deliver his people together with v. ult. touching the resurrection of the dead.

† So that according to the Rabbins also a part of *Gog* and *Magog* as was said a little afore, are reserved, who in all probability, are they, that shall make head at the end of the thousand yeers, *Rev. 20. v. 7.*

S. 4.



"Though the ancient *Jews* (whilst they were yet the Church of God)  
 "had no distinct knowledge of such an order in the Resurrection as  
 "first and second, but only of the *resurrection in grosse*, and general, to be  
 "in *die judicii magni*; yet they looked for such a resurrection, wherein  
 "those that rose againe, should reigne some time upon earth according  
 "to that *Apocalyps 5. 10.* we shall reigne on earth, as appeareth by *Wis-*  
 "dome 3. from the first to the eighth verse, *inclusive*; where it is ex-  
 "pressly laid, *That the soules of the righteous which were departed,*  
 "should in the time of their *VISITATION* shine, and that they  
 "should judge the Nations, and have dominion over the people, and their  
 "LORD SHOULD REIGN for ever. See the place, and consider it.  
 "This opinion is also here and there dispersed in the *Chalde* Para-  
 "phrase, and in the *Talmud*, as of ancient tradition; and in the opinion  
 "of the *Jews* at this day; who as they look not for the *Kingdome of the*  
 "*Messiah* untill *Dies judicii magni* (the day of the great judgement)  
 "so they expect that their fore-fathers (at least such as were just and  
 "holy) should arise at the beginning of the same, and reigne in the land  
 "of *Israel* with their off-spring under the *MESSIAH*. I can hardly be-  
 "leeve (saith Mr. Mede) that all this smoak of tradition could arise;  
 "but from some fire of truth anciently made knowne unto them.  
 "Besides, why should the Holy Ghost in this point, speak so like  
 "them, unlesse he would induce us, *mutatis mutandis*, to mean with  
 "them? In fine, the second and universal Resurrection with the state of  
 "the Saints after it, now so clearly revealed in Christianity, seems to  
 "have been lesse knowne to the ancient Church of the *Jews* then  
 "the first, and the state to accompany it.

Let us close this discourse of the suffrage of the *Jews* touching  
 the glorious state on earth yet to come, with the Prophecie of  
*Tobit* or *Tobias* about to dye, concerning the twofold Captivity of  
 the *Jews*, and the last state of things, according to the most ex-  
 act *Hebrew* copy\*. That we intend, is in the Prophecie of *Tobias*, ac-  
 cording to this said copy in Chapter 14. v. 3. &c. And it came to  
 "passe when *Tobias* was old, that he called his sonne *Tobias*, together with  
 "his six sonnes which were borne to him, and said unto him: My sonne,  
 "thou knowest that I am now spent with old age; Take heed there-  
 "fore after my death, that thou stay no longer at *NINEVE*; For  
 "certaine it is, and cleare to thee, that it shall come to passe that the Pro-  
 "phesie of the Prophet *JONAH* shall bee confirmed. Wherefore  
 "take thy sonnes, and all that thou hast, and goe into the Land of  
 "the *MEDES*; for *THERE* shall bee peace unto the appointed  
 time.

S. 3.

this Copie differs something from that in Greeke, and that we have in English, formerly annexed to our  
 English Bibles. Should seem this Copie wee alleadge, was originally in *Chalde*, and was translated most  
 faithfully by some Jew that was singularly learned in the *Hebrew* Dialect. We shall with the Translation, give  
 you a taste of it in some main parts; in the *Hebrew*.

\* Not that of  
*Manuscripts*, tem-  
 pered and  
 patched up out  
 of the *Greek*  
 and *Latine*  
 Translations.  
 But that most  
 ancient *Con-*  
*stantinopolitan*  
 copy (purely  
*Hebrai-*  
 sing) set forth  
 by *Paulus Fa-*  
*gius*. So that

But

But the rest of our brethren of ISRAEL  
 "who are in Jerusalem, all of them shall  
 "goe into exile, and Jerusalem shall bee for,  
 "or into heapes \*, and the mountaine of the  
 "House for, or into high places of a For-  
 "rest, and shall remaine desolate for a little  
 "time.

וְשָׂאֵר אֶחָיוּ וְיִשְׂרָאֵל  
 אֲשֶׁר בִּירוּשָׁלַם כֻּלָּם  
 וְצָאוּ בְּנֵי לִוְיָ וִירוּשָׁלַם  
 לְעֵינִים תִּהְיֶה וְהָרֵץ הַזֶּה  
 לְבִמּוֹת יַעַר וְתִהְיֶה  
 שׁוּמְמָה זְמַן מִקְעַט

\* For so, and  
 in the very  
 same words the  
 Prophet Micha  
 had now pro-  
 phesied about  
 the beginning  
 of Hezekiah, in  
 which time Te-  
 bias was carried  
 away into  
 Captivity. See  
 Jer. 16. 18.  
 Micha 3. 12.

† In the Greek  
 τὸ ἐν τῷ πλάτῳ  
 δὲ καὶ αὐτὸς  
 τὸ αἶμα  
 Till the seasons  
 of that age  
 or world  
 be fulfilled.

\* Those words  
 Then againe  
 they shall go in-  
 to Captivity by  
 far the greatest  
 they were ever  
 in, are left out  
 of the Greek

Copy, either by mischance, or of purpose, because it favoured of our opinion which the times then, when it was expunged likely in Jeromes time, could not bear it. And therefore Jerome even for that cause left out, not onely that clause, but also two whole Paragraphs in that place, to the utter routing of the coherence of the sense; even as he translated the whole, exceeding perfunctorily, by his own confession. For in his Prologue to that his Translation, he saith "Because the Chalde tongue is neer in kin to the Hebrew, finding a ready man of speech in both languages, I snatched the labour of one day, and what he expressed to me in Hebrew, that by a notary I expounded in Latine.

"And then shall the children of Israel go up and rebuilde it, and also  
 "the Temple; but not according to the former structure, and  
 "they shall remaine there MANY DATES, UNTIL A  
 "CERTAIN SERIES OF AGES BE FULFILLED†.

לְבִמּוֹת רַב  
 עוֹלָם אֶחָד

"Then shall they againe goe forth into a Captivity,  
 "by farre the greatest they were ever in \*. But the blessed  
 "Holy God, shall remember them, and shall gather them  
 "from the four quarters of the world.

וְעָדָר יֵצְאוּ  
 בְּנֵי לִוְיָ רַב  
 וְנֶגְדָה זֶה

"Then shall Jerusalem, the holy City be restored, with a beautifull and  
 "excellent structure; as also the Temple shall be built, with a famous  
 "structure, which shall not be destroyed, nor demolished for ever, as the  
 "Prophets have said. Then shall the Gentiles be converted to worship the  
 "Lord, and shall cast away the graven Images of their gods, and shall give  
 "laud and praise to his great name. The horne also of his people shall be  
 "exalted before all Nations, and all the seed of ISRAEL shall celebrate and  
 "glorifie his great Name. Then shall his servants, that serve him in truth,  
 "be glad; all that do righteousness and godlinesse shall rejoyce, and triumph  
 "before him.

If all that I have produced touching the Jews suffrage for the glo-  
 rious state of all things on earth yet to come, be not sufficient for some  
 (though perhaps I have quoted too much for others) let such read  
 the Chalde Paraphrase on the Bible, if but in the Latine Translation;  
 the Rabbins (at least as quoted in Mercer) on the minor Prophets;  
 Petrus Galatinus; Buxtorfs Jewish Synagogues, and the fourth book of  
 Esdras; of which last, Mr. Medes censure is worth the hearing,  
 especially in that it relates to the point in hand. "Whereas you  
 "say (saith he, in answer to Mr. Haines) that the Jews since Christ  
 "brought in this opinion of the Roman to bee the fourth King-  
 "dome that so they might the better maintaine their expecta-  
 "tion of the Messiah yet to come, because that Kingdome was  
 "yet in being; I say it was affirmed, whosoever first affirmed  
 "it, without all ground, authority, or probability; the con-  
 "trary also being easie to be proved; viz. that the Jewes were of  
 this

this opinion before our Saviours time, as appears in *Jonathan Ben Uzziel the Chalde Paraphrast*, and by the fourth Book of *Esdra*s; "which whatsoever the authority thereof be; is sufficient to prove "this, being written by a *Jew* (for it is, saith *Picus*, the first of their "seventy Books of *Cabala*) and before our Saviours comming, as appears by many passages of *Messiah* expected, and yet to appear "within foure hundred yeers after that supposed time of *Esdra*s. Certainly he that writ it meant no hurt to the *Christians*, as will "easily appear to him that reads it, and finds the name *Jesus*, and so "often mention of the *Sonne of God*. "Which I note, in case you "should rather thinke it written after *Christ*. The ancient mention thereof is by *Clemens Alexandrinus*, Anno 200.

## CHAP. V.

Of the Vote of *Christians* (at least so named) concerning the glorious state of things yet to be on earth afore the ultimate judgement. Delivered not onely in short passages here and there sprinkled in their Works, but in their great Councils, and forms of Catechismes, for the grounding of people in Religion.

**T**ouching the opinion of some learned *Papists* in the point now under consideration; we gave you some instance afore in the first Book out of *Lorinus* a learned *Papist* his quotations of some of his owne Religion: And out of learned *A lapide* (though a ranke *Papist*) confessing much of this point in his Commentary on *Hof. 3. v. 5.* as his owne judgement, quoting many *Fathers*, &c. to countenance his opinion therein; adde now out of him on *Hof. 1. Chapter* upon the tenth verse [And the number of the children of *Israel* shall be as the sand of the sea, which cannot be measured, nor numbred] he hath these words, *Dico ergo, &c. I say therefore* (saith *A lapide*) this Prophecie began "to be fulfilled by *Christ* who preached in person both to *Jews* and "Israelites as *Matth. 4. 15.* and after by *Philip, Peter, and John*, *Act. 8.* "Adde that daily many of *Israel* shall be converted. And at last "in the end of the world ALL THE ISRAELITES shall bee converted, as saith the Apostle, *Rom. 11. 26.* And THEN shall this "Prophecie of *Hosea* be perfectly fulfilled. So *S. Jerome*, and *Christopherus a Castro*. And that by *Israel* must here bee understood as "Gentiles, so the natural *Israelites*, converted unto *Christ* is the "common exposition of the *Fathers*, and *School-men* \*. And upon v. 12. [And the children of *JUDAH* and the children of *ISRAEL* shall be gathered together, and appoint themselves one head, &c. For "great shall be the day of *Jezreel*] *A lapide* hath these words, Then "the Natural *Jews*, and the *Israelites* shall be converted unto *Christ*. " \* \* They shall (I say, saith *A lapide*) be gathered into one Church "of *Christ*. By *Israel* and *Judah* are fundamentally understood the "true *Israelites*, and those of *Judah* which shall bee converted unto "Christ; symbolically and mystically the *Gentiles* to be converted unto *Christ*.

## S. 1.

\* Ita (inquit *A Lapid.*) *S. Hier. Cyril. Rufinus Haymo. Hugo. Albertus. August.* l. 22. Contra Faustum, cap. 89. & saepe alibi. *Cyprian. lib. Testim. contra Judaeos cap. 19. Tertul. lib. 4 contra Marc. cap. 16. Irenaeus lib. 1 cap. 4. Prosper lib. 2. De vocat Gentium cap. 18. Primas. A. Iselm. & S. Thom. in Rom. 9.*  
 \* Ita (inquit *A Lapid.*) *S. Hieron. Haymo. Alber. Petab. Arias. a Castro.*



† Apud Virgil.  
Eclog. 4. Inci-  
pient magni  
procedere moyses

“ Christ. And touching the great day of *Jezreel*, that is the Day of  
“ the Messiah, of which the *Sibyl* sang †. [Then shall proceed the magni-  
“ ficent months, &c.] As the Platonists called the time of the revo-  
“ lution and return of all things to their pristine or first perfection, THE  
“ GREAT YEER; So Christ brings the GREAT YEER, when  
“ he repairs and reduceth all things to their primeve original felicity.  
“ Again the day of *Jezreel* signifies the Arm of God. So all these daies  
“ of *Jezreel* are daies and works of the mighty arm of God (so *Arias*.)  
And lastly, The great day of *Jezreel* shall be the day of the Resurrection  
“ and Judgement. (So *Cyril*.) Adde to these things of *Alapide*, That  
“ divers of the Popish Schoolmen, viz. *Aquinas*, *Scotus*, and *Cajetan*  
hold many things of our Tenet, according to Dr. *Prideaux* his quota-  
tion of them.

§. 2.

As for *Lutherans* (beside what *Luther* hinted in our first Book, touching *Abel*, and the Saints-bodies after death) Note the words of famous *L. Osiander* upon the twelfth of *Daniel*, touching the computations of the times of *Michael* (*Messiah*) his delivering the  
“ Jews: I think (saith *Osiander*) these yeers will fall in with that time,  
“ in which the Popedome of *Rome* shall bodily be overthrown.

§. 3.

Out of the better sort of Christians, viz. the choice Greek, and Latine Fathers, and later learned pious Authors, I have alleadged so much in our first Book, that I shall now adde but some culled and picked flowers out of severall goodly Gardens afore omitted, to make up the summe of the conclusion; That our Thesis in the main is little lesse then as it were the voyce of the Law of nature in all men.

¶ I Take in the first place (as worthy to carry the colours) Mr. *Medes* \* summary, and pithy account \*, especially for Antiquity (set forth long after I was a good way entred into this work.) Touching the question of the thousand ycers, you may see I have demonstrated them to follow the times of the *Beast*, and of the false Prophet, and consequently the time of *Antichrist*. And if the *Apocalyps* be canonicall Scripture, it must needs be granted there is such a time to come, or we must deny either *Rome* which now is, to be *Babylon*, or the *Beast* to be *Antichrist*, or *Antichristendome*, which those who opposed the ancient *Chilias*ts, found so necessary, as forced them (having no other way to avoid their adversaries) directly to deny the *Apocalyps* to be Scripture; nor was it re-admitted, till they thought they had found some commodious interpretation of the thousand yeers: And yet the *Apocalyps* hath more humane (not to speak of divine) authority then any other book of the New Testament besides, even from the time it was first delivered. But we see what the zeale of opposition can do. This Dogma of the thousand yeers, *regnum* or Kingdome, was the general opinion of all orthodox Christians in the age immediately following the Apostles, if *Justin Martyr* say true (of whom see at large in our first Book) and none knowne to deny it but Hereticks, that denyed the Resurrection, and held that the God of *Abraham*, *Isaac* and *Jacob* was not the father of our Lord *Jesus Christ*. This was the reason *Irenaeus* maintained it in his Book (*contra omnes haereses*) against all heresies; and

\* *Dianib*. part.  
4. p. 455. &c. p.  
485. &c. p. 490.  
6. p. 462. &c.

*Justin Martyr*  
alleadged.

*Irenaeus* allead-  
ged. See his  
words at length  
by and by at

§.

and *Ierulian* against the *Marcionites*, Chapter 3. *Eusebius* who found out one *Gaius*, to father it upon *Cerinthus*, deserves no credit. He was a party, and one of those which did his best to undermine the authority of the *Apocalyps*. Nor did any know of any such *Gaius*, but from his relation. And if there were any such, he should seem to be one of the *Alogi*; who denied both *Iesus*, *Gospel*, and *Apocalyps*, as is testified by *Epiphanius*. And their age jumps with the age which *Eusebius* assigns to *Gaius*. Yet I deny not, but some might maintaine very carnall and intollerable conceits about the (*Regnum*) Kingdom of a thousand yeers; as the *Mahumetans* doe about their *Paradise*. But these are not to be imputed unto those *Primitive Fathers*, and *Orthodox Christians*. *S. Jerom* was a chiefe Champion to cry downe this opinion, and according to his wonr, a most unequall Relator of the opinion of his adversaries; what credit hee deserves in this, may appeare by some fragments of those Authors still remaining, whom hee charged with an opinion directly contrary to that which they expressly affirmed. And yet when he had stated it so, as it must needs be *Heresie* and *Blasphemy* whosoever should hold it, he is found to say, "he durst not damne it, because *multi virorum Ecclesiasticorum, &c.* i.e. because many Ecclesiastical men, and martyrs said the same things. Comment. on *Jer.* 19. 10. So that *S. Jerome* is a man of no faith with mee, when he describes the opinion of his adversary, which whatsoever it were, he would set it forth as odious as possibly he could. He was a man that cared not what hee said, so it might disparage his adversary. This appears sufficiently in the cases of *Vigilantius* and *Jovinian*. Yea but he lived the same time.


*Ans.* So doe we with those we differ from; and yet we see the experience daily, that scarce any one will relate the opinion of his adversary candidly. Yea, but I cannot deny that *Lactantius* was for the abounding of meats, and the satiating of the belly and appetite, &c. But what if I can? His words only are these; (*lib. 7. cap. 24*) *Tunc, inquit, qui erunt in corpore vivi, &c.* i.e. Those who then shall be alive (*viz.* he means "at Christs second comming) shall not dye, but for those thousand yeers shall generate an infinite multitude, and their off-spring shall be holy, and dear to God. But those that shall be raised from the dead (he means at the first resurrection) they shall be over the living in manner of *Iudges*. And then presently addes; The said *Regnum*, or *Kingdome*, to be the thousand yeers of a celestial *Empire*, in which righteousness shall reigne throughout the world. But of satiating the appetite, &c. I finde no word, unlesse you thinke it must needs follow upon the taking away the curse off the creature, and the restitution thereof to the perfection it lost through mans sinne. For *Lactantius* means no more, but that such as then lived, should live the life that *Adam* should have done in *Paradise*, had he not sinned. But those that should then rise from the dead, should live in a far more heavenly, and Angelical condition, even the life of the blessed spirits in heaven. But *S. Jerome* is wont to relate the opinion, as if those, who rose againe, should generate, and give themselves to feasting and gormandizing. You say that *Saint Austin* intimates, that some held some such carnal Beatitude. I answer,


The censure of  
*Jerom.*

*Lactantius*  
cleared.

\* De Civit. Dei  
l. 20. c. 7.

Cyprian Head-  
ged.

 Irenæus allead-  
ged at large,  
lib. 5. c. 28. c.  
30. contra Hæres.

 The great  
Council of  
Nice alleadged  
for our opinion

swer, so he intimates that *some did not*, and that himselfe *was once of* that opinion, and that to hold so, was tolerable. His words are \*  
*Quæ opinio esset ut cunque tolerabilis, &c. i.e. which opinion however*  
*would be tollerable, if any spiritual delicacies or dainties should, in that*  
*Sabbath, be given to the Saints by the presence of the Lord (Christ.) For*  
*we also sometime have thought the same. But where can I shew Cy-*  
*prian to be a Chiliaist? He shews himself plainly to be such (to such as*  
*know the mystery of that opinion) In his book of exhortation to mar-*  
*tyrdome, in the Preface whereof he speaks thus. Desiderasti Fortunatè*  
*charissimè, &c. i.e. Thou hast desired, most dear Fortunatus, that in regard the*  
*weight of persecutions and pressures is now incumbent upon us, and the in-*  
*festing time, to be in the end and consummation of the Antichristian world,*  
*now begins to approach, that I should compose some encouragements out of*  
*the holy Scriptures, to prepare, and corroborate the minds of the brethren,*  
*whereby I might animate the souldiers of Christ unto the heavenly and spi-*  
*ritual combate; Six thousand yeers are now almost compleated; if the De-*  
*vill shall finde the souldier of Christ unready, &c. But he that thus ex-*  
*pected that the comming of Antichrist should be at the end of*  
*the six thousandth yeer, which he supposed then neer at hand, did yet*  
*thinke the world should last seven thousand yeers, viz. a thousand*  
*yeers after the destruction of Antichrist, as appears by his eleventh*  
*Chapter, in these words " Quid vero in Maccabæis, septem fratres, &c.*  
*" i.e. What mean the seven brethren in the Maccabees, most like in conditi-*  
*" on of birth and vertue, making up the septenary number of compleat per-*  
*" fection? Even as the first seven daies, according to divine disposal, so the seven*  
*" brethren adhering in martyrdome, do containe seven thousand yeers, that*  
*" a lawfull summe may be made up. This, to him that knows Chiliaisme,*  
*" is plain Chiliaisme; which Irenæus will make plain, Quotquot diebus*  
*" hic factus est mundus &c. i.e. Look in how many dayes this world was*  
*" made, even in so many thousands of yeers it ends. For if the day of*  
*" the Lord be as a thousand yeers, and in six dayes were finished the*  
*" things that were made, it is manifest that the end of them is in the six*  
*" thousandth yeer. When Antichrist reigning three yeers and six months*  
*" shall devastate or lay waste all things in this world, then shall THE*  
*" LORD COME FROM HEAVEN IN THE CLOUDS IN*  
*" THE GLORY OF HIS FATHER, casting HIM, and those that obey*  
*" him into the lake of fire; but procuring, or bringing with him unto the just,*  
*" the times of the KINGDOME; that is, a Rest (that is, the great SAB-*  
*" BATH) the seventh day sanctified, and restoring to Abraham the pro-*  
*" mise of the INHERITANCE, &c. Adde to all as MOST RE-*  
*MARKABLE, That the GREAT COUNCIL OF NICE, cal-*  
*led by Constantine the Great, besides the definition of faith, and Ca-*  
*nons Ecclesiastical, did set forth certain (Διανοητικὰς ἀρχὰς καὶ κανόνας) Formes*  
*of Ecclesiastical doctrines, according to which all Teachers in the*  
*Church were to frame their discourse, and direct their opinions.*  
*Some of these (Διανοητικὰς) Formes of Ecclesiastical doctrine, are recorded*  
*by Gelasius Cyzicenus in his (Historiâ Actorum Concilii Nicensi) History*  
*of the Acts of the Council of Nice. Amongst these there is this Forme,*  
*for the Doctrine of the state of the Resurrection.*

The



\* *The world was made more minute or lesse (i.e. imperfecter or viler) be-  
 " cause of fore-knowledge : For God fore-saw that man would sinne.  
 " Therefore we expect NEW HEAVENS, AND A NEW  
 " EARTH, according to the holy Scriptures, when shall shine forth the appa-  
 " rition or appearance and Kingdome of the great God, and our Saviour  
 " Jesus Christ. And THEN as Daniel saith (Chap. 7. 18.) The Saints  
 " of the most HIGH SHAL TAKE THE KINGDOME, and there  
 " shal be a pure earth, holy, a land of the living, and not of the dead, which  
 " David fore seeing by the eye of faith, cries out (Psal. 27. 13.) I be-  
 " lieve to see the goodnesse of the Lord in the LAND OF THE LI-  
 " VING, A land of the meek and humble. For blessed (saith Christ,  
 " Matth. 5. 5.) are the meek, for they shall POSSESSE THE EARTH.  
 " And the Prophet saith (Ila. 26. 6.) The feet of the meek and the humble  
 " shall tread upon it. I Judge by this (notwithstanding fifty yeers op-  
 " position) how powerfull the Chiliaſtical party yet was at the time  
 " of that Council. By some whereof, if this Forme were not framed,  
 " and composed, yet was it thus moderated (as you see) that both  
 " parties might accept it (every mans interpretation being safe to  
 " himſelfe) as being delivered in the terms and language of Scripture.  
 " 2 Judge whether in my explication of the state of the Thousand yeers,  
 " I have not kept within the compasse of this Forme, and not ſwerved  
 " one jot there-from. This you see was the opinion of the whole  
 " Orthodox Christian Church in the age immediately following the  
 " death of S. John (when yet Polycarp, and many of the Apostles  
 " Disciples were living) as Justin Martyr expreſſly affirms. A Testi-  
 " mony absolute, without all compariſon, to perſwade ſuch as rely up-  
 " on authority, and antiquity; even as you have ſeen the ſame opinion  
 " continued throughout the next age following that. And therefore  
 " it is to be ADMIRER that an opinion once ſo generally received in the  
 " Church, ſhould ever have been ſo cryed down, and buried. But thoſe times  
 " which extinguiſhed this, brought other alterations into the Church  
 " beſide this, and perhaps ſomething in lieu of that, and relating to it,  
 " (which perhaps few obſerve, that have knowledge enough of the  
 " reſt) namely that this opinion of the FIRST RESURRECTION  
 " was the reall ground, and mother of prayers for the dead, ſo anciently  
 " received in the Church, which were then conceived after this  
 " manner, THAT THEY MAY HAVE THEIR PART IN THE  
 " FIRST RESURRECTION. See Tertullian, who firſt mentions  
 " them. The reaſon was, becauſe this having part in the firſt reſurrec-  
 " tion, was not to be common to all, but to be a priviledge to ſome,  
 " namely of Martyrs and Confessors equipollent to them, if God  
 " would ſo accept them. Moreover the beleeve of this Prerogative  
 " of Martyrs in the firſt reſurrection, was that which made the Chriſti-  
 " ans of thoſe times ſo joyouſly deſirous of Martyrdome. Theſe things will  
 " perhaps ſeem ſtrange, but will be found true, if examined: And yet  
 " may not ſeem ſo ſtrange to conſidering minds, if they take notice  
 " that even ſo neer to us as in King Edward the ſixth his time, in com-  
 " pariſon of thoſe ancient times, though now an antiquity in parallel  
 " with later times, this our opinion of the glorious ſtate on earth yet to*

\* Μικρότερον  
 ὁ κόσμος ὅτι ἡ-  
 γητο διὰ τὴν  
 προνοίαν,  
 πρέσβυν γὰρ ὁ  
 Θεὸς ὅτι ἀμαρ-  
 τήσου ὁ ἀνθρώ-  
 πος. Διατὰ το  
 αὐτὰς ἑρμηνείας  
 καὶ καὶ τὴν γῆν  
 ἀποδοκιμασθε-  
 ναι τὰ ἱερὰ  
 γράμματα,  
 θεωρούμενης  
 ἡμῶν τῆς ἐπιπα-  
 ρείας καὶ βασι-  
 λείας τῆς μελλού-  
 σης καὶ σαλῆς  
 ἡμῶν. ἡνὶ Χρι-  
 στῷ καὶ παρα-  
 ληλοῦσαι τοῖς  
 κατὰ φησὶ Δα-  
 νιὴλ (cap. 7. 18.)  
 τῶν βασιλείων  
 ἀρχῶν ἐν ψίχῃ.  
 Καὶ ἔσται ἡ γῆ  
 καθαρά, ἁγία,  
 γῆ ζώντων, καὶ  
 νεκρῶν. Ἦν  
 ἀποδοκιμασθε-  
 ναι τὸ τῶν  
 πιστῶν ὁρμα-  
 μω βόα (Pl. 27.  
 13.) πιστῶν τῶ  
 ἰδὸν τὰ ἀγαθὰ  
 καὶ ἐν γῇ  
 ζώντων. γῆ  
 παρὼν καὶ τα-  
 πεινῶν. Μα-  
 ρτυροὶ γὰρ φησὶ  
 (Mat. 5. 5.) οἱ  
 πραεῖς, οἱ ἀνδρα-  
 γηροὶ καὶ φησὶ  
 τῶν γῆν. Καὶ  
 ὁ προφήτης  
 (Ila. 26. 6.)  
 καὶ παθήσουσι  
 αὐτὴν, φησὶ.  
 ποῶς παρὼν  
 καὶ ταπεινῶν.

King Edward  
the sixth his  
Catechisme  
alleadges for  
our opinion.

come before the ultimate judgement, was given to that age as a Catechismal fundamental, to be drunk in by all that should receive the true Christian, or Protestant Religion. For the Author of the Catechisme set forth in that King Edward the sixth his time (and by that King authoris'd May 20. in the last yeer of his reigne) explicates the second Petition of the Lords prayer thus; Q. How is that Petition, *Thy Kingdome come*, to be understood? A. Wee aske  
 "that his Kingdome may come; for as yet we see not all things subject  
 "to Christ; wee see not how, or that the stone is cut out of the mountaine  
 "without humane helpe, which BREAKS INTO PEECES, AND  
 "REDVCETH into NOTHING THE IMAGE DESCRIBED  
 "BY DANIEL; how, or that the onely rocke, which is Christ, doth  
 "POSSESSE, AND OBTAIN THE EMPIRE OF THE  
 "WHOLE WORLD given him of the Father. As yet Antichrist is  
 "not slaine; whence it is that we desire, and pray, that at length it may  
 "come to passe, and be fulfilled; and that Christ alone may reigne with his  
 "Saints, according to the diuine promises; And that he may liue, and  
 "haue dominion in the world according to the decrees of the holy Gospel; and  
 "not according to the traditions, and laws of men, and the wils of the  
 "TYRANTS of the World. God grant (saith the Reply of the Questionist) that his Kingdome may come most speedily. In Mr. Foxe his Martyrologie, you shall find in the examination of Mr. Philpot, that the Bishops, when they came, brought this Catechisme with them; but what special relation it had to him, I know not, nor is ought there mentioned about it. The Kings Letters before it, begin thus,  
 "Cum brevis & explicata, &c. Whereas a compendious and plain way or  
 "forme of Catechisme, written by a learned man, was presented unto us,  
 "we committed the perusal, and trial thereof to certain Bishops, and other  
 "learned men, &c. And in the same Catechisme concerning the end of the world, The Question being put thus; *The end of the world the sacred Scripture calls the consummation and perfection of the MYSTERY OF CHRIST, and the RENOVATION OF ALL THINGS*: So the Apostle Peter speaks 2 Ep. Chap. 3. *We expect new heavens, and a new earth according to Gods promise, wherein dwels righteousness*. And it seems agreeable to reason, that the corruption, mutability, and sinne, to which the whole world is subject, should at last cease. Now by what means, or wayes of circumstances those things shall be brought to passe, I desire to know of thee?  
 "Answ. I will declare as well as I can; the same Apostle attesting:  
 "The heavens, in manner of a stormy tempest, shall passe away; and the elements estuating, shall be dissolved, and the earth, and the works therein shall be burnt. As if the Apostle should say, The world (like as wee see in gold) shall be wholly purged with fire, AND SHALL BEE BROUGHT TO ITS UTMOST PERFECTION; which the little world man imitating, shall likewise bee freed from corruption, and mutation. And so for mans sake, for whose use the great world was at first created, being at length RENOVATED, or made new, it shall put on a face that shall be far more pleasant, and beautiful. All which is understood of a state and time on earth afore the ultimate judgement. For the next Question following in that Catechisme is concerning that.

Q. *Deinde autem quid superest?* But after that, what remains?  
 A. *Ultimum, & generale iudicium*, the ultimate and general judgement, for Christ shall come, &c.

¶ 2 Touching certaine parts and circumstantialis of our opinion, as that there shall be yet afore the ultimate end of the world, a glorious time of the universal call of the Jews, was the judgement of Chrysostome, Hilary, Austin, Ambrose, and Jerome, whom, for that, Dr. Prideaux quotes, and consents with them\*. And touching the coming of Elijah before the next coming of Christ, was the general opinion of the Fathers, as Dr. John Alsted quotes and asserts.

¶ 3 Of later Writers touching parcels of our opinion wee might quote many; 1 *Wendelinus* in his natural Contemplations. 2 *Hieron. Zanchius* on Hol. 3. 3 *Funstinus* his Chronologie. 4 *Rivetus* on Hol. 3. 5 *Peter Martyr* in his Common Places, Class. 2. cap. 4. and cap. 16. 6 *Pareus* on Rom. 11. *Explicat. dubiorum*. *Johannes de Combis* compend. *Totius Theolog. Lib. 7. cap. 13*. *Alphonsus Conradus* of Mantua in his Commentary on the Revelation, doth superabound upon the main point. I will give you but some few special touches in his Commentary on Rev. "We may see, saith he, that diverse hold, that between Christs comming in the flesh, and comming in Majesty, there is a middle comming of spiritual power and force, to destroy the great Antichrist, and to reforme the Church. This comming, they say, shall be in the end of the sixth Millenary or thousand yeers, of which comming they make *Enoch*, and *Elijah* the fore-runners. They say, that Antichrist shall be destroyed by their preaching, and his Kingdome abolished. After which down-fall, peace shall be granted to the Church, and Satan shall be bound, so that hee shall not be able to disturbe the tranquillity thereof. Now this peace, and happy progresse of the Church, they say, shall last for the whole seventh Millenary, till the last time of her troubles by the persecution of the Nations *Gog*, and *Magog*, because of Satan, who they say, shall then be at liberty, stirring them up against the godly. These words quoted by Dr. John Alsted, in his Treatise of the thousand yeers, inferres this; From hence it appeares (saith Alsted) that our opinion concerning these thousand yeers is no new, and unheard-of thing. As for *Alphonsus Conradus* his owne opinion, heare a little of that. First in his Preface; This one thing perhaps (saith he) may offend the eares of some, because I seem to promise a more plentiful full peace to the Church, then that likenesse of the crosse will allow of, in which, in this world, the Church must be made conformable to Christ its head. But let them bethinke themselves, that this is not so contrary to the Scripture, that it should be objected against mee, or laid to my charge as fit to be reckoned in the number of those which are termed either *impious* or *absurd*. Especially when as I cannot perceive, by what meanes that happinesse which John writes, the Church shall enjoy, Satan being bound, can be made good, except wee acknowledge some rest of the Church, her enemies being overthrowne, which I thinke indeed  
 ever

Orat. de vocat.  
 Judaeorum, Paragraph. 7.



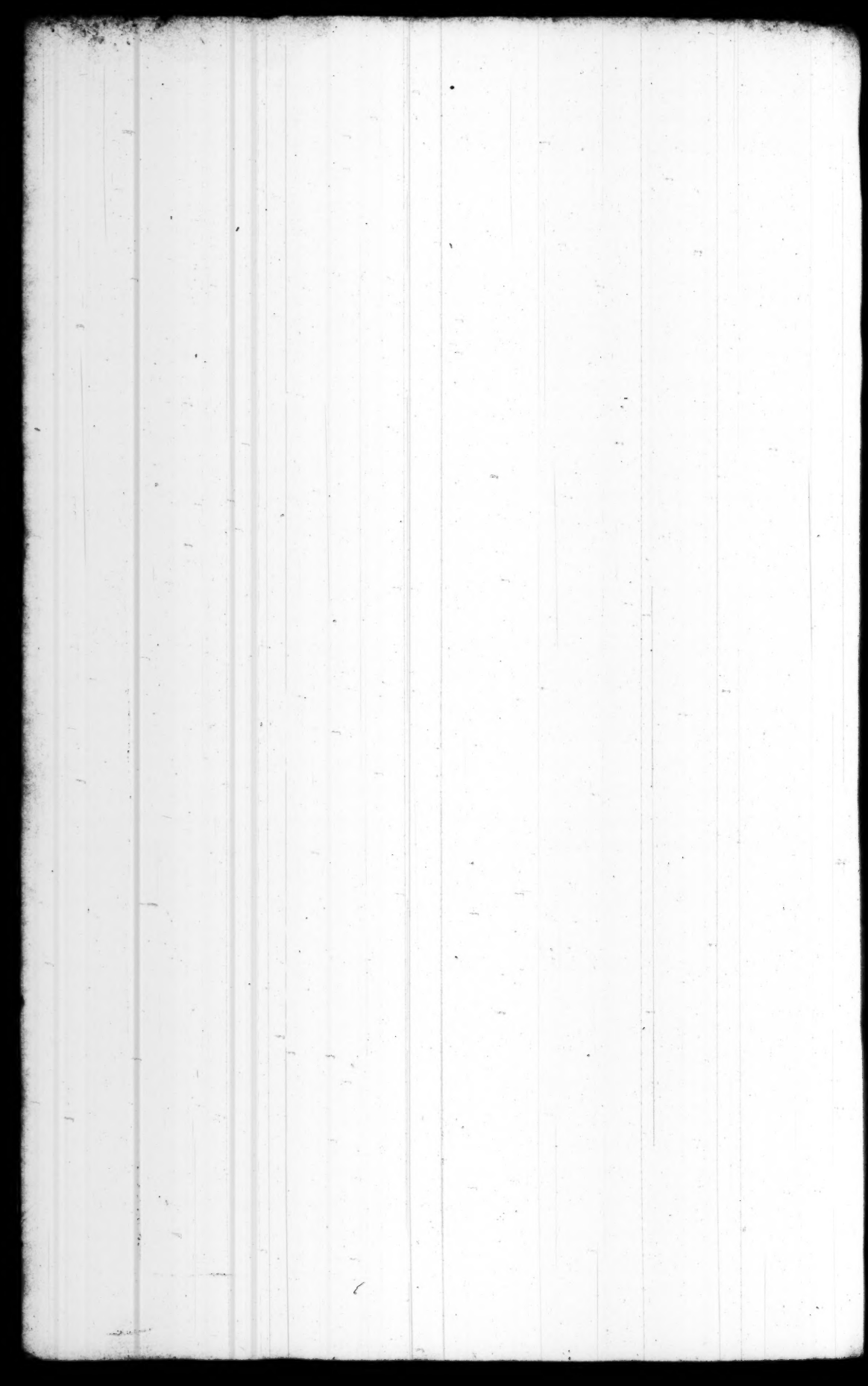
ever happened, as often as the enemies of Gods people have been removed out of the way. Now because the enemy, *John* tells us shall be removed, is more dangerous then all that ever yet infested Gods people; it ought not to seem strange to any one, if, hee being once overcome, the Church enjoy a more plentiful peace then usuall. Secondly, in his Comment on *Rev. 20. 1.* God being about to bestow (saith *Alfonfus*) a more plentiful peace on his Church, then heretofore, it sufficeth not him to have removed out of the way the *BEAST*, and those *Kings of the earth*, with an horrible slaughter, except also he restrain Satan, the beginner of all these mischiefs; so that he may not raise any more those usuall strifes among them. Wherefore the Angel comes down from heaven, who repressing the fury of Satan, shutteth him up as long as he pleases, not to have the Churches peace to bee taken away. So hee shutteth him up for a thousand yeers, i.e. for that whole time that he will not have the Churches peace disturbed. So far *Alfonfus*. 9 There is a touch also in *Matthew Cotterius* (in his *Contin. & demonstr. expof. of the Revelat. on Chap. 20.*) of this thousand yeers, of which we speake; onely he begins his thousand yeers a hundred and odd yeers too soon. At which time (as *Alsted* well observes) is but the *Praludium*. 10 Adde to these the words of *John Piscator*, an Author of esteem, common among us, in his Comment on the *Revelation*. The happinesse of the faithfull who shall live upon earth after the down-fall of the Papacy, is their great security from the hostile invasions of the wicked for a thousand yeers. The singular happinesse of the Martyrs of Christ who before those thousand yeers indured persecution, is their resurrection, which shall be before the general Resurrection. And in a Treatise hee wrote afore his death, of which *Dr. John Alsted* had the perusal, the said *Piscator* wrote much more of this our point, which the said *Alsted* transcribed, as he confesseth, into his Treatise of the thousand yeers. Give me leave to borrow but a little more of your patience, and I will give you much in few words. Many Writers of the former, and this present age have published many things concerning *Elias the Artist*, who is to come of the *Lyon of the North*, who is neer at hand. Of a fourth *Northern Monarchy*. Of a great *Reformation*. Of the *conversion of the Jews*, &c. See *Theophrastus Paracelsus*. *Michael Sendivogius* in his Treatise of *Sulphur*. *Stephanus Pannonius*, of the circle of the works and judgements of God, where, among other things he writes thus: It shall come to passe that the pure Gospel shall bee preached to the *Americans*, before the end of the World. That nothing is more sure, then that the reformation of the East, and South drawing on, some famous Emperour, whose types were *Constantine* and *Theodosius* (both entituled the Great) shall openly shew himselfe, and granting liberty of Religion to them who professe the name of the holy Trinity, shall do some great matter in the world for the glory of God, for the re-building up of the Church, and for the down-fall of *Antichrist*. The Eastern Christians fired with the zeal of Christ shall make their way into *ASIA* it selfe, and provoke the *Jews* to jealousy, *Rom. 11.* And the spiritual *Babylon* shall be

be a prey to all Nations. A refining of the Souldiers of God, whereof is mention, Zech. 13. 8, 9. i.e. Temptations and trials shall goe before this Reformation, that the light of God may arise out of the crosse of Christ. This Treatise was published An.Dom. 1608. 11. John Dobricius in the yeer 1612. did set forth a notable Treatise entituled *ἡ εὐαγγελική τοῦ χρόνου ἑρμηνεία* (i.e. The Interpretor of times) wherein, both out of the holy Scriptures, and from the new Starre which happened 1604. and the great conjunction of the Planets, many things are discoursed of concerning the Reformation, and future happinesse of the Church. Of this Dr. John Alsted takes notice, as very considerable. 12. Peter du Moulin also hath something of our point in his first Book entituled, *Du combat Christien*, i.e. of the Christian combat. But I will hold you no longer with quotations, but will give you the conclusion, wherein I will draw all that I have said in this fourth Book to this short Argument. That which is generally confessed by all sorts of Rational men in all Nations, is a truth. (See the *Law of nature* for a proof: *Datur Deus*, There is a God; *Parentes Colendi*, parents are to be revered, *ut tibi sic alteri*, do as thou wouldest be done by, and a thousand such which are confessed by all men, because truths of the Law of nature in all men.) But that there shall be a glorious time on earth for good men, before the ultimate judgement, is confessed by the generality of all men, of all sorts of men; therefore it is a truth, that there is yet such a glorious time to come, before the ultimate and most general Judgement.

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*Finis Libri quarti.*

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THE  
FIFTH BOOK

Containing the Dispute of the Learned touching the point  
aforesaid. Wherein their ARGUMENTS against it  
are fairly solved, and their REPLIES to ours  
are candidly discussed.

## CHAP. I.



Herein Doctor Prideaux his Arguments are taken into  
consideration, and answered. Which we premile, be-  
cause hee disputes more exactly according to rule;  
and is a later Writer, and so hath the marrow of  
former Objectors.

## SECT. I.

His first Argument propounded and canvassed.

THE binding of Satan (saith he) and the Reigning of the  
Martyrs, spoken of by Saint John, are concurrent in the selfe-  
same thousand yeers. But the yeers of binding Satan, are  
long since past. Therefore the Reigning of the Martyrs is not  
to bee expected as yet to come. The first, viz. the major Pro-  
position is granted (saith hee) by the Defendants. And I doe in  
the name of the rest, confesse it. The second, viz. the minor Pro-  
position hee thus indeavours to prove. It is proved (saith he) from  
the end of the imprisonment of Satan, Rev. 20. v. 3. namely, that  
HE shall not seduce the Nations any more, untill the thousand yeers be fi-  
nished. He doth not say that he should not tempt, should not act in  
secret corners, and wayes, should not make his DEPTHS his re-  
fuge, or that he should not make drunke the inhabitants of the  
earth, by his Vicar the Beast, under the visar, or pretence of De-  
votion, or of a Church; but that he should not in an universal war,  
by the open enemies of Christ, compel men with force and armes  
to Paganisme, and to (as it were) abjured Idolatry and Superstition.  
But this kinde of binding of Satan came to passe after the  
laughter of the last of the ten persecutions, when Constantine

§. I.

was advanced to the Empire, about the three hundredth yeer after Christ. Therefore those thousand yeers of which we speak are, now past above three hundred yeers since, and are not to be expected as to come.

§ 2.

But, saith the Doctor, the Dissentors here object, that there was not wanting in that aforesaid thousand yeers, beginning with *Constantine*, Arianisme, under which the world groaned: Apostasies under *Julian*: Devastations, and horrid butcheries under the *Goths* and *Vandals*, and *Saracens*; so that no man of a sound minde will say that Satan was then bound, and that the Martyrs then reigned. But I answer (saith the Doctor) ¶ 1 The *Arians* did not seduce the Nations, that with open force they rooted out Christianity. But with patched deceits they oppressed the Orthodox. ¶ 2 As for *Julian*, hee was a little cloud that was soone over. ¶ 3 And for the *Goths* and *Vandals* and *Saracens*, they were more hurtfull whirlwinds and storms. ¶ 4 But as they invaded, they alwayes found some Emperours, or Kings that were Patrons or Nurles of the Church, whole power the enemies felt, or else imbraced their Religion. The Church then sighed under a correcting calamity, but not under an oppressing Majesty, as before in the Imperial persecutions. It was free from trampling domesticke Princes, but not from forreigne enemies, insulting as occasion was. The persecution was not universal, but particular; not continuall, but by turns.

§ 3.

To the first syllogisme of the Doctor [*sect. 1.*] we answer by denying the *minor* Proposition. That whereas he there affirms, that the yeers of the *binding* of Satan are long since past, we utterly deny it. And to his proof whereby he would uphold, and back the said *minor* Proposition by us denied; I will answer first in general, to the whole lump of what he hath said. Secondly, In particular to each parcel he hath spoken, that deserves an answer. My generall answer is in the words of judicious and learned Mr. Mede, which somewhere in his works I cast mine eye upon, and are to this effect; That there is "a wide difference between the DETHRONING of Satan, Rev. 12, 9. "and the IMPRISONING of Satan, Rev. 20. v. 1, 2, 3, \* Satan was Dethroned, and cast downe out of the Throne of Majesty and Emperality by *Constantine* the Great, overcomming the wicked persecuting Emperours, and so stopped the processe of the ten bloody heathen persecutions, and put a period to them. Though anon after *Constantines* death within the space of thirty yeers a new persecution begins, viz. *Constantine* his sonne cherisheth the *Arians*, and banisheth the *Orthodox*. But to imprison Satan in the bottomlesse

\* Some time after I had penned the copy, I found the place in Mr. Mede, viz. in his *Diatrib.* part. 4 p. 458. Where his words in *terminis*, are these;

"As for the Author of the *Analyticall Table* of the *Apocalyps*, hee differs from mee wholly in the twentieth Chapter, and followes Mr. *Brighman*. My difference is in these particulars, I hold but one "*(Millenium)* Millenary time, and that to begin at the destruction of the Beast; He holds two, one beginning at "*Constantine*, another at the destruction of the Beast. 2 I deny that ever yet Satan was tyed up so much lesse "*at the time of Constantine*. It is one thing to be dethroned, and thrown downe from Heaven, (that was at the time of *Constantine*) Another thing to be bound and close Prisoner, and not so much as peep out of his Dungeon. See my *Synchronismes Clav. Apocalyp.* part. 2. *Synch.* 4. pag. 22, 23. Thirdly, I take the Resurrections both of them, first and second to be proper and reall; He metaphorical. 3 He seems to appropriate the second (*Millenium*) Millenary space of time (which I thinke the onely) to the glory of the Jews onely; I extend it to the whole *Catholic Church* of the *Gentiles*.

Pit, there binding him with a great chaine, and shutting him up in the said Pit, and setting a scale upon it, that hee should not *deceive* the Nations any more for a whole thousand yeers, must of necessity signifie a full, and entire restraint of Satan from all manner of deceiving the Nations; or else all those mightily emphaticall expressions of fast-securing Satan, are to no purpose. The Martyrs would have little glory of reigning, if only heathen open universal persecution were staid; but others should break in upon them. And the Church should have little notice of the binding of Satan for a thousand yeers. Now all the particulars of Doctor *Prideaux* his Discourse to uphold his lapsing *Minor* Proposition, is to that effect, that long since Satan was *Dethroned* from his Monarchicall Imperial Majesty, so that since the fall of the Heathen Roman Monarchy by *Constantine*, he never had any *universal Pagan Monarch*; to manage a general persecution against all *Christianisme*, or Christianity whatsoever. All which conceit of the Doctors is nothing to the fulfilling of the *Revelation*, Chap. 20. 1, 2, 3. where the devill must be bound not onely as *Satan*, an open adversary, and a publike devouring *Dragon*; but also as *Aspidochelone* as a Devill; a Calumniator, and secret deceiver, and a cunning *Serpent*, after the forme of his deceit of old towards *Eve*. And therefore upon this account all the Doctors *Fabrick* falls to the ground, as we shall see more in our particular answer.

Secondly, our particular answer must be by parcels according to the particulars by him alleadged and urged afore; as "¶ 1 He said that the words *Rev. 20. 3.* are, *Satan shall not seduce.* It is not said (saith he) that *Satan* shall not tempt; shall not act in secret corners, and wayes. It is not said, he shall not make his *Depths* his refuge; to which we answer, 1 To the Greek word *παρατα* rendred in English to *deceive*; but by the Doctor to *seduce*; it signifies to *wander*, or make to *wander* in a point of Religion, or to *turne aside* by an opinion from the right truth, and to mistake ones way in point of judgement. And therefore the Criticks in *Greek* say, it is taken from Travellers that are in a wrong way, going by guesse. From it the Planets have their name, which move excentrically. And the *Greeks* and *Latines* hence call a deceiver *παρατα* *Planus*. The Scripture applies this word to a mistaking of a false *Christ* for a true, *Math. 24. 4.* *Mark. 13. 5.* or to take the true *Christ* for a false, *Joh. 7. 12.* others said, He deceiveth the people; or to a teaching of false doctrine, or receiving false doctrine, *2 Tim. 3. 13.* *Seducers shall grow worse; deceiving, and being deceived;* yea it is applied to a mistaking; or mis-conceiving of ones owne spiritual condition. So in *1 Joh. 1. 8.* *If we say we have no sinne, we deceive our selves.* And *1 Joh. 3. 7.* *Let no man deceive you, (viz. about your spiritual condition) He that doth righteousness, is righteous; he that commits sin is of the Devil.* Adde *Tit. 3. 3.* *We were deceived, serving divers lusts and pleasures.* Where it is applied to a deceiving by way of temptation, to follow sin and pleasures. In all these places the Theam or root is the same with that of *S. John Rev. 10. 3.* viz. *παρατα* or *παρατα*. So that you see that the word is used to signifie farre more things, and things that are not so grosse and worldly, as

S. 4.



to seduce to an open warre, as the Doctor would limit it, viz. any kinde of spiritual *deceiving*. 2 To that clause, that *it is not said he shall not tempt*: we answer, By that which follows, the Dr. means effectual tempting; when an active tempting becomes a passive temptation or temptednesse. Now we must say that herein also the Dr. is mistaken. For we have Scripture, that the state of the Church for the thousand yeers will be such, as *wherein shall dwell only righteousness*, 2 Pet. 3. 13. *And into this estate shall in no wise enter that thing, whatsoever it be, that defileth, or worketh abomination, or maketh a lye*. So that there will be no temptation passive, viz. no temptation received by any of the Church, and therefore we cannot conceive that the Devill will actively tempt, viz. attempt. 3 To that of the *τὰ βάθη* the depths of Satan, and his secret wayes, and corners of cunning; we answer, That besides that of the signification of *τὰ βάθη*, that it signifies all manner of mistakes, open or secret; and therefore Satan is bound from both; we adde, That to be gulled with the *Depths of Satan*, in a spiritual self-deceiving way, is worse, then those that seduce to a grosse fact, which a man will sooner see, and condemne. So Christ assenteth Publicans and Harlots enter heaven before Pharisees. And God joyes more over one sinner, then over ninety nine that are righteous in their own eyes. Therefore sure Satans binding must signifie his limitation from the greatest hurting. And therefore though in the time of the Church of Thyatira among the then present and past things of the Rev. Chap. 2. 18. to 25. the Christians were gulled with the *Depths of Satan*; yet in all that which is said of the future estate of the Church, after the fall of Antichrist, the binding of Satan, the settling of the Jews, of the descending of New Jerusalem, not an hint, that I know, of Satans prevailing by open or secret wayes, for the whole thousand yeers. And to answer to all the three particulars altogether, our Answer is, That the first, second, and third verses of the twentieth of the Revelation, hath so many emphatical expressions of the full binding of Satan, that as we said of necessity we must understand Satans full restraint, both from secret, and open prevailing on men for the thousand yeers, namely, that an Angel comes downe from heaven, hath the Key of the bottomlesse Pit, and a great chaine in his hand, layes hold on the old Serpent, Dragon, or Divell Satan, Bound him for a thousand yeers, cast him into the bottomlesse pit, shut him in, and set a seale upon him. And is all this adoe, and all these high expressions onely to signifie Satans restraint that he seduce not to open Warre, but not from secret and cunning seducing to errors and false doctrine, and tempting to sin? Sure then this might have been expressed in fewer words. Then is this strong text made weak. Then is Satan fast and loose; In the bottomlesse Pit, and out; chained and not chained; sealed and not sealed. Hee is bound from a lesser endangering, not from a greater. He is bound from the effect, viz. War, not from the cause, viz. erring in judgement about matters of Religion. ¶ 2 To the next particular Paragraph of the Doctors proof "of the minor, viz. that it is not said, that the Devill should not make drunk the inhabitants of the earth by his Vicar the Beast, under the vizard of de-

“*devotion, or Church*; I say to this, beside what we have said already, to anticipate this objection; I adde that herein, it seems to mee the Doctor hath forgotten some most evidently plaine Texts. For all along the *Revelation* untill the very time of the utter ruine of Antichrist, there is expresse mention of the *Devils making the Nations drunke by his Vicar the Beast with the wine of spiritual fornication*, i.e. of departing from Christ to worship Idols; or to imbrace false worship. And with all, it is expressed, that this is the *cause of the ruine of the Beast, the Harlot, the Vicar of Christ*. So expressly; *Rev. 14.8. verbe. Babylon is fallen, is fallen, because she hath made the Nations drunk with the wine of the wrath of her fornication*, *Rev. 17.1,2,3. I will shew thee the judgement of the great Whore, with whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication*. *Rev. 18.2,3. An Angel cryed mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils. For all Nations have drunk of the wine of the wrath of her fornication*. *Rev. 19.1,2. Ye have the same thing more plainly without figures, A voyce of much people, saying, A'lclulah to the Lord for true and righteous are his judgements, for he hath judged the great whore which did corrupt the earth with her fornication*, And in the latter end of this same Chapter, is a full end of the *Beast*, and false *Prophet*, viz. *cast into the lake of fire*. Observe, First, That in one of these places, viz. *Rev. 17.2*. There is mention onely of *wine of fornication*, to signifie the sinne of spiritual adultery, viz. Idolatry. In opposition to this, to signifie the judgement due to this sinne it is said, the *Wine of the wrath of God*. So *Rev. 14.10. Rev. 16.19*. For this cause in the other two places, *Rev. 17.2. Rev. 18.3*. the phrases to signifie both sin and judgement are put together, *Wine of wrath of fornication*; to the end that wee might carry along with us, in our minds, that all the time of the *Harlot*, shee made the *Nations* drunk, & therefore all that while wrath hung over her, till it fell down upon her, and brought her to utter ruine; as we see the fulfilling set down Chapter 19. latter end. Secondly observe, that in opposition to this *making the Nations drunke with the wine of spiritual fornication*, is added presently after the ruine of that drunken-making *Harlot*, Chap. 19. ult. That in Chap. 20. 1. &c. *Satan is bound, cast into the Pit, and sealed, that he may seduce, or deceive the Nations no more, till the thousand yeers bee finished*. Yee see then how cleerly this passage of the Doctor is answered: and that that in *Rev. 20. vers. 3*. must mean that Satan should be bound that hee should not, by his Vicar, *make the Nations* so much as *drunk* with the wine of her fornication of Idolatrous doctrines. For as *Pareus* expounds, As wine is pleasant to the eye and taste; so Antichrist did make the Kings and Inhabitants of the earth take downe his doctrines of departing from Christ, and imbracing of Idolatrous worship under pretence of Religion, devotion, and Church. See *Pareus* on *Rev. 14.17.18*. afore quoted; and so *Pareus* brings up the Reere, full against the Doctor. ¶ 3 To that clause wherein the Doctor doth undertake to give the sense of *Satans not seducing the Nations*,  
to

to signifie, That he shall not in an universal War, by the open enemies  
 " of Christ, with force and Armes compell men to Paganisme, and to, as it  
 " were, abjured Idolatry and Superstition; I say to this clause, and this  
 exposition therein; besides what hath been said, we adde, First, That  
 by this opinion Satans binding must begin at *Constantine* the Great.  
 And that Satan should no more so seduce the Nations to an univer-  
 fall Warre, with force of Arms to compell men to *Paganisme*, till  
 the time of the rising of *Gog* and *Magog* to Warre (for so the Doctor  
 doth after expressly declare his sence) I say, that by this opinion of  
 the Doctor, Satan is still bound ever since the time of *Constantine*,  
 310 yeeres since Christ, which make above a thousand yeeres,  
 viz. one thousand three hundred and forty, and upwards. So reckon  
 but to this day, and Satan is bound above three hundred and forty  
 yeeres above the thousand yeeres, so precisely limited by the Apostle  
*John*, Revel. 20. And yet still shall bee bound, according to the  
 Doctors opinion, till the War of *Gog* and *Magog*, which will bee a  
 thousand yeeres more, and the last thousand afore the ultimate judge-  
 ment. So *Satan* shall by this account bee bound I know not how  
 much above two thousand yeeres, contrary to *St. John*. Note secondly,  
 That by the Dr. from *Constantines* time down-ward, to this day, *Satan*  
 was not bound in his efficacy upon his instruments, but only the shape and  
 manner of the workings of his instruments were changed; so the system  
 and method of the Revelation expressly, Rev. 13. 1. 12. in 1 verse, hee  
 ariseth out of the Sea, and hath seven heads, and ten horns, and the  
 Dragon gave him his power; and verse 11. and 12. Hee comes up  
 out of the earth, and hath two hornes like a Lamb, and spake as a *DRA-*  
*GOON*, and he exerciseth all the power of the first Beast, and causeth the earth  
 and them that dwell therein to worship the first Beast. So that yee see the  
 devils power the same; still the Dragon acts effectually, onely the  
 shape of his instruments is changed. And therefore the continuance of  
 the Beast in power is computed two and forty months; i.e. One  
 thousand two hundred & sixty yeeres. And the Dragon is laid to persecute  
 the Woman, the Church, and indeavoured War after *Constantine*  
 for the space of One thousand one hundred and sixty yeeres, Rev. 12.  
 For so long shee flies and abides in the wilderness. Now if the Beast  
 hath power One thousand two hundred and sixty yeeres beginning  
 presently after *Constantines* time, within eighty yeeres, where then  
 shall bee place found for the thousand yeeres of binding *Satan*, pre-  
 sently after *Constantine*? For *Satan* is not bound, as long as *Anti-*  
*christ* is in power, who is in power to this day.

S. 5.

But I need not pursue further. The Doctor himselfe sees [S. 5.  
 afore] great objections against this opinion of his, of the thousand  
 yeeres next to *Constantine*, and of his interpretation of *Satans* bind-  
 ing to be onely from open general War; to all which hee indeavours  
 to answer. But he answers not satisfactorily to mee. For first in  
 generall, we answer to that he objects of *Arrianisme*, after *Con-*  
*stantine*, *Apostasies* in *Julian*, and *Devastations* by *Goths*, *Vandals*, and  
*Saracens*; that these make not up the all that may be objected against  
 the binding up of *Satan* from *Constant. M.* and down-ward for a  
 thou-



thousand yeers. For mark what *P. Simpson* in his *History of the Arian and Eutychian Persecution*, taken out of *Sozom. Lib. 1. cap. 14.* offers to our consideration. It is this. The care, saith hee, that *Constantine* had, to dis-burthen persecuted Christians of that heavy yoke of persecution that pressed them downe so long, was not onely extended to the bounds of the *Romane Empire*, whereunto *Constantine* was Sovereigne Lord; but he was carefull also to procure the peace of Christians who lived under *SAPORES King of Persia*, who vexed Christian people with SORE and GRIEVOUS persecution; so that within his Dominion, more then sixteen thousand were found who had concluded their lives by Martyrdome, of whom were divers persons of great ranke (which are there named.) While *Constantine* was meditating the reliefe of the Christians in *Persia*, the Ambassador of *SAPORES King of Persia* came to *Constantine*, who granting their Petitions they came about, sent them back to their King *Sapores* with a letter of his owne, wherein he intreats *Sapores* to be friendly to Christians, in whose Religion nothing can be found, that can justly be blamed. And withall wisheth *Sapores* to consider the miserable life and death of *Valerian*, the eighth Persecutor among the *Romans*: And what good successe God had given him, the said *Constantine* having been a friend to the Christians. Now what effect this Letter took in *Persia*, the History mentions not; but this is mentioned, that a little before the death of this *Constantine M.* (which was about 341 yeers after Christ, for he began to reign 310 after Christ, and reigned 31 yeers) he intended to make warre against *Sapores King of Persia*; and in the way to have been baptized in *Jordan*; but he falling sicke in *Nicomedia*, was baptized at the Suburbs of *Bithynia*. Thus the History of *P. Symphon* aforesaid. By which you may see, how well Satan was bound, from the time of *Constantines* suppressing the ten Persecutions, supposing that the Doctors narrow distinction of binding Satan, had been right, viz. onely from seducing to open persecution, &c. You see, how thirty yeers after *Constantines* beginning to reigne, and at least twenty within the beginning of the Doctors thousand yeers of Satans binding, as hee affirms, there was sore persecution in *Persia*. A considerable passage, enough to overthrow all that the Doctor affirms in this his argument of the thousand yeers, and his interpretation of binding Satan. Secondly, wee come punctually to his particulars. ¶ 1 Of the *Arians* hee saith [S. 2. ¶ 1.] they seduced not the Nations with open force to root out Christianity, &c. To this we answer, In what did the *Arians* differ in their manner of persecuting from the heathen Emperours persecution, notwithstanding the Doctors nice distinctions of *Arians* not seducing Nations with open force to a rooting out Christianity, but onely by patched deceits they oppressed the Orthodox? For take but a taste of the times between the death of *Constantine M.* about Anno three hundred and forty after Christ, to *Julian*, about Anno three hundred and sixty (of whom by and by, being a distinct head of the Doctors Reply) I say take but a taste out of the said History of the *Arian* persecution.

The copy of this Letter, Mr. Fox gives us, Book of Mart. V. 1. p. 127.

tion, and other good Authors, and then see what difference you can make between the heathen Emperors persecuting, and the persecutions under the *Arian* Emperors and favourers of *Arians*. *Constantinus M.* left three sonnes, *Constantius*, *Constans*, and *Constantinus Junior*. *Constantius* governed the *East* parts of the *Roman Empire*; the other two the *West*. *Constantine junior* after three yeers was slaine. *Constans* reigned thirteen yeers, *Constantius* five and twenty yeers. Now this *Constantius* was infected with *Arian* heresie by an *Arian Priest*, a Courtier, advanced thither by *Constantia*, the sister of *Constantine junior*. But whiles the other Emperor of the *West*, viz. *Constans*, was yet alive: *Arianisme* could not get that head, because when *Paulus* Bishop of *Constantinople*, and *Athanasius* Bishop of *Alexandria*, and many other Bishops, were unjustly persecuted, falsely accused, and deposed, &c. under *Constantius* (tainted with that opinion) in the *East*; *Constans* in the *West* succoured them. But after thirteen yeers, *Constans* being slaine, now *Arian Constantius* rules all. Now *Arian* persecution mounts up, I thinke as high for the time, as the heathen persecution. For *Constantius* by instigation futable to his *Arian* opinion against the Orthodox, sends a Commander of Warre with five thousand armed men to surround the place where *Athanasius* was, to the intent to kill him. But by disguise hee was conveyed through them away from danger. Under this *Constantius*, *Georgius*, an *Arian Bishop*, was seated in *Alexandria*, in the room of *Athanasius*, whom *Sebastianus* furnishing with armed Souldiers, see how hee acts, A fire was kindled in the Towne, the Christian Virgins were stript naked, brought to the fire, and commanded to renounce the faith. To which when the sight of the fire prevailed not, he caused their faces to be gashed, &c. that their familiar friends knew them not by face. Thirty Bishops of *Egypt* and *Lybia* were slain in the fury of this *Arian* persecution: And fourteen *B.B.* more, (whom *Theodore* names) were banished in this persecution (of whom, some dyed in the way, others dyed in banishment.) And forty worthy Christians were scourged in *Alexandria* with wands, because they would not communicate with the *Arian Wolfe Georgius*; some of the peeces of which wands stucke in their flesh, and others dyed of their pains. The like cruelty the *Arians* practised in *Constantinople*, *Paulus, B.* thereof, being banished to a little Towne in *Cappadocia*, called *Cucusus* (where at length hee was strangled by the *Arians*) *Macedonius* being placed in his room (a notable heretick, saith the story) used no lesse cruelty, in compelling the Christians of *Constantinople* to communicate with him, then (marke our Historian the like whereof yee have in *Socrates Lib. 2. cap. 24.*) was used of old to compel Christians to sacrifice to the Idols of the Gentiles. See how our Historian affirms flatly contrary to the Doctor. Now judge by this little of the rest. Was not here violence? Was not here extirpation of Religion, as much as in the ten heathen persecutions, proportion for proportion? And is this the binding of Satan? Is this the glorious time of the

See also Theo  
ibid.

the thousand yeers so extolled by St. John? Is not here a seducing of the Nations by force? For this made the generality of the vast Empire to turn *Arians*. The *Orthodox* being oppressed, yea suppressed in a great part, and the rest seduced; just as in the ten Persecutions. And what difference is there between an *Arian*, and an *Heathen*, save only the *Arian* is the worse, sinning against more light? And thus was the state of things for the first twenty yeers, yea for the second twenty yeers within the Doctors thousand yeers of *binding Satan*. ¶ 2 Next wee come to the second particular, which the Doctor affirms, viz. of *Julians* time: *Julian*, saith he, *was a little cloud, soon over*: But by the favour of so learned a man, all things considered, this was no *little cloud*, nor so *soon over*: For according to the best Chronologers *Julian* reigned three yeers, in which time hee played such monstrous pranks against the Church of Christ, and so seduced the world to *Idolatry* and impiety against God, that it is not possible for mee, and many more, to imagine that now was the thousand yeers concurrent of *Satans* binding, that he should not deceive, till the thousand yeers were ended. For do but take the state, of things in *Julians* time in a briefe summe, as it is set downe in the History of the *Arian* persecution, many worthy Authors more concurring (which we shall but name as we go, at every considerable point) and then judge. *Julian*, saith the said History of the *Arian* persecution, "reigned three yeers. He was brought up a *Christian*, but being "perverted by *Maximus* an *Ephesian* Philosopher and *Magician* (a signe " *Satan* is not now bound) manifests his affection towards *Heathenish* "superstition by opening the doors of the Temples of the *Heathenish* "gods, which *Constantine M.* had locked up; and encouraged men "by his example to offer sacrifice to the gods of the Heathen. Hee "debarred the children of *Christians* from Schools, and learning, "from use of warre, and from places of government, or trust, as "from Collectours place, &c. Hee exceedingly burthened them "with Taxations. And when they complained to him, he mocked "them, saying, your happinesse is increased hereby, according to the "speech of Christ your Lord, *Blessed are they that suffer persecution for* "righteousnesse sake. For thus far we may compare also *Socrat. lib.* 13. & 14. And *Theod. lib. 3. cap. 4.* *Sozom. lib. 5. cap. 4. & cap. 15.* But to goe on, our Historian further tels us, That in the Market places "this *Julian* set up his owne Image, with the Images of the *heathen* "gods round about it, that so all that revered the one, might re- "verence the other, and *contra* they that revered them not, might "bee judged to despise the Emperour. (See also *Theod. lib. 3. cap. 16.*) "when he distributed gold to his Captains, and Warriours (as the "manner was) he had this trick by himselfe, viz. to have an Altar "neer his Princely Throne, and coals burning upon it, and incense "upon a table neer the Altar, to this end that who so came to re- "ceive his money, might cast incense upon the Altar, and so bee "drawne into his *Idolatrous* Rites. (Compare *Sozom. lib. 5. cap. 17.*) "In *Antiochia* and the Region round he dedicated all the Fountaines "to the *Heathen Nymphs* or goddesses, and caused all the victuals sold



"in the Shambles to bee sprinkled with heathen Holy-water, that  
 "Christians (as he intended) might eat and drinke of Idolized  
 "things, or starve. *Fuventius* and *Maxentius*, two worthy Warriors  
 "using to reprove the Emperour for his Heathenish superstition, hee  
 "punished with death. Under his government, he permitted many  
 "outrages against the Christians. In the Town of *Sebast*, the Se-  
 "pulchre of *John* the *Baptist* was opened, his bones burnt, and the  
 "ashes scattered abroad. (Compare *Ruffinus lib. 2. cap. 28.*) At  
 "*Gaza* and *Ascalon*, many Preachers were killed, holy Virgins had  
 "their bellies ripped up, and after filled with barley, and their bo-  
 "dies cast to swine to be eaten. *Cyrellus*, a *Deacon* in *Hierapolis* of  
 "*Phœnicia*, who had in *Constantines* time broken in peeces the  
 "Images of the *Gentiles*, was taken by the people, his belly ripped,  
 "his liver drawne out of his body, and chewed with the teeth of  
 "his barbarous enemies. (Compare *Theod. lib. 3. cap. 6.*) *Marcus Ave-*  
 "*thysius* had his body overlaid with honey, and hung up alive a-  
 "gainst the Sunne in Summer, to bee vexed with flies and wasps.  
 "(Compare *Theod. lib. 3. cap. 7.*) In *Alexandria* many *Christians* were  
 "slaine, for discovering the abominations of the *Pagans*, especially  
 "sacrificing to *Mythra* the bloody sacrifices of reasonable creatures.  
 "(Compare *Sozom. lib. 3. cap. 3.*) In the Country of *Phrygia*, and  
 "Town of *Miso*, *Macedonius*, *Theodulus* and *Tatianus* for breaking  
 "in peeces Images, were broyled upon hot grates of Iron. (Com-  
 "pare *Sozom. lib. 3. cap. 15.*) The Inhabitants of *Cæsarea* in *Cappado-*  
 "*cia*, anciently called *Maza*, the Inhabitants for the most, being  
 "Christians, having formerly in other Emperors times, overthrowne  
 "the Temples of *Jupiter* and *Apollo*, and *Fortunas* Temple yet re-  
 "maining, they now throw downe that in this *Julians* time; *Julian*  
 "was so highly displeased with them, that he rased the name of  
 "*Cæsarea* out of the rowle of Cities, and exacted of them three  
 "hundred pound weight of gold, made their Ministers serve in war,  
 "and threatned to put many of the people to death, but God pre-  
 "vented it. (Compare *Ruffinus lib. 2. cap. 33.*) Also hee enquired  
 "at the *Diabolical Oracles* of *Apollo* and *Daphne* what should bee the  
 "successe of his enterprises. The answer given was, The dead hin-  
 "dred that *Apollo* could give no answer. Lastly, *Julian* gave liberty  
 "to the *Jews* to returne to *Jerusalem* to build their Temple, and to  
 "offer sacrifices according to the Law of *Moses*; and this hee did  
 "meerly out of hate to Christianity: Which God testified against,  
 "by mighty Earthquakes, fire, and tempest of wind, &c. (For this  
 "last and considerable particular, compare *Ruffinus lib. 1. cap. 37, 38, 39.*  
*Socrat. lib. 3. cap. 20, 21. Theod. lib. 3. cap. 20. Sozom. lib. 5. cap. 22.*) Thus  
 "you have his story. Now Christians judge, whether this time of  
 "*Julian* be, as *Doct<sup>r</sup> Prideaux* affirmed, a little cloud, and whether  
 "soon over, thus lasting three yeers! Can it be imagined that so much  
 "impiety, and so long, can consist with the state of the thousand yeers  
 "spoken by *John* in such high termes, *Rev. 20.* can these consist with  
 "*Satans binding*, and *Saints reigning*? An houre of an Eclipse of the  
 "Sunne in a cleer day is wonderfull. And half an houres raine makes  
 "it

it not to be said a dry day. But the Doctor would have the times past. So Mr. Mede saith, Men would faine have the witnesses lying in the grave to be past; and some said the Resurrection was past, to cast off fear, but let the Saints stick to Scripture. ¶ 3 The last particular of the Doctors reply is, touching that of *Goths, Vandals, and Saracens*. See it afore S. 2. ¶ 3. how he minceth their outrages, and boasts of their checks. First, for the *Goths and Vandals*, let but *Bucholc.* in his *Index, Chron.* a faithfull man, speak as it were in a word, in comparison of all that might bee spoken. Anno three hundred seventy eight, after Christ (which was seventy yeers within the Drs. thousand yeers) the *Goths* desired *Valens* the Roman Emperour to send them some *Bishops* or *Doctors* to teach them the true *Christian Religion*; *Valens* lends them *Arrians* who laid in their hearts the principles of *Arrianisme*; and as it were for a recompence, that *Valens* was after slaine by the said *Goths*. This alone is an ill sign of the thousand yeers of *Christ* and *Christians* Reigning then. But see moreover Anno four hundred and ten yeers after *Christ*, which was a hundred yeers within the Drs. thousand yeers, the *Goths* invaded *Italy* under *Alarichus* their Leader. From whence, to the crowning of *Carolus Magnus* (which was about seven hundred seventy one after *Christ*) are about three hundred and seventy yeers; others say foure hundred (all within the Doctors thousand yeers.) All which time, *Italy* (and the *Churches* there) was never at rest; (*sed humanorum malorum extrema omnia passa est. Atque ecclesia Dei quae paulo ante constituta per Constantinum inde per annos centum in aliqua esse dignitate ac potentia ceperat, maximam ex omni parte iacturam labemque contuaxit*) but suffered the extremest evils and defilements. Anno foure hundred thirty and six (still within the Drs. thousand yeers) The *Goths* made fearful troubles (taking holds, &c.) in *Gallia*, or *France*. And secondly for the *Saracens*, lo in Anno seven hundred and thirty yeers after *Christ* (still part of the Doctors thousand yeers) three hundred and eighty thousand *Saracens*, in an hostile way had been in *Gallia*, how long before I know not. This was foure hundred and odde yeers within the Doctors thousand yeers. Anno one thousand and nine yeers after *Christ*, neer three hundred yeers afore the end of the Doctors thousand yeers, the *Saracens* invaded *Jerusalem*, destroyed the Temple, &c. Anno one thousand ninety six yeers, which is above two hundred yeers afore the Doctors thousand yeers end (begining at *Constantine*, three hundred yeers after *Christ*, as he computed) the *Saracens* having, as we said, invaded the Holy land, thence sprang the Holy war of many Christian Princes, and innumerable of Christian people warring with the *Saracens*, which (as *Pucherius, Gul. Tyrim, Blondus*, and the Writer of the *French* and *German* affairs, and *Bucholcers* shew) cost an innumerable of *Christians* blood. And the *Saracens* continue there to this day, and shall (saith *Daniel* chap. 12.) till a time, and times, and halfe a time be fulfilled. Now if I had time to be tedious in all particulars to apply all to the Doctors assertion of the *Goths, Vandals, and Saracens*, wherein would appeare any shew of the Doctors thousand yeers of

binding Satan in this space, *sc.* from *Constantines* time? &c. ¶ 4 But the Doctor gives many distinctions in the close of his Argument *viz.* (See afore at S. 2. ¶ 4.) To the first, *That the Church sighed or groaned "under a correcting or afflicting calamity, but not under an oppressing Majesty,* as before in the ten persecutions of the *R.* Emperours; we thus answer: First, did not the Church suffer in *Constantine M.* his time, in *Persia*, under their King to the slaughter of sixteen thousand? was not there an *oppressing Majesty*, as we shewed at large afore? and so continued there till the death of *Constantine M.* and after to *Theodosius*. 2 Was not *Constantinus* an *oppressing Majesty*, when hee sent five thousand souldiers to kill *Athanasius*? And *Georgius*, an *Arian Bishop* was furnished with souldiers, whereby to persecute with torments the Christians; (as wee shewed at large afore) and under him *Macedonius* an *Arian Bishop* (saith the Author of the *Arian history*) used no lesse cruelty in compelling Christians to communicate with him, then was used of old, to compell Christians to sacrifice to the Idols of the Gentiles. And is not *Arianisme*, denying the God-head of Christ, as bad, or worse then *Heathenisme*, being a *Blasphemy*, and against the evident *Scripture*, which the *Heathens* have not? 3 Was not *Julian* an *oppressing Majesty*; when the *History of the Arian persecution* saith, hee gave no mandate for persecution, because he would not honour the magnanimity of Christians? But was not his punishment intended and acted by him upon *Cesarea*, an act of a violent *oppressing Majesty*? And further, is not this a rule received of all for truth, *Hee that doth not forbid evill when hee may, commands it*? See, *Julian* permits all cruelties as aforesaid. And when hee was petitioned for reliefe, he scoffed at the petitioners, and the *Scriptures*. See more in the *History of the Arian persecution*. By this we have said, the Doctors second distinction of another manner of Persecution, is also overthrown, *viz.* "That though the Church in this space, was not free from *forreigne enemies*, yet free from *domesticke Princes* trampling it. And here with the former we may take in opportunely another distinction, or limitation put in the head of these distinctions by "the Doctor, *viz.* As *Goths and Vandals, &c.* invaded, so they al-  
ways either felt the power of some King or Emperour, as *Patrons and Nurses*; or else they imbraced their faith. To both wee answer, Were the *Saracens* and *Turks* to this day repelled, or converted? How did they feel the *Princes* power, whom they conquered? And are they not blasphemous *Mahumetans* to this day? And did not the *Goths and Vandals* prevaile for neer foure hundred yeers, (as wee shewed afore) in *Italy* to the utter devastation of the Church almost? And what conversion had the *Goths*, &c. *unlesse a perversion to Arrianisme*, by thole *Arrians*, *Valens* the Emperour sent them, as we shewed afore? And lastly, how were thole *Princes Nurses*, who though they opposed *forreigne Princes* to defend their dignity, yet meane while persecuted at home, being *Arians*, as *Valens*, or &c. and the *Christian Princes* that went against the *Saracens* into the *Holy-land*, were *Papists*, of whole persecutions, *Fox*, and many *Ecclesiastical Histories* make large mention. As to the Doctors  
third



third distinction, "That the persecution in the *Doctors* thousand years was not universal, but particular: We answer, If the *Dr.* means an absolute universal persecution over the face of the whole earth (where ever were any Christians) and at the same time; then when ever was Satan so loose, according to the *Doctors* opinion? But if the *Doctor* means by universal, a persecution in most Kingdomes of the World here and there, and ever and anon, in the space of the *Doctors* thousand yeers, (where ever were any Christians) then we shall prove this, if not more, to have been so, all the time of the *Doctors* thousand yeers. For example, of *Persia*. We spake afore something of the same *Persia*; we adde, that Mr. Fox in his Book of Martyrs, 1. Vol. pag. 127. of his Edit. Anno 1641. having spoken of the persecution in *Persia* in *Constantine M.* time, and the copy of his letter, goes on to shew us, and that by particular instances of terrible persecutions in the same *Persia* after *Constantine M.* time, viz. in the time of *Theodosius* his reign. *Theodosius 1.* was in Anno three hundred seventy eight after Christ. *Helvic. Theodosius 2.* in Anno four hundred and eight. *Theodosius 3.* Anno seven hundred and five. Take either, or all, all are within the *Doctors* thousand yeers. And this persecution was so notorious, that the *Roman Emperour* at this time sent Embassadours for deliverance of some of the Martyrs. So in Fox *ibid.* Then for the *Roman Empire*, of *Goths* and *Vandals* invading *Italy*, Anno seven hundred seventy one after Christ, there almost ruining the Church with all manner of calamities for four hundred yeers, ye heard afore; also of the *Saracens* invading *Gallia*, Anno seven hundred and thirty after Christ: and of their going into *Judea*, Anno 1009 yeers after Christ. After which Warre continued with Christian Princes for divers hundreds of yeers, not repelled as yet. And as it was a good while after *Constantine* was Emperour, ere he had stayed the bulke and rage of the tenth persecution, many suffering almost in all *Constantines* time in severall Kingdomes, under the *Roman Empire*, (See Mr. Fox) so after *Constantines* time, downe all along the *Doctors* thousand yeers, more, or lesse, in most Kingdomes under the *Roman Empire*. See Mr. Fox, or any Chronology, which for avoyding tediousnesse, we omit as to particulars. So that from within the *Doctors* thousand yeers a long time, The two Witnesses have Prophesied a great part of their one thousand two hundred and sixty yeers in sackcloth. The Woman hath fled into the wilderness. The Beast hath power, and the Dragon hath endeavoured the ruine of the Woman, *Rev. 11. Rev. 12. Rev. 13.* And is not this universal persecution all the *Doctors* thousand yeers? surely there were so many particulars as made up an universal. To the *Doctors* last distinction, "That it was not continual, but by turnes, or vicissitudes; First, we retort this upon the *Doctor*: He saith, that Satan "was loosed before *Constantine M.* time. Yet then the persecution was but by turnes, witnesse the number of ten. 2 After the time of *Constantinus M.* time, which was about three hundred thirty six, some say, three hundred thirty one, where, or when was there any eminent stop for at least divers hundred yeers in the *Roman Empire*.

pire. As all this while from the beginning of *Constantines M.* down, those severall hundreds of yeers, the persecution in *Persia* continued. 3 In the *Revel.* in the time of *Satans* being loosed, yee shall finde it prophesied of some little interruption of the full tide of perfection; yet then is *Satan* loosed. To close our answer, the Doctors whole Argument is not so proper and demonstrative, but it may bee retorted. *Satans* binding and Saints reigning concur. But the Saints have not yet reigned; no not in the past thousand yeers of the Doctors; but errors, persecutions, wars, &c. pressing downe the Churches, as ye have heard, have that time abounded, by *Arians*, *Julian*, *Goths*, and *Vandals*, *Saracens*, and *Pope*, and *Papists*, and *Socinians*, and *Turke*, and tyranical *Kings* and *Princes* to this day; ergo this is not the thousand yeers of the binding of *Satan*. And therefore if this the Doctors thousand yeers be past, farewell they. Carnall and low Saints, seeing the sorrowfull preface, wish and study to make them past. Higher Saints seeing the joyfull possession, beleeve the plaine Scripture that they are yet to come. The Saints must reign with *Christ*, saith our Text, *Rev.* 20. 4. But in heaven *Christ* reignes not with them, therefore upon earth, *Rev.* 5. 10. But they have not yet reigned. For before that, *Antichrist* must downe in the *West*; the tenth part of the City must fall. 2 The *Jewes* must be called. 3 *Satan* bound, that hee deceive no more, till after the thousand yeers; surely therefore the world must bee altered from that it is now, afore that.

## SECT. II.

### The Doctors second Argument,

WHich he asserts (he saith) from those periods, in which the event hath dictated to the more circumspect, that *Satan* was loosed. There are foure periods (saith he) more famous then the rest; First, in the yeer one thousand after the birth of *Christ*, in the time of *Pope Sylvester* the second. At which time the manifestation of *Antichrist* was promulgated in *France*, preached at *Paris*, divulged over the world, and believed of many. Second period is terminated by *Pope Benedict* the ninth) whose time, in and out, and in the Papall chaire, *Reusner* puts in the yeer Anno one thousand thirty two, to one thousand forty six yeers, or thereabout) in which time, all, both *Easterne* and *Westerne*, cry out, *Satan* is loosed. Third period takes its beginning in the destruction of *Jerusalem*, in the time of *Pope Hildebrand* (called *Gregory* the seventh) and placed Anno one thousand seventy three, by *Reusner*. The life, acts, decrees of which *Hildebrand* seemed so mischievous, and hellish, to the Divines and Historians of that age, that they were out of all doubt, that the mystery of iniquity in the *Revelation* then attained its highest increment, and perfection of age and strength. Fourth, and last,

last, is terminated in *Pope Boniface the 8.* and is the beginning of the *Ottoman* family (which time *Reusner* and *Bucholcerus* and *Helvicus* put about *Anno* one thousand three hundred) but draws its original beginning from the government of *Constantine the Great*. Of this *Boniface the eighth*, it was common to say, *He entred in as a Fox, lived as a Lion, and dyed like a Dog*. So that from hence forward the *Western Antichrist* on one hand, and the *Eastern Mahumetan* on the other, rushing in with open robberies, shew that Satan is loosed, setting both of them on fire, which ever since more or lesse burning, as yet (as wee feel) are not extinguished. All this is in *Doctor Prideaux* his major Proposition. But (saith he in the *minor*) It is agreed among many (as I have intimated afore in our first Argument) and the events of things agree to it, that the yeers of the binding of *Satan*, did runne downe all the time of the said termes I have described, of which this last is most conspicuous, therefore this last opinion should at least out-weigh the rest, viz. that Satan was all that time bound. Wee answer first in general, by denying the *minor*. And as hee refers us to his former argument for proof, so we refer you to our answer to it for refutation of it. As hee urgeth the argument of many, so we have, and shall ballance against them the agreement of very many famous men on the contrary. Howbeit we goe by divine rule, and reason, not by humane vote. And as the Dr. argues, so wee shall take up some passages in the Doctors argument, to overthrow his argument, and his distinction he gives by way of exposition to that his argument. For in the close of this argument, he, fearing lest some viewing the said four periods should object (as he expresseth) that in these four terms appears rather the licentiousnesse of *Satan*, then the binding of *Satan* distinguisheth thus. *We must* (saith he) *hold, or keep in mind* (which before we inculcated) *That Satan invades the Church, either with open butcheries by Tyrants raging with the sword, or with occulte hypocrisie under pretence, of piety*. Now as *Satan being bound*, the *Papal Apollyon* (his *Vicar*) was not wanting, strenuously to supply his place; so he being loosed afterwards, the *Turke* in the *Ottoman* family came in, to make up the band or legion. Now I say, to overthrow the *minor*, and this his distinction, we will take up some passages in his argument against him.

¶ 1 He confesseth that in those four periods, the event hath dictated to the more circumspect observers, that *Satan* was then loosed. Set this against the Doctor, and his many that agree that *Satan* was then bound.

¶ 2 He confesseth that *Pope Silvester* the second, in his first period of events, sitting in the *Papal chaire*, exercised Tyranny. And that in him *Antichrist* was openly manifested to the world. Now this wee oppose, first to his *minor*, That this can neither consist with the binding of *Satan* from seducing, or deceiving the Nations, according to the sense of the *Greek* word before expounded, upon the third verse of the 20 of *Revel.* and the antithesis between the state of the Church whiles he is bound, *Rev. 21. 22.* Chapters, and the state of the loosing, from 11. Chapter, the end of the 19. Nor can it consist with the reigning of the Saints, Chapter 20. 4. compared with *Rev.*



Rev. 21. 27. (And there shall in NO WISE enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye, where Antichrist is excluded, but they which ARE WRITTEN IN THE LAMBS BOOK.) So that onely the Saints have the dominion, and the glory as it is in 24. and 26. verses (The Kings of the earth do bring their glory and honour to it, and the glory and honour of Nations unto it) therefore it cannot bee imagined that Antichrist shall now tyrannise, especially seeing in his time he hath most of the Kings of the earth in a string, so that in time of his Dominion and Tyranny, they cannot be free to bring their honour and glory to it; but when they shall hate the Whore, and burne her with fire (Rev. 17. 16. executed Rev. 18. 19.) Then Chapter 20. the Saints shall reigne; so that Chapter 21. Kings shall bring their honour to it.

¶ 2. We oppose this to his distinction in the close of his Argument, that if now Antichrist was made manifest throughout the world, and exercised tyranny over men; how doth the Doctor apply this time and state of the Church to Satans occult hypocrisie, and pretended impiety invading the Church?

¶ 3 The Doctor confesseth that in the second of his periods, one William Senones, A. B. (by the confession of C. Baron) held forth this Position to Pope Alexander the third (whom Resner puts in Anno 1061.) that Satan was then loosed in *perniciem totius ecclesie*, to the destruction of the whole Church. And the same was preached by Glaber Rodolphus, and Wickliffe, &c. Now these cannot consist with the Doctors argument or distinction of occult hypocrisie. Yea it is inconsistent with Satans binding, and the Saints reigning (as is explained afore.) Surely when Satan is bound, and the Saints doe reigne, there shall bee none permitted to ruine the whole Church, so grossely, that not only Protestants, but Papists shall take notice of it, and cry out against it.

¶ 4 The Doctor confesseth that in his third period of events was the destruction of Jerusalem. Pope Hildebrand sat in the chaire, whose life, acts, and decrees seemed so mischievous and hellish, both to Divines, and Historians, that they did not at all doubt, but that the mystery of iniquity in the Revelation had ~~now~~ attained its highest perfection, maturity, or strength: And if so, was their vote, how can this be consistent with the Doctors Argument, that Satan is now bound in any tolerable sense? Is this the glorious promise, Rev. 20. of binding Satan, and of the Saints reigning, that mean while Antichrist shall arise to his utmost maturity? at least Divines, and his Historians had great reason to thinke so. Satans binding is a restraint, and from seducing the Nations, as well as from butchering the Nations, Revel. 20. 3. therefore it doth not permit the full growth of the Devils greatest instrument, Antichrist. And this also doth somewhat blunt the edge of the Doctors distinction; for if Divines and Historians then took such notice, and declaimed against Antichrist, how can it be truly said, He invaded with such occult hypocrisie? Besides remember the destruction of Jerusalem.

¶ 5 The Doctor confesseth that in his fourth period of Events which

which is also within his thousand yeers of *binding Satan*, was Pope Boniface the eighth, of whom was this common Proverb, *He came in as a FOX, lived as a LYON, and dyed like a DOG.* Now in the word Fox was hinted his *occult hypocrisie*, and in LYON was intimated his *open violence*, which overthrows the Doctors distinction; and addeth thus much more in answer to the Doctors minor proposition of his argument, that in the time of the *binding of Satan* there is no LYON over the Church, but Christ, with whom the Saints reigne. *Rev. 20.4.* called the *Lyon of the Tribe of Juda*, Chapter 5. There is no Lyonish man to roare over the Church, to hurt it in the least. They that make lesse of that *Isa. 11.6.* then others do, conclude so much thence. And if the roaring Lyon the *Devil be chained*, then sure the Nations shall not be seduced to play the Lyons to hurt the Church.

Next wee answer in particular to the *minor Proposition* of this second Argument of Doctor Prideaux, and the distinction annexed, *viz.* by giving you some touches of the History of the foure periods of Events which the Doctor hath named. Wee did in our answer to the Doctors first Argument give you a considerable account of the History of these times, *viz.* of the first thousand yeers from *Constantine M.* beginning to reigne, which the Doctor calls the thousand yeers of *binding of Satan*. We shewed you the grim bloody face of those times in *Persia*, under *Sapores*; In *Judea*, under the *Saracens*, and throughout the *Roman Empire* under *Constantinus* and *Julian*, *Roman Emperours*, and under the *Goths* and *Vandals invaders and masters* of the Church for neer foure hundred yeers; so that the face of these times could not look like the face of the thousand yeers, of which *John* speaks, shall be filled with so much glory. But now we will adde some few things in relation to the particulars the Doctor mentions, which hee would varnish over, that they might not bewray that Satan was then loosed.

¶ 1 For the first period in Pope Silvester the second his time, *Reusner* tells us in his *Chronology*, "That this Silvester the second, being a *Magician*, gave himselfe to the Devil, by whose helpe he attained to the Popedom: And being about to dye, he confessed it, and commanded that his hands and tongue, &c. should be cut off, and the trunk of his body to bee put into a Chariot to bee buried, where the horses (no man driving them) would carry him. The horses without any driver (unlesse the Devill) drew him to the Temple of *John Lateran*, and there he was buried. So *Reusner*: which was but an ill signe that Satan was now bound, as the Doctor affirms, when he could so prevaile on him who was the chiefe Ruler over all the Churches. Adde that in the time of this period was some persecution, as *Bucholcerus* noterh, *viz.* That *Adelbert* the Bishop was martyred for preaching the Gospel. Also about this time *Basil* the *Grecian Emperour* sends a great Army against the *Bulgarians*, conquers them, taking two Cities, and returns home Conqueror. Now warre, according to the sense of the Doctors concession, should be inconsistent with the time of Satans binding.

¶ 2 For the second period, in the *Popes* following to *Pope Benedict* the ninth, which makes about thirty yeers, there were many Wars between the *Papistical Kings* and *Princes*, and Civil Wars in their owne Dominions, and many Councels and Synods about *fasting dayes*, and *holy dayes* as *C. Baron* confesseth in his *Annals*, which no wayes comport with the *binding of Satan*.

¶ 3 For the third period, in *Pope Gregorie* the seventh, called *Hildebrand*, of him you may read in his Tragical story (as *Mr. Fox* calls it) in the Book of Martyrs, page 226. Vol. I. of the last Edition, very largely. The brieife summe of whole wicked life *Reusner* in his *Chronology*, and *Armacanus de success. & statu Ecclesiar. cap. 3, 4, 5.* "give us in these words. He was covetous, sacrilegious, a notorious "hypocrite, under pretence of sanctity, he led a most wicked life. Hee brought in single life, cut off the bonds of wedlock, and made way for fornications, adulteries, and other most filthy vices. Hee "filled the *Roman Empire* with all seditions, and civill Wars. Hee "excommunicated the Emperour, *Henry* the fourth, took away his "Title of King, so that the said Emperour bare-foot, in sharp Win- "ter attended at the *Popes* door for absolution, which the Pope de- "nied him. All this under a pretended accusation of the said Em- "perour of *Simony*. This *Hildebrand* also absolves the Nobles of their fealty to the said Emperour, and arms them against the Em- perour. Now are these impieties, and hurly burlies, consonant to the time of *Satans binding*? No considerate man can imagine it. Here is not onely *hypocrisie*, but the *violence of the sword*.

¶ 4 For the fourth period from *Gregory* the seventh, to *Boniface* the eighth, which makes above two hundred yeers, were so many great warres, wicked Councels, horrid heresies, and impious praesises, as clearly vote this time not to be the time of *binding of Satan*. *Pope Paschalis* the second spends the whole course of his life in War. A Councel is called in *Pauls, London*, under *Anselme* Archbishop of *Canterbury* to remedy the Sodomy of *Ministers*. The *Trecen- sian Synod* is called, investing the *Popes* with power over the *Sunne*, And forbidding *Ministers* marriage. *Pope Eugenius* the third makes war against *Rome*, and *Rome* wars against him. A war or two there is in this time about the *Holy-land*, to the end to weaken the Kings of the earth, that they might not curb the Pope. The hereticall doctrine of *Transubstantiation* springs up. *Frederick* the second (Emperour) buyes his absolution of the Pope for twelve hundred thousand ounces of gold. I will name no more, for brevities sake, that I may hasten a dispatch of this point. These are enough to demonstrate *Satan* was not now bound; yea and to overthrow the Doctors distinction that *Satan* is now bound from open Butcheries. You hear the contrary. As also to overthrow that of his distinction, that *Satan* is bound, when he acts by the occult hypocrisie of his Instruments. You see in the foregoing history hypocrisie and open cruelty go together. And almost all open War and persecution begins in hypocrisie, and pretence of piety. The *Saracens* and *Turks* War for their *Mahomet*: The *Roman Emperours* persecuted in the ten per- secutions,



secution, and warred against *Constantine* under a pretence of piety; that the *Christians* were against their *Idol Religion*, yea so after in *Constantines* and *Fulians* time, persecution was under pretence of Religion. And if the Doctor confesseth in the close of his distinction, "that when *Satan* is bound, that yet then his *Vicar* the *Papal Apollyon* "shal strenuously supply his place; what binding of *Satan* is this? what benefit hath the Church by this, whether it be destroyed by open hostility, or under pretence of piety? Surely the Church kept more pure, under open persecutions, then otherwise. See *Rev. 12. 1.* compare Histories.

## SECT. III.

*An answer to Doctor Prideaux his third Argument.*

**I**T is drawne (saith he) from the state of the *Martyrs beheaded*, all that interval of time, in which we (saith he) put the binding "of *Satan*, viz. *white robes* were given to them, saying, rest yet a little "while, *Rev. Chap. 6.* They are sealed, and doe wash their robes in the "bloud of the Lamb, *Rev. Chap. 7.* They protest against the beast, and "for that cause are slaine, and live againe in their successors, and "ascend up to Heaven, *Chap. 11.* They appeare in the company of "the Lamb, erecting his standard in mount *Sion*, Chapter 14. They "triumph over the Beast, Chapter 15. They sing *Hallelujah*, and are "guests of the nuptial Supper, Chapter 19. And here in the 20. "Chapter they are set in Thrones, and power of judging is given "to them, becaule they were smitten, and had not worshipped the "Beast, from whence they live with Christ, and reigne a thousand "yeers. And therefore howsoever they were esteemed, or used in "the world, yet indeed they live and reigne with Christ, who hath made "them Kings and Priests: In the same manner Kings, as Priests. But "Priests spiritually, therefore so onely Kings. For as Christs King- "dome, so the Apocalyptical Kingdome of *Christians*, is not of this "world.

To this Argument we shall answer brieflier, *sc.* first to the *Antecedent*, or first Proposition.

¶ That in all those places there is something that crosseth the Doctors sense, so that the things named by him, did not import the binding of *Satan*. *Rev. 6.* The Red horse verse 4. taketh away peace, and makes men kill one another. The Pale horse verse 8. was called Death, and hell followed it. And to the thing the Doctor alleadgeth, That the soules should rest, this is added as a reason, till their brethren, and fellow servants should be killed; of which is meant *Ch. 11.* The 7. of *Rev.* is a Chapter proleptically inserted to support the Saints in the midst of the approaching evils; as at that period there mentioned; as in most Chapters of the *Revelation* some things are inserted of comfort to that end, from their future condition when *Satan* shall bee bound

bound, and the Saints reigne, although this shall not be fulfilled till the seventh Trumpet begins to sound, Chapter 10. 7. Then indeed shall be fulfilled the *mystery of God*, as he hath declared to his servants the Prophets. To whom little or nothing of the ultimate day of judgement was manifested, which indeed is no *mystery*. But the abundance of the future visible glory of the Church is to most a *mystery*; so that this Chapter is but a preoccupation: As the same sealed persons are brought in, Chapter 14. Though presently in Chapter 16; 17, 18, 19. the world is filled with judgements. So that the Angels in this seventh Chapter, v. 1. are ready with their judgements onely suspended, while this comfort is communicated to the one hundred forty four thousand, that is, to the universal Church, who are verse 14. but ~~in tribulation~~ *coming, or about to come out of tribulation, not come out*. They were *washed afore in the blood of the Lamb*, ever since their beleiving, but that was *from sinne*, but they are not yet come out of great tribulation, but that shall bee ere long. So that that which follows to the end of the Chapter cannot *now* bee applied to their persons, *viz.* That they shall *hunger no more*; nor the *Sun light upon them* any more; And God shall *wipe away all tears*, which are spoken in the future Tense as of things to come. And it cannot be applied to their future state in heavenly glory: For the *Heathens*, that knew but the immortality of the soule, never dreamed of hunger, or thirst, or feare to befall good men in the world to come. Nor did the Philosophers thinke that the Sunne did shine above the highest of the orbs of the material heaven. Therefore there is no probability in the least that this is a description of everlasting glory, but of a state on earth, where the Sunne hath smitten, and there hath been hunger and thirst, and have been tears. So that still I minde you, this Chapter is but a parenthesis of comfort put there by way of anticipation. For it is put between the sixth and seventh Seal, between which must be a methodical succession. The sixth Seale is in chapter 6. which is most terrible, obscuring heaven, shaking the earth, terrifying the sonnes of men. And the seventh Seale is in *Rev.* 8. verse 1. In which eight Chapters whiles Christ intercedes over the prayers of the Church, in regard of some slaine, as it is in Chapter 6. The seven Trumpets appear in order to sound at their time, *Rev.* 8. 6. &c. so that the calamities of the world goe on in the world, upon earth; and from hence forward till Antichrist be downe. As for the 11 Chapter, it is plaine that it is but the summary of all that which *John* prophesies, of the more *Ecclesiastical* state of things in his ensuing Book of the *Revelation*, as in the former he had prophesied of the more *Political*. I say a summary: For there is set down the more pure state of the Church, v. 1. and more corrupt, verse 2. And of the two witnesses in sackcloath, one thousand two hundred and sixty yeers, and their lying dead in the grave three yeers and a half, as well as rising and ascending. And there is *Babylon* falling, *viz.* *The tenth part of the City*, &c. as well as *Babylon* trampling and triumphing over the Witnesses. So that unlesse we will jumble all into a confusion, this 11. Chapter is but the summary

ſummary of what follow; in the whole book of the *Revelation*. And in the 12 Chapter there is as much for the looſing of Satan as for binding. For the 13 Chapter, it plainly ſets out the time of Satans power, *verſe* two and forty months, or a thouſand two hundred and ſixty dayes, *viz.* yeers, which power he hath not when his maſter Satan is bound, as we have, and ſhall heare. For the 14, and 15. Chapters, the Churches triumphant ſongs of victory over the Beaſt, are but in hope of a thing to come; Another Parentheſis of comfort proleptically inserted. For before and behinde their ſong; in Chapter 15. is mention of the Angels having the ſeven laſt plagues to fulfill the wrath of God, *viz.* The pouring out of the ſeven Vials, as it follows Chapter 16. I need goe no further in my Antitheſis to the Doctors inſtances.

¶ 2 We answer to his Antecedent, or firſt Propoſition, that if indeed (as Doctor *Prideaux* would have it) from the 6. Chap. of *Rev.* to the 20. Saints are in their *reigning condition*, and *Satan is bound* according to *St. Johns* true intent, *Rev.* 20. what means all that while, all that adoe againſt the enemies of the Church; of ſeven *Seals*, Chapter 6. and 7. of ſeven *Trumpets*, Chapter 8. of ſeven *Vials*, Chapter 15. and 16. and in 17. is deſcribed the ſin and the judgement of the Whore; and in Chapter 18. the manner of her utter deſtruction; and Chapter 19. the deſtruction it ſelfe. And then, and not till then in Chapter 20. *S. John* ſpeaks of binding of Satan, ſo as the Saints may be ſaid to reigne indeed. After which no *Seals*, *Trumpets*, or *Vials*; onely there is a proleptic, or anticipation of the ultimate day of judgement, mentioned *verſe* 11. of Chapter 20. becauſe it is the period of the thouſand yeers, but the ſtate of times in Satans binding, and the Saints reigning is after deſcribed in *Rev.* 21. and 22. Chapters.

¶ 3 We answer to his ſaid Antecedent, or firſt Propoſition; That by the Doctors tenet and proof, that Satan is bound from *Rev.* 6. to *Rev.* 20. (for he ſaith, that the beginning was in *Constantines* time that the Saints began to reign; And *John* tells us, that the thouſand yeeres doe end at the ultimate day of judgement, *Rev.* 20.) it will follow, that from *Constantine M.* which the Doctor puts in three hundred yeers after *Chriſt*, to the day of judgement is but a thouſand yeers. For the Doctor in his ſtating the queſtion, confeſſeth that the thouſand yeers muſt be taken properly and preciſely. But wee, and moſt Nations doe compute from three hundred yeers after *Chriſt*, to this yeer, one thouſand three hundred fifty three; and yet the day of the laſt judgement is not come. No nor the *War of Gog, and Magog*, which precedes it. No nor the *fall of Antichriſt and Babylon*, which precedes that, &c.

Next we come to answer to the *Argument*; or *Conſequent*, or laſt Propoſition.

To the Propoſition it ſelf; That therefore all this while the Saints reigned, wee ſay, that though they reigned over ſinne, which is no more priviledge then every Saint hath had ſince the beginning of the world; yet they reigne not on earth over their corporall enemies

as

S. 3.



as the fifth Monarchy, or power, which is the minde of the Scripture, as we have before abundantly proved.

¶ 2 To his first proof, viz. [*So are they Kings, as they be Priests. But they are Priests spiritually.*] Therefore &c. We say to the *major* and *minor*, ten Millinary yeers that they shal be Priests on earth, therefore joyntly they shall be Kings on earth. And they shall in body sensibly offer up sacrifices on earth of praises and *Hallelujahs*, Rev. 11. Rev. 14. Therefore they shall in the body sensibly reigne on earth. The notion is changed, but the *place* and *thing* is the same. Therefore it is said, Rev. 5. 10. *He hath made us Kings, and Priests unto our God, AND we shall reigne on earth;* And Rev. 20. 4. *shall reigne with Christ* a thousand yeers. The *time* and *place* sheweth what reigning it shall bee, even such as to whom *Kings* and *Nations* shall bring their honour, Rev. 21. But in heaven the *Saints* enjoy, but not reign with *Christ*, because *Christ* as *Christ* doth not there reigne, as we have oft minded you out of 1 Cor. 15. 24. 28.

¶ 3 To his second proof, or proof of proof, *My Kingdom is not of this world.* We answer, It may be IN the world, though not OF the world. Compare John 15. 19. The Church of Christ then was *in* the world, yet then not *of* the world. 2 Not *of* the world; signifies, not in the state of the *unregenerate* world; but now at the time we speak of, the world shall be *Churched*; the quality of men shall be pure, prime *Saints*. 3 Not *of* the world to act in a worldly manner, viz. to fight with the sword, which was the occasion of that speech, but shall act in a spiritual glorious manner; the Word and Spirit in them, the impression of glory on their bodies, and the shining of graces in their soules, the formidable fall of their former enemies, the special manifestation of Christ, the gradual harmony within themselves, and their high sanctity of conversation, shall be enough to make any couch and crouch, and seem to be very holy; if not so indeed. 4 Keep wee to the very termes of the Text (*John* 18. vers. 36.) namely (*ἡ βασιλεία ἡ ἐμὴ ἐστὶν ἐκ τοῦ κόσμου τούτου*) THAT *my Kingdome that is mine, is not of THIS SAME world*; and we shall perceive that they look towards *Christs peculiar Kingdome*, of which wee have treated all this while, to bee erected in that world, which the Apostle calls in Heb. 2. 5. (*κόσμος ὁ αὐτοῦ τοῦ κόσμου τούτου*) THAT, even THAT SAME INHABITED, or habitable world to come.

#### SECT. IV.

*Doctor Prideaux his fourth Argument.*

THE *Doctors* fourth Argument, That the dignity of reigning is not attributed to the *Martyrs themselves*, but only to their *souls*, which are dignified with the title of the *first Resurrection*; therefore to extend these things to the *persons*, or to any other Resurrection then that from the *deadly opinions* of *Antichrist*, in which the rest lay dead, seems to be far from the scope of the

Pro-

“Prophetic. Neither do those things move us which are urged of  
 “the dissenters, viz. that *soules* are here taken synecdochically, for  
 “*soules* and *bodies* united; and the first Resurrection to signifie  
 “the union of the *soule* with the *body*, because this tropicall speech is  
 “exceeding slippery on which to establish an uncertaine opinion,  
 “nor to bee admitted, where no inconvenience follows in keeping  
 “to the letter, as *Augustine* admonisheth us.

Answer first, This dignity of *Reigning* is attributed to the *Martyrs themselves*; and soul must of necessity signifie the *persons*, and *resurrection*, the union of *body* and *soule*. For first in verſe 4. those words WHICH had not worshipped the *Beast* (*ὁ βελιάρ*) is in the *masculine* gender. But *soules* in the *feminine*. Again, The rest of the dead (*οἱ νεκροὶ τοῦ πρώτου θανάτου* verſe 5.) are in the *masculine*, in Antithetical opposition to (*τοῖς μαρτυροῦνται*) those that were beheaded. Furthermore it is said verſe 4. *ἐζήσαν* they lived, which signifies, they lived againe. 1 Because so it signifies *Rev. 2. 8.* Christ was dead, and *ἐζήσεν* is alive. 2 It is spoken in *antithesis* to that verſe 5. of this 20. of *Revel.* The rest of the dead *οἱ νεκροὶ οὐκ ἐζήσαν* lived not againe. Now the *soules* of these were never dead, according to the Doctors judgement; and all that which the Scriptures hold, the immortality of the soul. Finally observe that the *soules* of them that were put to death in the ten Persecutions, have reigned above a thousand yeers. Now the Doctor understands precisely a thousand yeers, as we heard afore; therefore some reigning of their persons is meant, which cannot bee in glory at the ultimate day of judgement, where neither the person of Christ reigneth with the Saints, nor they with him. And the thousand yeers period, with the general Resurrection at the ultimate day of judgement, *Rev. 20. 9. &c.* is confessed by most; therefore the reigning of *soules* a just thousand yeers cannot bee meant; many having been martyred ever since *Stephen*.

The second thing we give in answer is, That to understand a proper Resurrection, is not besides the scope of the Prophetic. For first, this first Resurrection is prophesied for future, v. 6. to those that had long since risen, not onely from Idolatry, but from sinne in general, and sealed it with their blood; or other sufferers. 2. The Doctor himselfe in contending for a metaphorical, viz. a spiritual resurrection, doth therein depart from the letter, contrary to his own rule. For no absurdity follows, by adhering to the letter; but will, if we forsake it, as before we have abundantly proved. 3 Those that rose from *Antichrists* opinions, arose not till *Antichrist* was manifest, which the Doctor puts in Anno one thousand yeers after Christ. Nor did they arise all at once, but in successive ages: therefore how do they reign a just thousand yeers, in the time of *Satans* binding, according to the Doctors opinion and account aforesaid, yea or according to any other account?

To the slipperiness of tropes, &c. first wee retort it on the Doctors exposition. Secondly, we have innumerable plain places to that sence, of which afore.

S. 1.

S. 2.

S. 3.

## SECT. V.

*Doctor Prideaux his fifth Argument answered.*

**T**He Doctors fifth Argument is inconsiderable, and not worth the time of answering, it being from meer authorities of meer men, and some of the worser sort, viz. *Papists*, and *Jesuits*, holding that the thousand yeers are past. Indeed, saith Mr. Mede, many hope that it is past, and so the death of the Witnesses. And *Papists*, and *Episcopal men*, are loath we should expect a better time then that under them; But we have store of learned, godly Authors to oppose the Doctors Author, on Rev. 20. 4. See *Pareus* his Confession of all the Fathers, p. 1115. And we have the Scriptures (as we have shewed) to assert that they are yet to come. And one Scripture out-weighs all the men of the world. *Antiquitas sine veritate est vetustas erroris.* Tertul.

## SECT. VI.

*The Doctors sixth Argument answered.*

**T**He sixth and last Argument (saith the Doctor) heapeth up certaine inconveniencies, which lye heavy upon this interpretation, judgement, or opinion of the Chiliaists.

¶ 1 For, saith he first, it bringeth in another Resurrection of the bodies then that universall one, in the ultimate judgement; which is besides, if not contrary to the Apostles Creed; and the doctrine of Paul, who delivers that all (including himselfe) without exception are then (at the ultimate day of judgement) to be changed, and to put on immortality in the place of mortality; which he repeats under a certaine distinction of the first and second Resurrections, but to be fulfilled at the sound of the Trumpet of God, the Archangel sounding it, 1 Cor. 15, 16, 17. 1 Thess 4 15. So the Doctors first inconvenience. To which we answer (asore we name any more.) And first to the first clause, of another resurrection of the bodies. We answer; It brings not in another resurrection of the Saints bodies, who rise onely once, viz. at the first resurrection. Howbeit if God would raise the same bodies twice as those in the Prophets, and those at Christs passion, and Lazarus, &c. why should man oppose. To a second clause, that it is beside the Apostles Creed, if not against it: we answer, Wee would faine know against what article of that Creed this offendeth? If the Doctor means against that of the Resurrection; We say, the Creed doth not determine the time or order, or distinct worship of persons, or degrees of mens rising from the dead; as indeed all the Creed is so generall, that a man may in a sort believe all, and yet be unregenerated. To the third clause, that it is beside, if not against the doctrine of Paul, &c. Answ. first those verses of 1 Cor. 15. 1. 16. and 17. are nothing to the



the Doctors purpose, *viz.* If the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is in vaine, ye are yet in your sinnes. This is nothing to the Doctors purpose. But supposing by the Doctors words in his argument he intended verse 51, 52. *Behold I will shew you a myſtery, we ſhall not all ſleep, but we ſhall be changed in a moment, in the twinkling of an eye, at the laſt Trumpet (for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall bee changed.) For this corruption muſt put on incorruption, and this mortal, put on immortality.* To this we answer; That we grant, that not onely the Martyrs, but all the Saints ſhall riſe at once, and that a thouſand yeers before the riſing of the wicked at the laſt day of judgement: it is evident, by comparing *Rev. 11.* verſe 11, 18. &c. with *Rev. 20.* 4. and 12. We are apt to call onely great ſufferers of perſecution *Martyrs*; but the word in *Greek* ſignifies *Witnesses*, and all Saints witneſſe, and are called the *two Witnesses*, *Rev. 11.* yea all Saints ſuffer more or leſſe; therefore *St. John* names not onely them that were beheaded, but all that *feared Gods name*, *Rev. 11.* 18: Now what inconveniences doth this infer, that Chriſt will according to *Mat. 25.* firſt put the ſheep on his right hand? And we ſay long before, he put the goats on his left hand; for every man that dyes, notwithstanding this, hath but one reſurrection. But the Doctor ſaith, *This muſt all be done at the ſound of the laſt (i.e. ſeventh) Trumpet.* We confeſſe it *all* follows upon the ſound of the laſt, or ſeventh Trumpet. But the Saints riſe, *Rev. 11.* 15, 18. at the beginning of the time of the laſt Trumpet. The wicked riſe at laſt the end of the period of the ſeventh Trumpet, *viz.* one thouſand yeers after, without the ſound of any Trumpet, *Rev. 20.* 12. Of the ſpace and buſineſſe of the laſt Trumpet, and of this, *1 Cor. 15.* we ſpake abundantly afore: therefore now to be brief. We further answer to this claule of the Doctor, That all the time of the ſtate of the thouſand yeers, is juſtly by the Learnedſt *Jews* in generall, called the day of judgement. For at the beginning of the thouſand yeers the Devill is chained, and the open wicked upon earth are deſtroyed, and the Saints that were dead, are *raiſed*, and they alive are *changed*; and in the whole ſpace of that thouſand yeers they reigne on earth, at the end whereof the wicked that were dead do riſe, and are judged. And what is judgement and juſtice, but *ſuum cuique tribuere*, to give to every one his owne? And this while, as at the beginning of it, the Saints onely are mentioned by *Paul*, in that *1 Cor. 15.* 51, 52, 53. (the wicked are excluded in verſe 50. as uncapable) ſo the dead Saints are to be raiſed, and the living Saints to be changed, and that into an immortall ſtate of *body*. The Doctors quotation of *1 Cor. 15.* and *1 Theſſ. 4.* 15. touching a certain kinde of diſtinction of the firſt and ſecond reſurrection, under which *Paul* (he ſaith) repeats the ſtate of things from firſt to laſt, of the laſt Trumpet, confirms what we have ſaid, and overthrowes the Doctors ſcope. For firſt, as touching *1 Cor. 15.* you may remember how largely we diſcuſſed afore the 23, 24. eſpecially if I give you but a touch what I then ſaid, *viz.* The Apoſtle mentions an ORDER in the reſurrection of all men; the word *τάξις* ſignifies

## SECT. 6.

as order, so also a troop, a legion, an army, and he addes in his *owne* order, troop, legion or army; Order, implying succession one after another. The Apostle distinguisheth the whole Resurrection from first to last into three orders, troops, legions, &c. First, Christ, whom he calls *ἀρχὴν*, the *first*, and *first fruits* in the plural, because he is the representative of all men that beleeve, as verse 47. All men included are in two. 2 *ἐνδεῦτα* AFTERWARDS *they that are Christs at his coming*. And this is to this day one thousand six hundred forty and eight; so much is contained in this *ἐνδεῦτα*, *Afterward*. For, saith Mr. Mede (*Diatrib*, part.p.473) *ἐνδεῦτα* *Afterwards* (uted in 1 *Thess.* 4. 17. & 1 *Cor.* 15. 23.) notes a distance of time of above a thousand and half of yeers. 3 THEN *commeth the end*, Greek, *ἔπειτα* *after that*, or afterwards cometh the end, which in analogy to the distance of the *first-fruits* from the *lump*; and to other Scriptures which we have abundantly alleadged, and opened, I say, which *Afterwards* must containe a thousand yeers. As for that, 1 *Thess.* 4. 16, 17. it goes thus farre with 1 *Cor.* 15. First, that Christ one thousand six hundred fifty and three yeers since *rose*; next comes with a shout, with the sound of the Trump of God. Secondly, that they that are dead in Christ, rise *ἀπὸ τῶν νεκρῶν* *first*. After that *ἐνδεῦτα* we that are alive shall be caught up. Now here is no mention of the rising of the wicked which is against the *Drs. omne gatherum*. If he wil have it intimated in the last *ἐνδεῦτα* AFTER THAT; When we are caught up that are alive. This is expressed *after the resurrection of the dead in Christ*, and signifies a great distance of time after, as wee have shewed afore; and so this also will bee against the Doctors *Altogether*. Thus of the Doctors first inconvenience.

¶ 2 The second Inconvenience the Dr. names that ariseth from our opinion in the point in hand is, that it prorogeth the end of the world “at least a thousand yeers, with an indefinite augmentation, contrary “to divers texts of Scripture, by which the Learned have collected the “consummation of the world to be neerer; as it is to be seen largely in *Cornelius Alapide* on *Rev.* 20. First, wee answer, As the Doctor did afore beg, the question in saying, [*A slippery tropicall and an uncertaine opinion.*] So now againe in saying, [*Contrary to many T. we prorogue*] whiles the Doctor doth not dispute these things out. Secondly, we stand upon nothing more then plaine text, without sophistication, or allegorising contrary to the scope of the pace, as far as possible, or light can lead us. Thirdly, That the consummation of the world doth gloriously begin at the beginning of these thousand yeers, as wee have demonstrated out of severall texts; and so it rather hastens then prorogues. Fourthly, turning to *Cornelius Alapide* on this 20. of *Rev.* according to the Doctors direction, thinking to finde some great matter, I found onely this of that businesse, That he saith, we approach very neer the end of the “world; First, because we see the Gospel preached *almost* to all the “world. Secondly, the Saint *Vincent*, who dyed one thousand foure “hundred and eighteen, did confidently preach this, and that by “the command of Christ, as it is in the History of his life.

Thirdly,

“ Thirdly, that it is a constant oracle among the *Turks*, that *Ma-*  
 “ *homers* se& is to endure a thousand yeers, which yeers are now  
 “ neere expired. Fourthly, so is the Prophecie of St. *Malachy*  
 “ *A.B. of Hibernia*; whose life St. *Bernard* did write. Thus you  
 see what *Cornelius Alapide* saith; and what stuffe it is. Two argu-  
 ments out of the Popish legend. Another from the *Turks Alcoran*,  
 or Tradition. The other intimates a Scripture, viz: that *Mat. 24.*  
 14. But there is no *Almost*. I would the *Jesuit* said true, that *almost*.  
 It is not yet preached to the vast Kingdomes and places of  
*China*, of the *Turke*, of the *Indians*, of the *Tartars*, &c. We do indeed  
 grant that the consummation of the world is neer, and we said so but  
 now. But that we set it backward, or forward, beside Scripture; nei-  
 ther the Doctor, nor his *Alapide* hath proved it one jot. Nor can it  
 seem lesse then some kinde of contradiction, for the Doctor to say,  
 we doe *prorogare ultra mille, ad minimum, annos indefinito ant&ario*.  
 That we do prolong the time at least a thousand yeers, with an in-  
 definite argument. For if it be for a thousand yeers, how is it inde-  
 finite? If indefinite, how is it for a thousand yeers? And *Alapide*  
 confesseth it is uncertain when the world shall end. *Ibid.*

¶ Third Inconvenience, the Doctor urgeth is, That this opinion  
 “ in our point feigneth a state of the Church militant in, or at the  
 “ comming of the Lord (in *adventu Domini*) triumphant and tran-  
 “ quillous, contrary to *Luke 18.8.* When the Son of man shall come, shall  
 “ he finde faith on earth? Answer, wee doe not say that the Church  
 shall triumph at the very first appearance of Christ (which is to call  
 the *Jews*) yea we have said the contrary on *Dan. 12.* that for five and  
 forty yeers, will be a time of trouble to the *Jews*, after their call,  
 and afore the triumph comes. But when Christ hath once appeared  
 to destroy all the Churches enemies, the Church shall triumph, and  
 bee tranquillous many yeers, as we have seen innumerable places in  
 O. T. and just a thousand yeers according to St. *John* in *Rev.* com-  
 pared with *Dan.* &c. of which afore. That place of *Luke* is evidently  
 of the weak faith; not of no faith of true beleivers, at the sight of the  
 great troubles that are the sad Antecedent to the joyful Comedian Ca-  
 tastrophe of the Churches deliverance, as *Dan. 12.* and *Rev. 11.* to the  
 end of 19. let it out. But when Christ comes, it is at a pinch to  
 raise their faith, and after to settle that their triumph on earth. As  
 he appeared in incarnate, when the Saints faith was low, as wee see  
 in *Nathanael*; And at the Resurrection, as we see in the two *Disciples*,  
*Luke 24.* and in *Thomas*, *John 20.* But when manifest, he raised them  
 high. So at his next coming.

¶ Fourth Inconvenience is (saith the Doctor) it doth interpose  
 “ at least a thousand yeers between the ruine of Antichrist, and the  
 “ dissolution of the world; which Antichrist, *Paul* foretold, should  
 “ be destroyed with the bright comming of our Saviour, and by the breath  
 of his mouth. We answer, first, That if he means before the last dis-  
 solution at the last judgement, even so doth St. *John* most empha-  
 tically interpose. Compare *Rev. 19.* the two last verses, with *Ch. 20. 4.*  
 compared with *v. 12.* And so methodically, and exactly Antichrist



shall be destroyed by the brightnes of Christs first coming. His breath of his mouth, *viz.* his Word and Spirit, having made the Kings of the earth to hate the Whore. Secondly, we answer, that at Christs appearance; at the beginning of the thousand yeers, there is a kinde of dissolution of the world; 2 Peter 12. 13. compared with *Isaiah* 65. 17.

¶ Fifth Inconvenience is, That this opinion (as the Doctor affirms) inventeth such an assumption of bodies, as the Papists feigne of the blessed Virgins; or brings downe from heaven soules to be united to bodies, that perhaps they may get children, possesse earthly things, and be subject to other conditions of mortall men. Wee answer, first, for the Drs. assumption of bodies, feigned by the Papists, the Dr. doth not tell us what he means, and we cannot divine what the Papists may dream. This arrow doth not appear, *ergo*, we need not hold up our buckler. Secondly, for the bringing soules downe from heaven to the body upon earth; what wonder is this more then the returning of the soul of *Lazarus*, and of those at Christs Passion, and those in the Prophets, to their bodies on earth, especially seeing they that returne in the other world to their bodies upon the inhabitable world for that time of the thousand yeers (*Heb.* 2. 5.) is to a glorious estate. Indeed unlesse we can overthrow a world of places which we have urged, this must be granted. Thirdly, For their begetting children at that time, Wee doe not affirme it. But if wee should, I know not what grand Inconvenience would follow, seeing *Adam* once might have done it without sinne, or carnality of mind, when his soule came new out of Gods hands, which are more glorious then heaven, and the Virgin *Mary* so conceived Christ. And the Apostle *Heb.* 2. implies, our state then shall be as innocent *Adams* was. All earthly things that the Saints then shall enjoy, shall but increase their happines, not sin, or carnality in the least. That shall be fulfilled, *Matth.* 19. 29. If the full of happinesse in glory shall fill all the senses with joy and comfort surable to that place; why may not the Preface upon earth proportionally? But the Doctor objects but with a *fortasse*, perhaps. Fourthly, for their enjoyment of earthly things; though the things bee earthly, yet the Saints shall enjoy them in a spirituall manner, under a spirituall notion, and to a spirituall end, as *Adam* in innocency. For fifth, of being subject to the condition of mortall men: I doe not know that they that are Saints shall dye in that thousand yeers, or any more; seeing they that are alive shall only be changed.

¶ 6 The sixth and last Inconvenience the Doctor urgeth is, as hee saith, that this opinion doth raise up againe *Papisme* at the end of the world, *viz.* then for men to dye with the rest of the enemies of the Church in the *Gogian War*, which *Papisme* the 19. of the *Revel.* concluded as extinct. Wee answer to this objection, that it is of no consequence, whether it be granted or denied; Wee doe not raise *Papisme*, nor do I know any that doe. And though *S. John* concludes the utter down-fall of Antichrist, *Rev.* 19. that he shall never reigne more, yet Chapter 20. 9. hee shews

shews that secret hypocrisie of all Nations; shall breake out, and *indeavour* to belet the Church, and then comes the ultimate day of judgement.

## CHAP. II.

*Answering Doctor Pareus.*

**T**HUS of your Dr. *Prideaux* his Arguments against our point, in answer of whom with the same labour we have answered the maine Arguments of *Pareus*, On *Revelation* 20. verſe 4. For the *Doctor* did follow, and take much out of *Pareus*; Those wee have not spoken to, that are most material, that the *Doctor* did not touch upon, them we will now touch.

## SECT. I.

*First Objection. Rev. 20.5.*

**T**HAT that *Resurrection* is not a corporall *Resurrection*, but a spirituall. And that because it is called the *First Resurrection*. For this cannot bee the first corporal *Resurrection*, because before this there arose corporally, the Sonne of the widow of *Sarepta*, raised by the Prophet *Elijah*, 1 King. 17. 22. The Sonne of the *Samitish* widow by *Elisha*, 2 King. 4. 35. The Sonne of the widow of *Naim* raised by *Christ*, Luke 7. 11, 12. &c. The daughter of *Fairus* raised by *Christ*, Luke 8. 55. of *Lazarus* raised by *Christ*, *John* 11. 44. Those at *Christ's* *Passion*, *Matth.* 27. *Tabitia* by *Peter*, *Act.* 9. 41. *Entichus* by *Paul*, *Act.* 20. 10.

Answer to this, thus, First by this argument, *Christ* shall not bee the first-fruits of them that sleep. Secondly, by this argument, the opinion of a spiritual *Resurrection* from *Antichristianisme* cannot bee here admitted, because by the same reason, that cannot bee called the *First resurrection*, because many of them afore-mentioned were raised afore *Antichristianisme* was in being. Thirdly, that raising of them was no generall *Resurrection* of any sort of godly, or ungodly. But this in the *Revelation* is general of all Saints. Fourthly, the *T.* intends that risen, they shall *reigne*, and *reigne* a thousand yeers. But the other mentioned by *Pareus* soon died, and did not *reigne* in *Johns* sense. Fifthly, *John* had marked these out, verſe 3, that they had had a spirituall *Resurrection* already.

## SECT. II.

*Second Argument of Pareus.*

**T**O the *First Resurrection* is opposed *First death*. But the *First death* was spirituall, viz. Sinne, *Rom.* 5. therefore the *first Resurrection* meant here, is spiritual.

Answer first, spirituall death and life are sinne and grace. But these

these not expressed here; but first and second *Resurrection*, living and dying againe. The first death is when all dye corporally, some naturally, some violently, as the godly by *Antichrists persecution*. So in *Rev. 6. 9.* the soules under the altar, and the beheaded in this 20. Chapter, verse 4. And wicked by Gods judgements, *Rev. 19.* two last. Now the first *Resurrection* is of Saints, *Rev. 20.* is here in ver. 4. Second, of wicked in verse 12. which is their second death, as *S. Iohn* calls it, verse 14.

The rest of *Pareus* his objections to this point, are upon a false supposition, that onely the Martyrs shall rise, therefore need no answer. Beside, we have given much in answer to him afore in the end of the first Book. Thus of *Pareus*, next of *Mr. Bayly*.

### CHAP. III.

**M**R. *Bayly* his Arguments come next (for I put the best disputant first, who being answered, wee shall have lesse reason to spend time upon the weaker.)

#### SECT. I.

##### *Mr. Baylies first Argument.*

**H**E that remaines in the Heaven unto the last judgement, comes not downe to the earth a thousand yeers before the last judgement. But Christ remaines in the Heavens unto the last judgement. Therefore Christ comes not downe to the earth for a thousand yeers before the last judgement. The *major* (saith hee) is unquestionable. The *minor* is proved. First, from the Article of the Creed, from that, *he sitteth at the right hand of God, from thence hee shall come to judge the quick and the dead.* Secondly, from *Act. 3. 21.* Thirdly, from *Iohn 14. 2. 3.*

We answer first to the *major*. First, we have not yet asserted, that Christ shall come downe on the earth. But we have shewed out of several texts a very great probability, that Christ will at least appear in the clouds, that men, and especially the *Jews* may look upon him, &c. as *Zac. 12. 10.* 2 At the beginning of the 1000. yeers is the beginning of the last judgement, as we shewed afore. 2. To the *minor* where *Mr. B.* affirms that Christ shall remaine in the Heavens unto the last day of judgement, We answer, it is false. For after hee was ascended up to the right hand of God; he is so neer to *Paul*, that he calls to him, saying, *Paul, Paul, &c.* And *Paul* replies, *Who art thou Lord?* And Christ replies, *I am Iesus whom thou persecutest.* And *Paul* replies, *Lo what wilt thou have me to do?* And the Lord replies, *Arise, go into the City, and it shall be told thee,* *Act. 9. 4, 5, 6.* And verse 10. Christ in a vision speaks to *Ananias* to goe to *Paul*. *Ananias* objects, and Christ replies. At last hee goes, and



and verse 17. speaks to *Saul* thus, putting his hand upon him; *Brother Saul, the Lord, even Jesus that APPEARED unto thee in the way* (Greek *ἐφάνη σοι* seen of thee.) And 1 Cor. 15. 5, 6, 7, 8. As SEEN of *Cephas*, and the twelve, &c. after the Resurrection, so after the Ascension seen of *Paul*, v. 8. Now by the same reason he may appeare againe to convert the *Jews* (for that must be some sudden businesse, *Isa.* 66. 8. as a Nation borne at once) &c. before the ultimate day of judgement. And *Pauls* conversion by *Christs* appearance in the clouds was the first-fruits how *Christ* would convert the *Jews*, as is Mr. *Medes* note on 1 Tim. 1. 16. Read the place.

¶ 1 To the first proof of the *minor* from that Article of the Creed; First, we say, that Article doth not prove Mr. *Baylies* intent, in that it doth not asseert, that there *Christ* shall fixedly sit for ever untill the last judgement, but onely that *thence he shall come to judge*, which he may doe, if mean while he descends on weighty occasions; which finished, hee ascends againe, and there hee abides, till hee descends to the last judgement. Secondly, we have shewed afore that the day of judgement begins at this one thousand yeers, and continues to the end. The beginning is the morning of the day of judgement; the end the evening of the day of judgement. And all the same day of judgement, as it is in *Peter*, 2 Epist. 3. Chap. And we have also shewed how in this time all the parts of a day of judgement are acted. The last day of which thousand yeers wee all along have called it the ultimate day of judgement. And how long this ultimate day may be, this evening of the *Millenary day*, wee cannot tell. One of our opposites said, that it must be a long while, that *Christ* judgeth as *man*, and judgeth men as *men*, and therefore the *ultimate judgement* must be a long time.

¶ 2 To the second proof, viz. out of *Act.* 3. 21. wee have already largely shewed, that that place is very full, and home for our opinion. See our second Book, page 96. But because Mr. *Bayly* will undertake to urge some speciall particulars; we will answer particularly to them. First, He urgeth, That the time here understood is "that, when all things spoken by all the Prophets are performed. But all things spoken by all the Prophets, are not performed till the last day of judgement. Hee backs this with *Rom.* 8. 21. compared with verse 18. and 23. where (saith he) *The restitution of the creatures to their desired liberty, comes not before the redemption of our bodies, and the glory to be revealed on the whole Church at the last day.* To which wee answer, Mr. *B.* in most of these Propositions refers *which* in our English peremptorily to all things. But the *Greeks* is plainly this, ἅπας χρόνός ἀναστάσεως πάντων ὧν &c. and is duely rendred thus, *Whom the heavens must receive untill the TIMES of restitution of all things; WHICH TIMES God hath spoken, &c.* And so the *Arabecke*; *Christ must be received of heaven unto THE TIMES which shall confirm the perfecting of all the speeches, which times God hath spoken of, &c.* And plain reason is most fair for this reading, of referring *which* to times, not to all things, because all the Prophets of the *Old Testament* generally for the most part have spoken of the

TIMES

## SECT. 6.

TIMES of restitution; but have not spoken of *all things* that are to be fulfilled; witness many things in the *New Testament* which the Apostles tell us were *hid in old time*, and St. Johns six first Seales, Trumpets, and Vials shew as much. As also the *binding of Satan*. And therefore that speech of Mr. B. *That the time of the performing of all things which any of the Prophets have spoken, cannot possibly exist before the last judgement*, is a false proposition, because some of the Prophets whole Prophecies in the *Old Testament* (for them Peter then must needs mean) have been fulfilled already. As the Prophecie of *Jonah*, the utmost of which was the resurrection of Christ, which was a time of restitution of our Head, but not of all things by our Head. Adde that it is said, *Here the TIMES of restitution of ALL THINGS*, which are distinguished from the *ultimate day of judgement*, which is a time of *dissolution*, and destruction of things: To which *RESTITUTION* is quite opposite. And *TIMES* are in the plurall, as well as *THINGS*. And therefore a precise ultimate day of judgement in Mr. B. sense is not particularly pointed out. But that *ALL THINGS MUST HAVE their TIMES to be restored*: As the Saints for a thousand yeers. And restitution imports a state *once had, and lost*, not a state altogether new, and different as that in heaven. And therefore, *Psal. 8.* and *Heb. 2.* doe refer to such a state as *Adam* had. For *Rom. 8. 18. to 24.* which Mr. B. quotes for proof, *That the time of fulfilling all things, which any of the Prophets have spoken, cannot possibly exist before the last judgement*; I say, his quoring this eighth of *Rom.* to confirme this Proposition, Mr. Bayly taking the last judgement for the ultimate day of judgement, overthrows himselfe. For in these thousand yeers is revealed the glory *IN US, Rom. 8. 18.* Marke the phrase, *in us*. And in verse 19. Then is the *manifestation (viz. to all the world) of the Sonnes of God*, which in heaven is hid from the world. And verse 19. 20, 21, 22. Then in those thousand yeers, the creature *IT SELFE*, and whole creation, according to their groans shall be delivered from the *vanity, and travell, and paine it is now in, into the liberty of the Sons of God*, which cannot be at the ultimate day of judgement, when comes the *dissolution*. And then in that thousand yeers most properly is it said in verse 25, *And not onely the CREATURES, but OUR SELVES ALSO shall have the redemption of our bodies*; it being a condition proper in place and nature for bodies. The second thing that Mr. Bayly urgeth out of "this third of *Act. 21.* is, That the time here spoken of is, when the *Jews*, to whom Peter spake, were to be refreshed by the *Lords presence*. But that shall not be before the generall Resurrection. To which we answer: This is a begging of the question; wee have shewed that (*ἀπὸ τοῦ προσώπου τοῦ κυρίου*) from the face, or appearance of Christ, shall the Saints in this thousand yeers have a *great refreshing*, especially here meant of the *Jewes* in generall, who then must be called, and so injoy this refreshing. For at the ultimate judgement, and generall Resurrection, will be too late a time to call them. The third thing Mr. Bayly urgeth out of this *Act. 3.* is this; The time "when God doth solemnly before men and Angels declare the ab-

tolution.

“ solution and blotting out of the sins of all his people, is not before the last day. But this is the time whereof the Apostle *Peter* speaks in the present place as appears by verſe 19. *That your ſins may be blotted out, when the time of reſreſhing ſhall come from the preſence of the Lord.* To which we answer as to the *minor* Proposition; First, that *Peter* here ſpeaks of the blotting out the *Jews* ſins; and thoſe ſins were reſuſing and crucifying *Chriſt*, *Act. 2.* And theſe are blotted out when *Chriſt* appears, and they repent at ſight of him; and owe him; and this is before the laſt day of judgement, *Zach. 12. 10. Rev. 1. 7.* as we have before demonſtrated out of theſe places. As for all thoſe words *Mr. Bayly* heaps up, of *ſolemnly before men and Angels, declare the abſolution, &c.* they cannot be inferred from this text. As the word *reſreſhing* is but a low word to ſignifie the abſoluteſt, higheſt happineſſe. And the laſt day is a late time to blot out the ſins of the *Jews*, when they are not yet converted, nor ſhall then bee, but by the appearance of *Chriſt* unto them, *Zach. 11. Rev. 1.*

¶ 3 The third and laſt proof of *Mr. Baylies minor* Proposition of his firſt Argument, *That Chriſt remains in the heavens till the laſt judgement,* is in *John 14. 2. and 3.* To which we answer, *Chriſt* doth not in the leaſt there intimate that he would not come againe till the laſt judgement, as *Mr. B.* underſtands the laſt judgement. And it is very plaine, that *Chriſt* will firſt come againe, and receive them to himſelfe before he carry them into the manſion in the higheſt heavens; if *Mr. Bayly* will needs underſtand thoſe manſions onely. Howbeit there is no expreſſion of Heaven. And the *Greek* is, prepare a place, without any article of emphasiſ. And the *Fathers* houſe is large, *Ephes. 3. 14, 15.* For this cauſe I bow my knees unto the Father of our Lord *Jeſus Chriſt*, of whom the whole family in heaven and earth is named. There is *Bethel*, even where *God* in ſpecial appears; which ſpecial appearance is in the perſon of *Chriſt*. And laſtly where ever *Chriſt* is with us, wee are with him, ſo as that for that time is heaven to us; therefore the Apoſtle *Paul*, deſiring a ſtate in the world to come, *Phil. 1. 23.* calls it a *being with Chriſt*, not heaven. So that yet ſtill it remains to bee proved, that *Chriſt* ſhall not appear to his people, before the ultimate day of judgement; or that *Chriſt* hath no place of *reſreſhing* his people for a time before the ultimate day of judgement, but onely the higheſt heavens, after the ultimate day of judgement.

## SECT. II.

*Mr. Baylies ſecond Argument.*

AS to his accusation of coyning new, and falle ſenſes to many Scriptures: wee ſay it is a begging of the Queſtion. And we retort it. For *Mr. B.* opinion for many generations, hath ſo allegoriſed upon all the Prophets, ſpeaking of the ſtate of the *Jews*, and of the univerſal Church to be on earth, afore the ultimate

§ I.



## SECT. 2.

## § 2.

mate day of judgement; that I confesse I was thereby for a long time kept in the darke, so that I could make no use of the Histories and Prophecies of the Old and New Testament in relation to these things, but onely here and there, by way of morall observations and allusions.

But let us heare his Argument; Christ sits at the right hand of "God till the last day, therefore he comes not to reign on earth a "1000 yeeres before the last day. To which we say, that this argument thus far hath been argued and answered in effect in the first argument; yet because there are some fresh proofs, we are contented againe to answer it, and to discusse them; And for answer, we deny the Antecedent, taking the last day in Mr. *Bailyes* sense, for the ultimate day of judgement. But if we take the last day; for that day in 2 *Pet.* 3. which shall be a thousand yeeres, then Mr. *Baily* concludes nothing against us. But Mr. *Baily* will prove the Antecedent, that Christ doth sit at the right hand of the Father, till the last day, meaning the ultimate day of judgement, viz. the evening of our last day. For so I suppose he means: his proof is his major Proposition, in *Pf.* 110. 1. Christ sits at the right hand of God, till ALL his "enemies be made his footstool. Whence he assumes this minor, But all "his enemies are not made his footstool till the last day. For till "then, Satan, death, and all wicked men are not fully destroyed; therefore &c. To this major Proposition out of *Pf.* 110. 1. Mr. *B* puts in a word of great consequence to serve his own turne (which in divine arguing from a text is very foule play) viz. the word ALL. For as it is not in our *English* Translation, so nor is it in the *Hebrew* text, where it is onely, *יְהוָה* shine enemies indefinitely. And the *Apostle* having an infallible spirit to know the mind of the Scriptures, quoting this place, *Heb.* 10. 13. renders it, that Christ sits there expecting, *וְהָיָה מְחַוֵּתָם* &c. putting no ALL in; But suppose it be said ALL, all his enemies, this is sufficiently fulfilled, when Christ overcomes all; all his enemies are so subdued, yea visibly in themselves, or in their effects, that they shall never hurt the Church more, which shall come to passe when the *Jewes* are settled (at the beginning of the thousand yeeres) as many Scriptures afore shewed. And to speake according to St. *John* in the *Revelation*, then as in Chap. 19. *Antichrist*, and all his adherents shall downe; then as in Chapter 20. Satan shall downe: then as in Chapter 21, Sinne shall downe. And for death this is destroyed, Chapter 20. For if all the Saints then live and reigne a thousand yeeres, then is this a state of immortality of their bodies. And for the ultimate day of judgement, then is not a destroying of death, but a reviving of the worst death, sc. the second death to the worst of men, so that the wicked live onely to dye that death, *Rev.* 20. 12. to the end. It is said that the last enemy of the Saints, that is destroyed is death, 1 *Cor.* 11. Because so St. *John* names the enemies in order; First, all, the wicked, *Rev.* 19. Then the *Devill*, *Rev.* 20. 1. And last of all, death, v. 4. and all these orderly at the beginning of the thousand yeeres, at the beginning of the

the seventh Angels sounding his Trumpet, I say, at the beginning thereof. And to make all our answer plainer, When it is said, *All shall be under Christs feet*, the meaning is not, that all shall be *annihilated*: For after the ultimate day of judgement, there shall be (*viz.* in hell) sinne, and devils, and wicked men, and the greatest death, *viz.* the second death, *i. e.* eternall condemnation; therefore the meaning must bee, that all shall be so under Christs feet, that they shall no more mischiefe the Church. Satan shall not seduce them; Sinne shall not touch them; Death shall not dissolve them. But at the end of the thousand yeers, Satan, and the hypocrites in the corners of the world shall begin to make an head, and this immediately draws downe Christ to the ultimate day of judgement, who raiseth all the dead wicked, and takes them, and the wicked that are then alive, and passeth everlasting condemnation upon them, *Rev. 20. 7.* to the end of the Chapter.

## SECT. III.

*Mr. Bailyes third Argument.*

“ALL the godly at Christs comming from heaven, doe rise immediately to a heavenly glory; *ergo*, none of them doe arise to a temporall glory for a thousand yeers upon earth.

*Ans.* We might deny that wee call the *Argument*, you call it the *consequence*, because Mr. Baily doth not say to *glory in heaven*, much lesse the highest *heaven*. For their state on earth a thousand yeers is not onely an *heavenly glory*, but the state is called *Heaven*, *Rev. 21. 1.* &c. *2 Pet. 3.* But that we shall fix our answer upon, will be the denying of the Antecedent, and expounding of the proof Mr. Baily brings for proof of the Antecedent, *1 Cor. Chap. 15. vers. 22. 1 Thess. 4. 14. Matth. 25. 31. Job. 6. 39. 40. 44. Heb. 9. 28.*

¶ 1 To the two first, we answered afore. For the third place of *Matthew*, it concludes nothing to the said Antecedent. For Christ *separates the sheep from the goats* notably at the beginning of the thousand yeers, when the open wicked then alive generally perish, *Revelation 19.* and all the Saints alive are set in a glorious condition, *Chap. 20.*

¶ 2 To the fourth place, *viz.* in *Job. 6. 39. 40. 44. I will raise it up at the last day*; We answer, this doth not infer any thing in behalf of the Antecedent. For lo, this thousand yeers is truly the last day. For (as it is in *2 Pet. 3.*) before it are the *last dayes*, in which men shall say, *Where is the promise of his comming*. And it is after said, *A thousand yeers are as one day with the Lord*; and then after that by way of exposition, he saith, *We expect new heavens, and a new earth*. All this in *2 Pet. 3.* The beginning of the thousand yeers is the *morning*, and *day-light* of this last day. And the last end is the *evening and night*: So that in the morning of this last day, they that are Christs are

## SECT. 4.

railed; and as soon as raised, their everlasting life begins; for they dye no more for ought I know.

¶ 3 To the fifth and last place, we answer, It doth not infer the Antecedent. The words in that *Heb. 9. 28.* are, *Unto them that looke for him shall he appeare the second time without sinne unto salvation.* All that Mr. Bailey saith upon this place, to stretch it to his end is, That Christ hath but two times of comming to the earth; First, in *weaknesse* to dye upon the Crosse. Second time in *glory*, to give everlasting salvation without distinction to all beleevers, who look for his comming. To which words of Mr. Bailey wee say, That it doth not follow infallibly, that because the Apostle there names two commings, by reason of the Antithesis of a second state in opposition to the state of humiliation, that therefore there is no third time of his comming. Mr. B. now confesseth a second comming of Christ to the earth. And it were nothing contrary to Scripture if wee should say, that after his second comming at the beginning of the thousand yeers he shall come againe the third time to the universall and ultimate judgement. But we contend not in this, as in relation to our particular point here in hand, but shall conclude our answer with this, that all that can be inferred from this place is onely this, That whereas Christ appeared with sinne upon the Crosse, *i.e.* Hee was reputed a sinner by men, and our sin imputed to him by God, and was so was made a sacrifice for sin (*Isa. 53. 2 Cor. 5. v. ult.*) At his next appearing, his second appearing after this, as the Apostle reckons, hee shall appear in no such garb, under no such opinion, or notion, but most glorious, which is truly performed at the beginning of the thousand yeers, at which time begins the salvation of them that look for him.

## SECT. IV.

Mr. Baileys fourth Argument.

“**T**He conceit of the thousand yeers makes Christs Kingdome to be earthly, and most observable for all worldly glory: But the Scripture makes it to be spirituall, without all worldly pompe. Neither doth the word of God make the Kingdome of the Mediator of two kinds, and of a different nature, but one, uniform, from the beginning to the end. Luke 1. 32. *The Lord shall give unto him the Throne of his Father David, and he shall reigne over the house of Jacob for ever.* And 1 Cor. 15. 25. *He must reigne till hee hath put all things under his feet.* “Here this is but one Kingdome, and one way of ruling; a Kingdome meerly spirituall, and no wise worldly, Luke 17. 20. *The Kingdome of God commeth not with observation; neither shall they say, Lo here, or lo there, but the Kingdome of God is within you.* And John 18. 36. *My Kingdome is not of this world: If my Kingdome were of this world, then would my servants fight; but now is my Kingdome not from hence,* Rom. 14. 17. *The Kingdome of God is*

not



not meat and drinke, but righteousness, peace, and joy of the Holy Ghost Eph. 1.20. Hee raised him up from the dead, and set him at his right hand in heavenly places, and hath put all things under his feet, and gave him to be head over all to the Church. Then Mr. Baily concludes with this untrue speech. "The *Millenaries* make his Kingdome to appeare in *Armies* and *Battels*, in *feasts* and *pleasures*, in worldly pomp and power, and will not have his Kingdome to stand in ANY of that spiritual power, which since his ascension he hath executed on Principalities and Powers: which is a false speech, if intended (as it appears) of all *Millenaries*, and so of *Protestant Millenaries*. And it is an answer sufficient meerly to deny what he doth simply affirme without proof. If any shall say (that we may give a word of answer to this aspersion, and rid our hands of it) that *Battels* and *Armies* at first shall be *remotio impeditenti*, to beat downe *Turk* and *Pope*, and all their obstinate adherents, as it is in *Dan. 12. Rev. 17. 16. Rev. 19. 19.* to the end, that so these enemies being beaten downe, the Kingdome (we speak of) might be set up; it doth not therefore follow, that it is asserted, that this Kingdome doth consist in these, or if it should be said, that to all the spiritual glory and power, and pleasures, they shall have added all outward comforts in a sanctified manner, as *Adam* had, as the Apostle, *Heb. 2. 6.* in a quotation out of the eighth *Psalme*, as the eighth *Psalme* is quoted out of *Gen. 1. 26.* sets forth this Kingdome in its peace and comfort to bee like that of *Adam* in innocency; doth it therefore follow that its avowed that this Kingdome consists in these, as in its essentials? They marbe additional and circumstantial *Isa. 65. 16.* to the end; and *Matth. 19. 29.* yet not be the fundamentals, and essentials, much lesse can it bee truly imagined, that any Protestant, so indeed, would say as Mr. B. affirms, that this Kingdome, of which we speake, doth not stand in any of that spiritual power, which since Christs Ascension hee hath executed on Principalities and Powers. Sure the spiritual power shall continue there, though it doth not exercise it selfe on Principalities, &c. when they have submitted; onely I make this exception, If Mr. Baily means a *Classical Presbyterian* power, I think there shall be none at all.

I say the lesse to these foule aspersions in this place, because I have so abundantly anticipated my selfe afore, where I have ripped up the whole mystery of all this iniquity. In the third Book, Chapter 3. Section 2. beginning at page 369. *Jerome* is brought in jerking at the *Millenaries* to the same tune, as doth Mr. Baily: But hee is (I thinke) as soundly, and justly jerked for his injustice (*more scholastico*) as ever any Libeller was by the *Licitor*, or Bedle of the Magistrate. There, for his fables, you have it retorted upon him, that by his owne allegation, he intimates that the opinion of the thousand yeers was ancients then his time. And his own words are brought against him, wherein he confesseth that many *Ecclesiastical men* and *Martyrs*, have said the same things that he spake against. And therefore hee confesseth that he cannot condemne them, even when hee had reported them farre worse then ever they spake. Yee have there like-

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likewise *Justin Martyr* brought, effectually disproving *Jerom*. Adde to all yee have there, Mr. *Medes* taking *Jerom* to task. In the same third Book, third Chapter, and third Section; yee have the particulars of the aspersions discussed, and their Authors disproved. They are fathered upon *Cerinthus* by one *Gaius*, seconded by *Dionysius Alexandrinus*, simply beleaved, and reported by *Eusebius*. But by the best Antiquity, *Cerinthus* is quitted, *Gaius* doubted of, and suspected, *Dionysius* blamed, and *Eusebius* reproved. And to make these things good against them we produce *Irenaeus*, *Tertullian*, and *Epiphanius*. And to conclude, wee give you there Mr. *Medes* answer to the said *Gaius*, *Dionysius*, and *Eusebius*. Thus we have repeated the more, lest some should not take the paines to read the fore-quoted places.

But let us leave the *taile* of the Argument, and wound the head and heart of it, and then the heels will easily fall.

¶ 1 To the *major* Proposition, and first to the first clause, that [*The conceit of the thousand yeers makes Christs Kingdome to be earthly*] We answer, It no more makes it earthly, then to say, the Church of *Christ on earth* makes the Church of *Christ* earthly, because all this while it hath been on earth; which notwithstanding is called heavenly, *Gal. 4. 26. Heb. 12. 22*. Again the Angels busineses are with the Church on earth, and about earthly things in relation to the Churches welfare (*Heb. 1. Dan. 10.*) yet it follows not that they are therefore earthly. To the second clause of the *major*, *It makes Christs Kingdome most observable for all worldly glory*. Answer, Though this Kingdome shall have observable for outward glory, according to *Rev. 21. Kings and Nations shall bring their honour to it*, yet it doth not follow, that we say it shall be *most observable for that*. But for the speciall manifestation of God, and the Lamb, and all the spirituall beams irradiating from them, *Rev. 21.* dispelling all uncleanness and spiritualizing every thing; so that though they enjoy the earth upon earth, yet not in an earthly manner. Sure then shal that be much more verified in *1 Cor. 10. 31.* and *Phil. 3. 20.* *Their conversation is in heaven and doe all to the glory of God.*

¶ 2 To his *minor* Proposition: First, to the first clause [*But the Scriptures makes it to be spiritual, without all Worldly pomp.*] I Answer words are as they are intended. In *English* pomp, and vanity are much of the same sense. But if by pomp, Mr. *B.* means outward glory, *Christ* hath promised it abundantly in many places of the old Testament (before alleadged.) And also in the new Testament, in many places, of which afore; and particularly in *Rev. 21.* throughout. To the second clause of his *minor* [*Neither doth the word of God make the Kingdome of the Mediator of two kinds, and of a different nature.*] We answer, As all orthodox Divines do distinguish the Church of the Mediator, into *visible* and *invisible*, yet do say (and Mr. *B.* can see it as well as I, that they do not distinguish the Church into severall kinds) so it is in this. As notwithstanding that in *Heb. 1. 1.* The Church, and Word are still of the same kinde and nature in Essence. To the third clause of his *minor* [*The Word makes the Church one, uni-*  
*form*]

form from the beginning to the end.] We answer. This word *Uniform*, is variously used by *Prelates*, and *Presbyters*; which variety doth arise from *Dioceſs* and *Classes*. But we thinke if we diſtinguiſh of an internal, and an external form, we ſhall ſatiſſie the objection. The Church is one *Uniforme* Church in the internal form, which is union in, and with Chriſt, and through him with one another, *Eph. 4.* And yet this doth not hinder the Church; in ſeveral ages to have ſeveral external formes. In *Adams* ſtanding, it was outwardly moſt glorious, as well as inwardly perfe&. In the ten Fathers time afore the Flood, it was in Families, with a mean outward glory. In the time of Tabernacle made by *Moses*, and of the Temple built by *Solomon*, it had a world of glorious types, and abundance of pomp, *i. e.* outward glory. In the New Teſtament in the firſt 300 yeers it was mean; in *Conſtantine M. &c.* a great deal of outward glory. But again of late times in many places very mean; yet ſtill wee truly confeſſe one univerſal Church, in kinde, nature, eſſence, and internal forme; why therefore ſhould it make an objection, that when Chriſts time ſhall come that is greater then *Conſtantine the Great*, then *Moses*, then *Solomon*, then *Adam*, that HEE ſhall make the Church as internally, and ſpiritually moſt exact, ſo externally glorious. If there be any outward glory on earth, it ſhall not be in the hands of the foure Monarchies, or any part thereof, but in the hands of the Saints, conſidered as the Church, not as the world: For then the world ſhall bee Churched. Chriſt, nor Biſhops, Chriſts Spirit (not their *Liturgy*, or *Letany*, or *Collec&s*) ſhall Church her, and give her an *Hallelujah* for her ſafe delivery, and fulfill, that neither the *Sunne* of worldly power, nor the *Moon* of worldly things ſhall fright her any more. For that *Pſalme* is meant of the Church.

¶ 3 To his proofs of the *minor*, viz. *That the Scripture makes the Kingdome of the Mediator to be ſpiritual, without all worldly pompe, and that neither, doth the word of God make that Kingdome to be of two kinds, and of two different natures; but one, and uniforme, from the beginning to the end;* I ſay, that proof he brings for this, will be too ſhort by many rounds, to reach all this pompe of words, in which he dreſſeth forth his *minor* Proposition. Let us examine his proofs by particulars, Firſt, that in *Luke 1.32.* *The Lord ſhall give him the Throne of his Father David, and he ſhall reigne over the houſe of Jacob for ever.* Now we aſke the queſtion, 'Doth this make out all the ſtraines of Mr. B. *minor*? Nay we have largely ſhewed this place, mightily confirms our opinion, and overthrowes the contrary. See before *Book. 3. Chap. 4. Sect. 2. page 383. &c.* I am loath to ſpend time and paines in repetition, and ſo to ſwell this Treatiſe with unnecessaries. I will onely aſke Mr. B. where, or when yet was fulfilled this ſame [SHALL]? And WHERE is DAVIDS THRONE now? And how doth Chriſt reigne over the HOUSE of JACOB in any part, or in any manner, in inward and outward glory? To his ſecond proof, *1 Cor. 15.25.* *He muſt reigne till he have put all things under him.* We answer firſt by a queſtion, doth this place prove all the clauſes of his *minor*? Is here one word, to ſay that in Chriſts Kingdome there is but



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but one way of ruling, that there is but one Kingdome, meerly spiritual, and in no wise worldly? Yea doth not this Text speak the contrary, when it saith, all his *things* (as Mr. B. alleadgeth it) *must be put under his feet*. Surely this intimates a great alteration of the world, that the world shall submit to Christ for the good and service of the Church, as many places in the Old Testament, doe gloriously enlarge. Mr. B. quips us with a Socino-remonstrations. But sure it is plaine Familisme to turne plaine places into Allegories. To the third proof in Luke 17. 20. [*The Kingdome of God commeth not with observation; Neither shall they say, Lo here, or lo there, for behold the Kingdome of God is within you.*] We answer first, That these words were spoken to the Pharisees, *ibid.* vers. 20, to them it should not come with observation. 2 To them enquiring after another state of Christs Kingdome, mean while over-looking, and neglecting its present state, whiles Christ was personally with them, and opposing him. No wonder, therefore that to such hypocrites so acting, Christ would not discover the glorious visible state of his Church to come. 3. The word (*παρρησιον*) *observation*, it signifies Divination, or Augury. *Bud.* And the Apostle applies the Theam, *παρρησιον* to reprove the Galatians for observing dayes, and months, and yeers, and times; therefore Chemnitius sayes truly, it signifies a scrupulous, superstitious observation. And oft in the New Testament it is put to signifie (in the Theam) a captious, insidiatory, malicious observation, to carp, and catch, Luke 6. 7. Chap. 14. vers. 1 Chap. 20. vers. 20. The great learned Philosopher, a Natural Greek (and therefore knew his owne tongue) in his *Rhet.* 1. 2. useth it for *observing a fit time to revenge*. Now the Pharisees were exquisite at both sorts of observation, *viz.* *superstitutions*, of washing, &c. and *insidiatory*. See Luke 20. 20. *They watched him (it is the same Greek word) and sent forth spies, &c.* This being the efficacy of the Greek word, and this being the spirit and temper of the Pharisees; no wonder that Christ sayes to them, the Kingdome of God, doth not come with such *observation*, or to such *observers*. But fourthly, we answer, that Christ doth not deny, but that his Kingdome may be perceived, and beheld by a serious and sincere *observation*. As first his Kingdome of the ministration of the Gospel. So that there shall bee no need to say, Lo here, or lo there (is the Kingdome) while the Kingdome of God is AMONG Y O U, verse 21. *q. d.* you might see it as well as others, if you were sincerely willing to see it. Our Translators render it, *The Kingdome of God is within you*. But most improperly; for sure the Kingdome of God was not within these Pharisees, who (most likely) put this question to Christ insidiatorily. Beside, the Greek *ἐν* commonly signifies among, or on this side, or on that side, or in the middle, or amidst, and so Beza, and the Hebrew, & our Syriack copy have it. And Beza saith, it answers *ἐν ὑμῖν apud vos* among you. And his words on this place and phrase is very considerable to our purpose. This particle *ἐν* saith Beza signifies, that so the Kingdome of God was among them, that by no means could it lye hid, but was obvious to the beholding of all, as John speaks, Chap. 1. v. 27. But perhaps it doth

“doth declare that they had it not onely *neer them*, but also *within*, that is, they had the *Messiah within their houses*, so that but for per-verse opinion, &c. they might acknowledge him. There are some faith Beza, who had rather render it *WITHIN you*, as if it were, signified there, that the Kingdome of Christ were spiritual, not earthly, &c. which opinion however it is true, yet perhaps it is not sufficiently accommodated to this place. Secondly, For Christs more glorious, and more conspicuous Kingdome, at his next appearing, he saith, verse 22, 23, 24. and 25. *to his Disciples, Goe not after men that say here, or there it is, in this, or that corner, for as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven; so also shall the Sonne of man be in his day. But first hee must suffer many things, and be REJECTED OF THIS GENERATION: which plainly signifies his next coming after his Ascension.* Lay all together, and you will see how little Mr. B. gets out of this place for his *minor*.

To his fourth proof thereof, *Joh. 18. 36. [My Kingdome is not of this world, we have answered largely afore.]*

To his fifth and last prooffe of his *minor*, [*Rom. 14. 16. The Kingdome of God consists not of this.*] we gave a full answer, when we answered the closing up of this his *Argument*.

## SECT. V.

*Mr. Bailyes fifth Argument.*

**T**He Scripture makes the Church of God, so long as it is upon earth, first a mixed multitude, of elect and reprobate, good and bad. Secondly, A company of people under the crosse, and subject to various temptations. Thirdly, A company that hath need of the Word and Sacraments, of Prayer and Ordinances. Fourthly, That hath Christ a high Priest within the vayle of heaven interceding for them. But the Doctrine in hand changes the nature of the Church, and makes it for a 1000 years together to consist only of good, & gracious persons, without all trouble, without all Ordinances, without any need of Christs Intercession. For the first, of *mixedness*, see *Mat. 13. 40, 24. 11. Luk. 18. 8.* These places declare the mixture of the wicked with the godly in the Church to the worlds end, and most about the end. For the second, of *Crosses*, See *Psal. 34. 20. Many are the afflictions of the righteous*, *Matth. 5. 4. Blessed are they that mourne, and are persecuted*, *Act. 14. 23. By many tribulations we must enter into the Kingdome of God*, *Rom. 8. 17. If we suffer with him, we shall reigne with him.* *2 Tim. 3. 12. All that will be godly, must suffer persecution.* For the third, of *Ordinances*, see *Eph. 4. 11. 1 Cor. 11. 26.* For the fourth, of need of *Christs Intercession*, see *1 John 1. 8.* and Chapter 2. 1. *Heb. 9. 24.*

*Answer*, first to the *major*: Mr. B. himselfe cannot but confesse, that it is not simply, and absolutely true: For if Christ will judge the

§ 1.

§ 2.

## SECT. 8.

whole world, upon the earth; on earth shall be the place of Judicature, and bodies must be in a place; for at heaven the wicked shall not be, to receive sentence, and onely the Saints at last are caught up into the clouds, *1 Thess. 4. 17.* And Christ as man, must judge men, as men, and so have time to make his judgement apparently just to all mens reason; and so (as some of the *Presbyterians* confesse) must take up some considerable time: And at this time the Church shall be separated, crosses shall cease, the wicked shall not persecute, &c. Then it follows that the *major* is not absolutely true, That all the time the Church is on earth, it shall be subject to the four aforesaid particulars. Now we have often and justly said, The day of judgement begins at the thousand years.

## S. 3.

To the *minor* we say, that it is false to say, This Doctrine of the thousand yeers doth alter the nature of the Church. Nature imports substance, kinde, essence. But Mr. Baily knows the rule, *Magis & minus non variant speciem*, i.e. More and lesse do not alter the kinde. And sure Mr. B. hath preached that common true Divinity, that heaven doth perfect our condition, our knowledge, graces, soules, bodies, and communion with God, not alter them in kind, nature, or essence. And so the Church, which consists of particular Saints, is thus perfected.

## S. 4.

To the proof of his *major*. There is not one place that concludes his *major*, that That must be the continued condition of the Church while it is on earth. We will give a touch upon each place.

¶ 1 For *mixedness*, *Mat. 13 40. 24. 11. Luk. 18. 8.* First, to that *Mat. 13 40.* the words are plain for us, viz. [As therefore the tares are gathered, and burnt in the fire, so shall it be at the end of this world. Its not said, the end of the world, but of this world. And not onely so, but in Greek *δι' αὐτῶν αἰώνων*, This series of ages. And more yet, it is *οὐρανία* the perfecting. (3 As in *Acts*) The restitution, no word to properly signifie an end; But it implyes an end, the end of consummation, not of consumption, of perfection, not of destruction. And in opposition to this, the Apostle *Heb. 2* calls the state of the thousand yeers *τὸ διηνεκὲς τῆς μέλλουσας*, which must signifie a state on earth; so that this of *Matthew* is fulfilled at the beginning of the thousand yeers, when the wicked are so destroyed at the beginning of them, *Rev. 19.* last. Secondly, To that *Matth. 24. 11.* Many false Prophets shall arise, and shall deceive many. Iniquity shall abound, &c. We say it is most expresse there, that these things are to be before the propagating of the Gospel to all the world. So verse 13. and comes between that verse 11, 12. and the end of the world, verse 14. So that the thousand yeers is the fruit of the Gospel spread to all the world; and so brings a cessation of seducement, *Rev. 20.* Thirdly, To that *Luke 18. 8.* Nevertheless shall he find faith? We say, here is no touch of the ultimate end of the world. The coming of Christ, is that his appearance in the thousand yeers, which Mr. Baily and others being ignorant of, they beg the contrary, and lay it for a principle on which to build their argument; and so they beg that [That the Saints shall not have a time of all peace on earth:] The meaning of the place is for us, viz. Christ will

avenge



avenge his elect, as in shorter captivities, in *Egypt* and *Babylon*, so in this longer. But before that, the times shall be so full of troubles, that it shall be as *Dan. 12.* compared with *Rev. 19.* latter end As alwayes was before all deliverances by Christ; As at *Egypt*; At *Babylon*; At Christs comming in flesh. So that good mens faith shall be very low.

¶ 2 For *Troubles* and *Crosses*, *Psal. 34. 20.* *Matth. 5. 4.* *Act. 14. 23* *Rom. 8. 17. 2* *Tim. 3. 12.* To this we answer, first, That there is no mention here at all, of all the times of the world to the ultimate end thereof. Secondly, All particular Saints do fulfill this in their lives. Thirdly, That this is that we say, and mainly assert, that because the Saints have been abused on earth, therefore shall they be righted, and honoured on earth, according to *Psal. 37.* to *11.* and *29.* and *34.* and *Matth. 5. 5.* And the state called Heaven in that *Act. 14. 23.* is expounded of this thousand yeers, *Rev. 21.* there is the beginning. And our reigning with him in that *Rom. 8. 17.* is expounded to begin in this thousand yeers, *Rev. 20. 4.*

¶ 3 For continuance of *Ordinances*, *Eph. 4. 11.* *1 Cor. 11. 26.* It is easily fully answered, That if that state in the thousand yeers prove a *sinlesse* condition, the Saints being perfected as it is in that *Eph. 4.* verse *12.* It can be no grieve to Mr. *Baily*, or any else, that *Ministries* of *Repentance*, *praying* for wants, *Discipline* for Delinquents shall cease. And if then Christ COMES and appears, as *1 Cor. 11.* what matter is it, if the Lords Supper shall cease. But wee doe not hereby intimate all *Ordinances* shall cease: *Adam* had some in *Paradise*, and shall have some in glory, *viz.* To sing *Hallelujahs*, praises to *Jehovah*.

¶ 4 To the need of *Intercession*, First, I say, Mr. *B.* should have done well to have proved that any did deny the continuing of Christs *Intercession* till he layes downe all, *1 Cor. 15. 24.* Secondly, His places, *1 Joh. 1. 8. c. 2. v. 1.* *Heb. 9. 24.* is true while we have sin. But it would not bee a selfe-deceiving (as *S. John* calls it) for a soule to say in heaven above, he is without sinne. So nor upon earth in the thousand yeers, if so Christ makes our condition. And when we are without sin, we need not Christs active *Intercession* for conversion, or confirmation, in regard of weaknesse of grace, yet I know not but that Christs presential *Intercession* shall continue till all the Churches enemies be utterly cast into hell, and the Saints attaine their highest happinesse in heaven. But that it may cease as in regard of the sins of Saints, at the thousand yeers I doubt not, if that prove a *sinlesse* condition, as that place quoted by Mr. *Baily* *Heb. 9. 24.* to the end of the Chapter, doth seem to mee clearly to affirme. For verse *24. 25, &c.* Christ entring heaven, having dyed once, in the last verse tis said, he shall appear the second time without sinne unto salvation; that is, as not making attonement for sinne. And this second comming is next after his *Ascension*, and that is at the calling of the *Jewes*, at the beginning of the thousand yeers, as wee have before proved: And this salvation must be a thing beyond the state of grace we are now in; therefore most likely it shall bee our *sinlesse*

SECT. 6. 7

condition. We shall be as *Adam*, for inward perfection, for ought I know: and the Apostle hints at it, *Heb. 2.* verse 7, &c. As we have shewed afore.

## SECT. VI.

*Mr. Bailyes sixth Argument.*

§ 1.

**T**He Scripture makes the time of Christs second comming to be *secret*, and *hidden*, not onely to men, but to the very Angels, and to Christ himselfe as man, *Mark 13. 32.* *But of that day, and that houre knoweth no man, no not the Angels, neither the Sonne.* But this Doctrine makes that day openly knowne, and tells the time of it punctually. For they make the thousand yeers to begin with the one thousand six hundred and fiftyeth yeer, or else with one thousand six hundred ninety five, and the day of judgement to be at the end of the thousand yeers.

§ 2.

*Ans.* First, There is a difference between a *day* to an *houre*, and between *about such a yeer*. Secondly, *M. Baily* cannot but know a difference between Christ on earth, and Christ in heaven. Christ had not Commission to send so much of the Spirit whiles hee was on earth, as when he was in heaven: So *Eph. 4. 8.* compare *Joh. 7. 39.* and *Act. 2. 1.* &c. In like manner, if the Deity did not communicate to Christs man-hood, whiles on earth, *the time* (for nescience is not a sin) yet its plaine the Deity did communicate it after Christ was in heaven, *Rev. 1. 1.* *The Revelation of Jesus Christ, which GOD GAVE UNTO HIM to shew unto his servants.* And accordingly *John* shews it us, *Chapt. 11.* *Chapt. 12.* *Chapt. 13.* *Chap. 19.* *Chap. 20.* Lastly, *Mr. Baily* confutes himselfe as hee propounds his argument: For hee saith our Doctrine makes the day open, when we say, The day shall be either one thousand six hundred and fifty, or one thousand six hundred ninety five. Surely this is not to make the day so certaine, or the yeer. For (saith the Philosopher) *qui indefinite, &c.* He that answers indefinitely, answers nothing. Beside we cannot for our lives count so exactly, but we may misse at least one yeer, if we did absolutely pitch on any one account that were never so right in the footing. For my part, I shall affirme what is most probable about the account, when I come to the seventh and last Book.

## SECT. VII.

*Mr. Bailyes seventh Argument.*

**T**He reward of the Martyrs is everlasting life in the heavens, promised to them at Christs comming to judge the just and unjust, therefore it is nottemporall in an earthly Kingdome of a thousand yeers.

years. The Antecedent is proved, *Math. 5. 10. 2 Tim. 4. 6. 2 Thess. 1. 6, 7, 8, 9, 10.* which without doubt is not before the last judgement; else the Martyrs would be in a worse case then the soules of other Saints continuing in heaven, injoying the Trinity, yea a punishment to them, being brought downe to the earth to returne to a body, not like to the glorious body of Christ, nor yet unto these incorruptible, immortall, spirituall bodies, which yet are promised to the least of the faithfull at their resurrection, *1 Cor. 15.* But unto such a body that eats, drinks, sleeps, fights, delights in fleshly pleasures, and converseth with beasts and earthly creatures, in such a Paradise, whereof the *Turkish Alcoran*, and the *Jewish Talmud* doth speak much: But to a godly soule is very tastelesse, and to a soul that hath been in heaven exceeding burthenesome. *Ans. first,* We deny the consequence of the Argument: For Gods rewarding his people on earth, doth not anticipate heaven; nor the reward in heaven, cut off the rewards on earth. See *Mat. 19. 29. shall receive an hundred fold, and shall also inherit eternall life.* And this in *τὴν μακαρίαν* in the *New Creation*, as the word signifies. And when they sit on Thrones, according to *Dan. 7. 22.* which is according to our Text of *Rev. 20. 4.* Secondly, we say that those places Mr. B. brings for the proof of his Antecedent, doe prove our assertion, viz. of an happinesse of the Saints on earth, as well as in heaven. As that in *1 Tim. 4. 6, 7, 8.* For verse 8. it is said, *At that day*; and particularly at Christs appearing. To understand which, see verse 1. And remember our arguing upon those words, *Shall judge the quicke and the dead at his appearing, and his Kingdome.* Compare *Rev. 19.* latter end, with *Rev. 20. 3, 4.* Likewise that which Mr. Baily urgeth out of *2 Thess. 1. 6, 7, 8, 9, 10.* plainly proves a reward on earth, as well as in heaven. It is a **RIGHTEOUS** thing, &c. It is *mercy* to the Saints: but *righteousnesse* chiefly appears upon the wicked that are punished: And this appears more to all the world being done on earth. *To you that are troubled,* **REST WITH US:** The Apostle aims at a Rest first on earth (compare *Heb. 2. 5.* and Chapter 4. verse 9.) Rest, when the Lord *Jesus shall be revealed from HEAVEN*, Not in Heaven: And the flames of fire are expresse, *Rev. 17. 16.* and Chapter 18. verse 8, and 9. and Chapter 19, two last. Lastly, It is said in that *2 Thess. 1. 9.* *They shall be punished from the presence of the Lord, and from the glory of his power.* But Christ hath no power in heaven at the ultimate day of judgement, but then layes downe all. *1 Cor. 15. 24.* As for *Math. 5. 10.* there is no mention of the place, but in the word *Heaven*, not expressing which of the three heavens (as Paul distinguisheth.) Now St. John calleth the state of the thousand yeers *Heaven*, *Rev. 21. 1.* And in this place of *Math. 5. 10.* The adjoyning the word **KINGDOME** to *Heaven*, clearly imports a state on earth; For in heaven above, nor Saints, nor Christ have any Kingdome at the ultimate day of judgement. Yee see now how truely Mr. B. saith, *without doubt*, the reward in these places is not till the last day of judgement. As for M. B. words, *The Martyrs would be in worse case, &c.* They are grounded on a mistake: For all the Saints, both the deceased and living



## SECT. 8.

living shall then thare in the same glory on earth. For those words, It would bee a punishment, &c. These all flow from ignorance of what the Scripture hath said in this point, viz. that their bodies shall in the thousand yeers bee immortall, and glorious, and conformable to Christs body, as we have shewed afore. For that Mr. *Baily* concludes of fighting in the thousand yeers, &c. let him affirm it when he can without contradicting himself, he affirming it a time of all corporall pleasures; and when we affirm it. And for *Turkish Alcoran*, and *Jewish Talmud*, we have nothing to do with any thing, but what we are convinced is according to Scripture. But it is the *Scottish* manner to dispute by branding with reproaches. But sure their contrary opinion tends to Familisme.

## SECT. VIII.

*Mr. Baylies eighth Argument.*

## S. 1.

THE opinion of the *Millenaries* supposeth the restauration of *Jerusalem*, and of the *Jewish Kingdome* after their destruction by the *Romans*. But the Scriptures deny this, *Ezek. 16. 53. 55. When I shall bring againe the captivity of Sodome, and of Samaria, and her daughters, then will I bring againe the captivity of thy Captives, &c.* The *Jews* (saith Mr. *Baily*) are never to be restored to their ancient outward estate; much lesse to a greater, and more glorious Kingdome. *Jerusalem* was to be re-built, and the spirituall glory of the second Temple was to be greater then the first: And in the end of the same Chapter, the restitution of the *Jews* after the *Babylonish Captivity* by verue of the New Covenant is promised: But the outward estate of that people was never to be restored to its ancient lustre more then *Samaria* or *Sodome*: As *Amos* speakes of *Samaria*, Chap. 5. 2. *The Virgin of Israel is fallen, and shall no more rise: And Isa. saith of Jerusalem, The transgression thereof shall be heavy, and it shall fall, and not rise againe; According to the prophesie of Jacob, Gen. 49. 10. The Scepter shall not depart from Judah till Shiloh come: Importing (saith Mr. Baily) that the Tribe of Judah should ever have some outward visible rule, till the comming of Christ in the flesh: but thereafter, the Scepter, and Power of the Church shall be onely spirituall, in the hand of Shiloh, the Messias: He was the substance and body of all these types, the restauration of Jerusalem, and the erecting of the Monarchy in Judah.*

## S. 2.

*Ans.* The Scripture doth not deny the restauration of *Jerusalem*; but affirme it, and that most strongly, as we have shewed in many places, and particularly in *Daniel* in severall places, and specially in Chapter 7. To his proof *Ezek. 16. 53. 55.* and his glosse upon it, "That the *Jewes* are never to be restored to their ancient outward estate, much lesse to a more glorious Kingdome; First, let us read this place of *Ezekiel* close to the *Hebrew*. The *Hebrew*, word for word, runs thus, verse 53. ושובי &c. AND I will bring backe (not

(not when I shall) the captivity of them, the captivity of Sodom, and her daughters, and the captivity of Samaria, and her daughters. AND the captivity of thy captivities in the midst of them. It is, not THEN, but AND. Again verse 55. וְחֹתָנֶיךָ AND thy Sisters, (Nor WHEN, but AND) thy Sisters Sodom, and her Daughters shall returne to their former estate or antiquity; And Samaria and her Daughters shall returne to her antiquity, or former estate; YOU SHALL RETURNE to your antiquity, or former estate. No THEN, &c. but naked by the verb alone וְחֹתָנֶיךָ you shall returne. And thus not onely I read, but Calvin, the old Latine, Vatablus, Junius, Ferom, Arias; yea so the Greek Sep. Syr. Arab. and Chalde read it. But then the question is, whether the intent of the speech bee not *Ironical*, to signifie they should never returne, supposing that there shall never be any restitution of Sodom. *Ans.* First, Learned Vatablus doth not so understand it, but reads it, and conceives it a *positive promise*. And expounds Sodom, and her daughters, or villages, per Idumeos & Moabitas qui originem duxerant a Lot qui habitabant in Sodomis, i.e. by the Idumeans, and Moabites, who originally came from Lot, and dwelt in Sodom. And bringing back their captivity, he expounds to be the asserting of their liberty by Christ; and therefore not onely the Jews, which are parties, understand this as a Prophecie: And by Sodom and her daughters, they understand the Moabites, and Ammonites, which were the off-spring of Lot, which dwelt at Sodom; But Christians so understand it. And of Christians, not onely Vatablus, but Alapide, with many others, as Alapide shews with much variety of reading. Secondly, There appears nothing in the words or points of an *Irony*. Thirdly, The mention of Sodom doth not intimate it, because Samaria is joyned with it. Now we have heard the Prophets abundantly asserting that the ten Tribes shall be restored. And also that All whole Canaan (the Country of the twelve Tribes) shall be againe the possession of the Jews, whereof Sodom was a part, and neer the heart of the Country, as you may see in your ordinary Maps. Note further that Sodom signifies πέντε πόλεις as Alapide shewes, i.e. the five Cities, of which see Gen. 14. 2. with their villages, of which five Cities Zoar is one, escaping the fire upon the prayer of Lot, Gen. 19. therefore no wonder if this of the Country of Sodom be restored. And further, that the Moabites and Ammonites were neer neighbours, and they were carried away captive by Salmesasar, as Alapide and others observe, therefore their returne in their posterity may well be expected. Fourthly, Observe that verse 54. between these two places, is put, That thou mayest be ashamed, &c. Mercy after correction makes a soul most ashamed; but if quite given up to utter ruine, how is it said verse 61. That thou mayest be ashamed; yea and that thou mayest remember thy wayes, and be ashamed? Fifthly, That vers. 61. plainly sounds of a positive promise. Thou shalt receive thy elder and younger sister Sodom and Samaria, and I will give them unto thee for daughters, not by thy Covenant (of law, of ceremonies) but by my New Covenant.) So that according to the new Evangelical Covenant, the posterity of that of Sodom that remained, and Samaria, shall be incorporated

## SECT. 8.

porated into one Church with the *Jewes* at their restauration. Upon these last considerations well might *Alapide* say, To read the said 53. and 55. verses *Ironically*, *Nou convenire cum sequentibus*, i.e. *doth not agree with that which followes*. Now what will Mr. *Baily* say to this? most likely hee will flye to his distinction in the close, viz. That their spiritual glory should bee restored after their *Babylonish* Captivity, but not their outward *National* glory; *Answ.* But we have heard abundant of plaine texts to the contrary, namely that they shall be restored to their outward *National* glory, of which more in the sixth Book, in the *Quid sit*, i.e. *What this state of the universal Church* (of which we speak) *shall be*. Thus of Mr. *Bailies* first proof out of *Ezek.* 16. 53. 55.

¶ 2 To the second proof, viz. that in *Amos* 5. 2. *The Virgin of Israel is fallen, and shall rise no more*: It must be understood conditionally (as absolute for conditionalis oft used in Scripture; as of *Nineveh*, &c.) some conditional must be understood, or some limitation be supplied. The *Chalde* saith, It shall not rise *נחמה חנה* in one year, i.e. not quickly after: For they were long in captivity, or not suddenly at least, when their great restauration shall be which is yet to come; for they shall be striving five and forty yeers, *Dan.* 12. or else this condition, or limitation, *Israel shall not rise a Virgin*, viz. pure in repute as afore she fell into Idolatry; For it cannot be said now that she was never defiled, therefore mark, though vers. 1. this is spoken of *בית* the house *Israel*, which is of the masculine gender; yet verse 2. The verb *נפלה* is of the feminine gender, and agrees with *בתולה* Virgin: or this condition, or limitation, that she her selfe cannot rise, therefore in *Hebrew* it is *Nipthla*, *lo tofaph Kum*, *shee is fallen and cannot adde to rise*. And that which follows intimates the same, viz. *she is forsaken in her owne land, and there is none to raise her up*, i.e. No humane helpe shall doe it: but God did doe it in the returne from *Egypt* and *Babylon*, so shall he at last. Some such condition or limitation must be found out; first, because of the context; for it follows verse 3. God will have respect, and shew mercy to the Tenth of them. And verse 4. comes in with a [For] *For thus saith the Lord to the house of Israel, seek yee me, and ye shall live*, repeated, verse 6. enlarged verses 9. 10. *Seek him that strengthneth the spoyled against the strong*. Secondly, Because of the Analogy with many places that are cleer for the restitution of *Israel*.

To his third place out of *Isaiah*, of the fall of *Jerusalem*; It is a grosse mistake; For all that is of it, is in *Isa.* 24. 20. spoken of the *Earth*, not *Jerusalem*: but presently is mentioned the restitution of the *Jewes*, verse 23. As for Mr. *Bailies* fourth place, in *Gen.* 49. it is of no validity to the thing he intends, but in his imagination,



## SECT. IX.

## SECT. 9.

The ninth and last Argument of Mr. Baylie.

§ I.

**T**He *Millenaries* lay it for a ground, that Anti christ shall be destroyed, and fully abolished before the thousand yeers begin: But (saith Mr. B.) the Scripture makes Antichrist to continue to the day of judgement, 2 Theff. 2. 8. *Then shall the wicked one be revealed and destroyed by the brightnesse of Christs comming*, which is not before the last day, as before is proved. See also *Rev. 19. 20. The Beast was taken, &c.* compare with it, verse 7. *Let us be glad and rejoyce, for the marriage of the Lamb is come; Antichrist is cast alive into the Lake at the Marriage of the Lamb.* No living men are cast into Hell before the last day: And Christs Marriage with his Church is not solemnized with a part of the Elect, but with the whole body, at the general Resurrection.

¶ 2 *Ans.* There is no such thing in 2 Theff. 2. 8. as that *Antichrist* shall continue to the day of judgement, unlesse Mr. B. agree with us, that the day of judgement begins at the thousand yeers, whereat indeed is Christs appearing. That Master *Baily* saith, Christ shall not come till the last day of judgement, that Master *Baily* hath not yet proved: that in 19 of the *Rev. v. 20.* and in v. 7. wee grant; but Mr. B. glosse upon it, we have no reason to receive, which was this; That no living men are cast alive into hell before the last day of judgement. This Mr. B. hath not proved, we have a text to the contrary, even that of M. B. quoting *Rev. 19. 20.* which is at the beginning of the thousand yeers: compare Chap. 20. 1, 2, 3. But Mr. *Baily* saith, this was done immediately before the Marriage of the Lamb. *Ans.* we grant it. And this is in the beginning of the thousand yeers. But Christ solemnizeth his Marriage (saith Mr. B.) not with a part of his Elect, but with the whole body. *Ans.* We grant it. And this shall be at the beginning of the thousand yeers. At which time all the Elect shall rise.

## CHAP. IV.

§ I.

**W**EE have done with the Objections of Dr. *Prideaux*, and *Pareu*, and Mr. *Baily* against our Point: Next wee should come to answer the Objections of the Book called, *Christs Kingdome on earth, opened according to the Scriptures, set forth by T. HAYNE*, 1645, if they were worthy the writing out. Indeed I expected much, but found very little: for in his first Chapter he hath three Arguments to prove, *That Christs Kingdome is long since begun.* But in his stating the Question (as he pretends) he never distinguisheth of Christs severall formes of his Kingdom, viz. *invisible*, and *visible*, but speaks of Christs Kingdome, as of one onely form, whereupon these three inconveniences to himself do follow.

Q q q

That

¶ 1 That in all his Arguments, there is not one conclusion that doth distinctly conclude against our point; viz. to conclude (as he should) therefore *Christs visible Kingdome is begun already upon earth.*

¶ 2 That his three last arguments conclude in effect, that Christ had no spiritual Kingdome in the *Old Testament*; for he saith, Christ began to bee *King* when he sent out his Disciples with that Commission, in *Mat. 28. 20.* If then only Christ began to be *King*, then was he not *King* before that; but Christ told *Pilate* the contrary afore that.

¶ 3 That he contradicts himselfe; First, In this P. 1. he saith, That at all times Christ *rules*, hath an absolute Kingdome in the world, with many other expressions of the same effect; yet P. 4. he by three severall arguments would prove *when* and *what* yeer Christs Kingdome began. And P. 5. at such a particular time Christs Kingdome was at hand, long since. Secondly, He contradicts himselfe in this, that P. 1. He affirms *Christs Kingdome is to be for ever*, quoting *Heb. 1. 8.* making no distinction upon it, and yet P. 2. He confesseth, that Christ shall at the last judgement resigne his Kingdome to the Father, quoting *1 Cor. 15. 24.* making no interpretation to explaine, or reconcile these.

By this you may see that his arguments were not worth the writing out, much lesse the answering.

## CHAP. V.

Containing an Answer to an UNIVERSAL ARGUMENT, or to the ARGUMENT OF THE UNIVERSALITY, or generality of men that oppose.

§. 1.

There is one knot yet behinde (like to have been let slip) which is chewed in the mouths of many; yea of most Disputants, that are contrary minded, to rivet it faster, as mine ears in part can witness. The Argument is from *1 Thess. 4. 16, 17.* *The Lord himselfe shall descend from Heaven, &c. And the DEAD IN CHRIST shall rise first. THEN WE which are alive, and remain, shall be caught up together with them in the CLOUDS, to meet the Lord in the aire, and so shall be EVER WITH THE LORD.* Now say they, how can this consist with the Saints reigning on earth a thousand yeers? For if they must reigne there a thousand yeers, what need they be caught up into the *CLOUDS*? or how, if they reigne on earth a thousand yeer, are they said to be *EVER with the Lord*, especially if there they be (as some say) subject to mortality at last?

§. 2.

Answer. Mr. Mede hath so learnedly, and appositly discussed this place for our use in this particular, that his Dilucidations thereon will suffice for a full answer. It is not needfull (saith he) that the resurrection of those which slept in Christ, and the rapture of those which shall be left alive, together with them into the aire, should be at

at

“ at one and the same time: For the words in 1 *Thess.* 4.v.16,17. *ἀπὸν* and *ἐπειτα* first, and then, or afterwards, may admit a great distance of time, as 1 *Cor.* 1.15.23. Everyone (or, all mankind) shall rise in their order, Christ the first fruits (that is, first) *ἐπειτα* afterwards, they that are Christs, at his coming. Here *ἐπειτα*, afterwards, notes a distance of time of above a thousand and a halfe of yeers, as we finde by experience. Suppose therefore this rapture of the Saints into the aire, be to translate them to heaven, yet it might be construed thus; The dead in Christ (that is, for Christ, namely, the Martyrs) shall rise first, afterwards *ἐπειτα* (viz. a thousand yeers after) we which are alive and remain, shall together with them be caught up in the Clouds, and meet the Lord in the aire, and so (from thenceforth) we shall ever bee with the Lord. Thus Tertullian seems to understand it, who interprets *καὶ οἱ νεκροὶ ἐν Χριστῷ* or as it is in verse 14. *καὶ οἱ νεκροὶ ἐν Χριστῷ*, of Martyrs; namely, such as dye propter Christum, for Christ, by means of Christ, through Christ for Christs sake, taking it as noting the cause or meanes of their death; so Piscator expounds the like speech, Apoc. 14.13. Blessed are the dead, which die, *καὶ ἐν Κυρίῳ*, id est, propter Dominum, for the Lord; Beza, qui Domini causa moriuntur, which dye for the Lords sake. 2 If thus, to restrain *καὶ οἱ νεκροὶ ἐν Χριστῷ*, or *καὶ οἱ νεκροὶ ἐν Χριστῷ*, seem not so fully to answer the Apostles scope and intention, which seems to be a general consolation to all that dye in the faith, viz. a fruition of Christ; then may we give it the largest sense, and yet say, that it is not needful that the Resurrection of those which dyed in Christ, should be all at once, or altogether; but the Martyrs, first in the first resurrection; Then (after an appointed time) the rest of the dead in the last resurrection; Afterward, when the resurrection shall be thus compleat, those which remaine alive at Christs coming, shall together with those which are risen, be caught into the clouds, to meet the Lord in the aire, and from thenceforth be eternally with him. And so the reason why those which Christ found alive at his coming, were not instantly translated, should be in part, that they might not prevent the dead, but bee consummate with them. 3 Both these interpretations suppose the rapture of the Saints into the clouds, to be for their present translation into heaven. But suppose that be not the meaning of it; for the words, if we weigh them well, seem to imply it to be for another end; namely, to do honour unto their Lord and King at his returne, and to attend upon him when he comes to judge the world; Those (saith the Text) which sleep in Jesus, will God bring with him: He saith not, carry away with him. Again, they, and those which are alive, shall be caught up together in the Clouds, to meet the Lord in the air, to meet the Lords coming hither to judgement, not to follow him returning hence, the judgement being finished. Besides, it is to be noted, that although in the Hebrew notion, the air be comprehended under the name of heaven, yet would not the Apostle here use the word heaven, but the word [aire] as it were to avoid the ambiguity, lest we might interpret it of our translation into heaven. If this be the meaning, then are those words [we shall ever be with the Lord.] thus to be interpreted;



\* In T. More  
sc. his coming,  
&c. or gather-  
ing.

after this our gathering together \* unto Christ at his coming (so the Apostle calls this *rapture*, 2 Thess. 2. 1.) we shall from henceforth never lose his presence, but alwayes enjoy it, partly on earth, during his reigne of the thousand yeeres, and partly in heaven, when we shall bee translated thither. For it cannot be concluded, because the Text saith, the Saints after their *rapture* on high, should thenceforth be ever with the Lord; Therefore they shall from thenceforth be in heaven; for no heaven is here mentioned. If they must needs be with Christ there, where they are to meet him; it would rather follow, they should be ever with him in the *aire*, then in *heaven*, which I suppose none will admit. And otherwise the Text will afford no more for *heaven*, then it will for *earth*; nay the words [*he shall bring them with him*] make most for the latter. 4 I will adde this more, namely, what may be conceived to be the cause of this *rapture* of the Saints on high to meet the Lord in the clouds, rather then to wait his coming to the earth. What if it bee, that they may be preserved during the *conflagration* of the earth, and the works thereof, 2 Pet. 3. 10. That as *Noah*, and his family were preserved from the deluge, by being lift up above the waters in the *Ark*, so should the Saints at the conflagration, bee lift up in the clouds, unto their *Ark*, *Christ*, to be preserved there from the *Deluge* of *fire*, wherein the wicked shall be consumed? There is a tradition of the *Jews* sounding this way, which they ascribe unto *Elias*, a *Jewish* Doctor, whose is that Tradition of the duration of the world, and well known among Divines, *Duo millia Inane, duo millia Lex, duo millia dies Messia*, viz. *Sex mille annos duraturus mundus*. He lived under the second Temple, about the first times of the *Greek* Monarchy; so that it is no devise of any later *Rabbies*, but a Tradition anciently received amongst them whilst they were yet the Church of God. I will transcribe it, because it hath something remarkable concerning the thousand yeeres. It sounds thus: *Traditio domus Eliae. Iusti quos resuscitabit Deus, non redigentur iterum in pulverem*. (He means of the first and particular resurrection, before the general, which the *Jews* acknowledge and talke much of. See *Wisdom* Chapt. 3. *ab initio ad finem*, verse 8.) *Si queras Mille annis istis, quibus Deus Sanctus Benedictus renovaturus est mundum suum (de quibus dicitur, Et exaltabitur Dominus solus in die illo, Esa. 2. 11.) quid iustis futurum sit; sciendum quod Deus benedictus dabit illis alas quasi aquilarum, ut volent super facie aquarum: unde dicitur (Psal. 46. 3.) Propterea non timebimus cum mutabitur terra. At forte (inquires) erit ipsis dolori seu afflictioni. Sed occurrit illud (Esa. 40. 31.) Expectantibus Dominum innovabunt vires, effervescuntur ala instar aquilarum. The Hebrew words are in Gemara Sanhedrin, &c. בני דבית אליהו The Tradition of the house of *Eliab*. The just whom God shall raise (viz. in the first resurrection) shall not returne to dust. But if you aske, what shall happen to the just in those thousand yeeres, wherein the holy and blessed God shall renew this world (whereof it is said, Esa. 2. 11. And the Lord alone shall be exalted in that day) you must know, that God shall give them the wings*

\* Psal. 46. 3.  
בְּחִמְיָו mu-  
tabitur, i.e.  
changed,  
though we  
there translate  
it movebitur, i.e.  
moved.

as

“ as it were of Eagles, to fly upon the face of the waters; for it is said  
 “ (Psal. 46.3.) Therefore shall wee not feare, when the earth shall bee  
 “ changed. But you will say, Perhaps it will be to them a paine and trouble;  
 “ but we are otherwise taught by that in Esa. 40.31. They that wait upon  
 “ the Lord, shall renew their strength, they shall mount up with wings as  
 “ Eagles, &c.]

## CHAP. VI.

**S** O much for answering Objections against our Point. Next I  
 should come to answer Objection against our Arguments. And  
 indeed all men are more busie to reply, then to prove the con-  
 trary, which argues that they are ignorant of our Point, and cannot  
 tell what the state of the Church shall bee, or of the Jewes what it  
 shall be.

Doctor *Prideaux* his exceptions ( besides those afore to his own  
 Arguments discussed ) are first, That the *Revelation* is not a represen-  
 tation of a continued story. That computations are not demonstra-  
 tive. To which we answer; First, Either the *Revelation* is a conti-  
 nued History, or else it is no *Revelation*, as *Rev. I. 1.* and *4. 1.* and so  
 we may make *quidlibet ex quodlibet*, what we will of it. Secondly, It  
 answers to *Daniels* Prophecie, and that is a continued History of fu-  
 ture times. And thirdly, Doctor *Prideaux* himselfe makes it so, in  
 presuming to determine the binding of Satan to be past. Fourthly,  
 Some anticipations there are in the *Revelation*, as we have shewed;  
 but they doe no more overthrow the confirmation of the order of  
 things, then in *Genesis*, or other Books of Scripture, in which are  
 many anticipations. Fifthly, Mark the order of continuation. In  
 6, 7, 8 Chapters are the seven Seals; then out of the seventh  
 Seale, seven Trumpets, &c. all which methodically carry on the  
 continuation, as Mr. *Mede* hath demonstrated. And for the com-  
 putations, they are so noted in their beginnings, and endings, that we  
 can with more certainty compute our conclusion, then the Doctor  
 doth the contrary.

*Pareus* his exceptions, doe but *idem saxum volvere*, tumble over  
 againe the same stone. That which wee have before laid downe  
 will sufficiently refute him, and Mr. *Hain*, and other Replicants.

*Finis Libri Quinti.*

THE  
SIXTH BOOK

*Holding forth particularly, WHAT this G L O -  
RIOUS State on Earth shall be, of which we  
have treated all this while, in the former  
five BOOKS.*

THE INTRODUCTION,

*Laying forth the generall Heads, of this Book, touching the WHAT  
of this Glorious Time.*

S. 1.



Having demonstrated the *Quid sit*, THAT there  
is *A Glorious state of all things yet to bee on Earth*  
afore the universal judgement (of all the quicke  
and dead.) Next we are to declare the *Quid sit*,  
WHAT the said glorious state shall be.

S. 2.

For which we have already made some way  
and preparation, by a necessitated anticipation,  
by reason that the proofs being Divine, and interwoven, with se-  
verall passages of both, *viz.* of the *That*, and *What* of this aforesaid  
state, we could not pick the one from the other, nor explaine, and  
demonstrate the meaning of the former, without a scrutiny into  
some passages of the later, where we found them so intermixt. How-  
beit, we insisted upon them no further then to a prooffe of the lite-  
rall meaning of the place, reserving the distinct and larger discusse  
for this Book.

In this WHAT, are to be considered these five Heads.

S. 3.

- I The *Chaos*,
- II The *Creation*,
- III The *Dimensions*,
- IV The *Qualifications*,
- V The *Priviledges*.

} Of the glorious state aforesaid, yet  
to come, and to be on earth afore  
the ultimate judgement.

CHAP.



## CHAP. I.

## Touching the Chaos.

**B**Y the *Chaos* we mean the *preparation* to this estate, or the *manner* of the *beginning* thereof : That as in the old and first Creation, the *Chaos* was the *evening* of the world, with which it began, (as the *Rabbins* before quoted, \* use to speake) so this second, or *New Creation* (as it is called, *Isa. 65. 17. 2 Pet. 3. 13. Rev. 21. 1*) begins with an *evening*. And as after that, as an Antitypical memoriall of the finishing thereof (celebrated on the *Sabbaticall* seventh day) the Church of the *Jews* in all ages to *Christs* time, began their *Sabbath* in the *evening*; so this *Sabbatisme* (of the glorious state of which we speak as it is called *Heb. 4.* afore largely explained) shall begin, and have its *Ante-scene*, or *Prelude* in a kind of evening. Now as the evening taken in that largeness, as *Gen. 1.* in the first part, hath some light, and sometimes a glare of the Sun at its last withdrawing (though the day hath been dusk and dim all afore) and receives for a farewell, a reflexion of the beams darted backward upon the clouds, with a twy-light following it; but in the latter part it is darke: So in this evening, in the first part thereof, there shall be some manifestation of the *Sonne of Righteousnesse*, the *Lord Jesus Christ*, for the Call of the *Jewes* (*Zach. 12. 10. Rev. 1. 7.*) and the setting them on foot to contend for their liberty against the *Turk*, and all *Antichristian* enemies. But in the latter part of this evening, after that *Christ* hath rowled them up to that contest, there shall be a darknesse of great troubles, (*Da. 12. 1.*) And these troubles it seems by the two last ver. of that 12 of *Dan.* may last 45 years afore the *Jewes* with the *Gentiles*, come to their glorious enjoyments at the *resurrection* of all the *Ele&* deceased, and the change of the believers then alive. But when that evening and night is passed over, the *Righteous* shall have the *Dominion* in the *morning*, *Psal. 49. v. 14.* which learned *Junius* interprets of the *Saints* happy estate in the *morning* of the *resurrection*, which *S. John* *Rev. 20. 4.* calls the *first Resurrection*, as we have before demonstrated. For at the last ultimate end, when *CHRIST* layes downe all his rule, and power, *1 Cor. 15. 24. 28.* we cannot imagine that *Christians* may be said to have *Dominion*.

Now as in the evening shutting in, there is an end, a setting in a cloud, and a darkning of all the glory of the precedent day; all glorious things are wrapt up in obscurity, and all glorious persons; (their *Masters*) *Kings*, *Princes*, and *Potentates* are couched and crouched downe as beasts in their dens, and lye like dead men; and none of all these things, or persons survive, but whom, and what God will permit to escape fire, or death, &c.) So this glorious state shall begin, as to the *preface* or *preparation*, with a setting, and dark eclipsing of all the *worldly glory* of former times, things, and persons, viz. of the four former *Monarchies*, root and branch, with all their impertinent appurtenances, that stand in the way to hinder *Christs* glorious

King-

S. 1.

\* Lib. 4. Chap. 4.

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Kingdome on earth, *Dan. 7. Rev. 11. 18. and 19. Chapters, &c.* of which abundantly afore. And we have seen it far more by experience, since this subject was divers yeeres by-past preached and asserted. Wonder not therefore at the pullings downe of humane glories to this day, and the many scuffles about them, almost over the whole World. The summe of worldly pompe is declining towards Sun-set, the shadowes grow long, it begins to be duske upon all Secular splendor. The night comes on, great stormes will arise; but though they may be universall on the *Jewes* for the said five and forty yeeres, because universallly they have for above five and forty Icores of yeeres refused the *Messiah*; yet, likely, the tempest on the *Gentiles* that have owned Christ, may but drive along by coasts, falling here and there, by succession, they having suffered much already for Christs sake by *Heathens, Turks, Papists*, and falsely named *Protestants*.

§ 3.

But as after the shutting down of the evening, even in the dark night, there is still a continued tendency towards the succeeding day, and the glory thereof: The Sunne is still hastening to rise again. So whiles the said darke troubles are extant, and incumbent upon the Church, even therein is a continued tendency towards the glory thereof; these refining the Church for that state, *Malac. 3. verses 2, 3.* and thereupon Christ is neerer, and readier for their full deliverance and acceptance, verses 4, 5, 17.

§ 4.

For after the night is over, the day dawns unto the appearance of the *day-star*, the *Sunne*. So at the end of these dark troubles, yea for the ending of them, *Christ the Sonne of Righteousnesse shall appeare*, *Malach. 4. 2.* (mark the method of that Prophet after that Chapter 3. v. 2, 3.) compared with *2 Pet. 1. 19.* (all which places are largely discussed afore.) So that when the said troubles are at the highest, then Christ will appear most gloriously for the destruction of the causers of all those troubles, even all the enemies of the Church: of which appearance of Christ, and destruction of the enemy, see *Dan. 7. 13, 14. &c.* *2 Theff. 2. 8. Rev. 19. verse 11. &c.* to the end of the Chapter, where they are lively characterized, most worthy the Readers perusal. Upon which destruction on the enemies by the presence of Christ, the glorious time of the thousand yeeres begins, and that with the resurrection of all the *Elect*, as most methodically it follows after that in *Daniel*, as a close of all the troubles mentioned in the whole Prophecie, Chap. 12. the two last verses; and doth methodically follow that in the *Revelation*, as the blessed Catastrophe of all the confusions in that whole Prophecie in Chapter 20. the first six verses. So that next in an immediate order of nature follows the *New Creation*, Chapter 21. 1. of which in the next Section.

## CHAP. II.

## Touching the New Creation.

**T**He Chaos being made, the Creation of all particulars follow; which *New-creation* is mentioned both in the *Old* and *New Testament*, *Rev. 21.1.* John sees a *New Heaven*, and a *New Earth*. How so, unless created new? For the alteration is such, that the *old heaven, and earth seem as it were to passe away*. So that this *New Heaven* and *Earth* is that which *Peter* and the rest that beleaved with him, (*2 Pet. 3.11, 12, 13.*) did expect, that *all the former being dissolved*, there should be *New Heavens, and a New Earth according to Gods PROMISE*. Now where is that promise but in *Isa. 65. 17.* Behold I create *New Heavens, and a New Earth*, so that the former shall not be remembered, or come into minde. In all which places the expression of *earth* demonstrates that it is a state on *earth*, besides many circumstances annexed in all the said places (before discussed in our third Book) the word *Heaven* being no opposition to it, which from *Gen. 1.* to the end of the *Revelation* is oft used to signifie those Heavens of the *Ayre, clouds, &c.* which are appurtenances of the *Earth*, which *Paul* calls by intimation the first *Heaven* (*2 Cor. 12.2.*)

With the Creation of this *New World*, are created therein the appurtenances of it, viz. ¶ 1. *New Jerusalem*. Immediately after the Creation of a *New Heaven, and a New Earth*, *St. John* sees (*Rev. 21.2.*) the holy City, **NEW JERUSALEM**, coming DOWN FROM GOD out of HEAVEN (and therefore signifies a state on earth.) And the Prophet *Isa.* in that 65. Chapter, verse 18. having mentioned the creation of the *New Heaven*, and the *New Earth*, immediately adds that the Lord saith, *Lo, I create Jerusalem*, viz. into a happy condition (of which by and by.) ¶ 2. The Inhabitants of this *New World*, and *New Jerusalem*, are no lesse then created. First, If there were no more then the conversion of the *Jewes*, as the preparation to this new state, especially they having been so long opposite to Christ, this were no lesse then a Creation. A *Miracle* is a kinde of Creation. And the School-men say, That though Conversion be not a *Miracle* properly, yet it is more then a miracle. Let mee give my vote in this reason; because *Conversion* is out of resistances, of mans stubborne minde and heart. Miracles are wrought on non-resistances. And in this is Conversion more then Creation, because Creation is out of matter that hath a disposition of submission to the will of the Creator, But mans unregenerate will, whiles such, is obstinately opposite. But no man will doubt, but that a *Resurrection* is a Creation. Now the Scripture compares the conversion of the *Jewes* to a *Resurrection*, *Ezek. 37.5.* &c. *Dan. 12.2.* *Rom. 11.15.* In all which places, the Call of the *Jews* is metaphorically called a *Resurrection*. For it is a raising from spiritual death, to spiritual life, from sinne to grace; and from civil bondage, to civil liberty, as the Scripture oft mentions. But secondly, The Inhabitants are further multiplied and perfected by a *Physical Resurrection*, of all the de-



ceased Saints, *Rev.* 20. 4. and a *Physical mutation* of the living Saints. *1 Cor.* 15. 51, 52. So that as the Apostle saith in that Chapter, verse 44. and *Phil.* 3. 21. They shall have *spiritual bodies* (needing nor meat, nor drinke, &c.) and *made like to Christs glorious body* (as we have severall times discussed afore.) Now a real, *Physical Resurrection* of bodies, and such a reall physicall change of them are no lesse then a Creation. Is it not fully a Creation to make men of dust? Is it not a creation to change flesh and blood into a likenesse to the radiating Sunne? Just so is it in these things. ¶ 3 The *Qualifications of places and persons are created*: As first *Righteousnesse*, being one of the qualifications, is also created. In *2 Pet.* 3. 13. in that New Heaven, and New Earth, made New by creation (as the quotation of it out of *Isa.* 65. 17. demonstrates) there dwells *Righteousnesse* by vertue of that Creation, (Grace being nothing else but divine created qualities) even as in that 65. of *Isa.* it is expresse, that God will create in *Jerusalem* other excellent qualifications, which we shall presently name. Specially, *Peter*, in that *2 Epist.* 3. Chap. v. 13. having mentioned the New Heaven, and Earth, addes, as an appurtenance to it, *wherein dwells righteousness*; and all by vertue of a Creation, as the Apostles referring to *Isa.* 65. 18. plainly speaks. And from both places, *John* hath this in his vision, *Rev.* 21. verse 1, 2, and 27. That into this New Heaven and Earth, and holy *Jerusalem*, all new (as we shewed) by Creation, there shall in no wise enter any thing that defileth; as in the first creation, all that God made was good, yea exceeding good. *Gen.* 1. 31. Secondly, There shall be created in this New state, the qualification of peace, *Isa.* 57. 19. I CREATE the fruit of the lips, *PEACE*, *PEACE* to him that is afar off (by captivity, or otherwise) and to him that is neer, saith the Lord, and I will heal him. Peace, peace, doubled, signifies very great, absolute, perfect peace, as that time shall be a time of an universal perfection. Thirdly, Of this New state there shall bee another qualification, viz. joy, or rejoicing, and that by the means of the New creation (for it is creation, wee now look at, not the qualifications themselves, which is the businesse of the third Head, in the next section) *Isa.* 65. 18, 19. Be you glad, and rejoyce for ever, in that which I CREATE, for behold I CREATE *Jerusalem* a REJOYCE, and I will rejoyce in *Jerusalem*, and joy in my people; and the voyce of weeping, or crying shall be no more heard in her. All which are spoken as a parcel of the glorious state of the New Heaven, and Earth, and New *Jerusalem*. Consonant to St. *Johns* description of the New Heavens, and New Earth, and of holy New *Jerusalem* (*Rev.* 21. 1, 2, 3, 4, 5.) That there is the voyce of triumph from Heaven, saying, The Tabernacle of God is with men, and he will dwell with them &c. And God shall wipe away all tears, &c. and there shall be no more sorrow &c. because he that sat upon the Throne said, Behold I MAKE ALL THINGS NEW, write, for these things are true. ¶ 4 There shall be at that time created a defence upon, or over the Saints, over the Church, and over all their glory, so that their glorious enjoyment in that glorious estate on earth, shall not bee subject as formerly to any invasions, subversions, interruptions, or diminutions from

from any power on earth, or in hell, *Isa. 4. verse 4, 5. When the Lord shall have washed away the filth of the daughters of Zion, then the Lord will CREATE upon every dwelling place of Mount Zion, and upon her assemblies a cloud of smooke by day, and the shining of a flaming fire by night* (alluding to the pillar of fire that lead Israel in the wilderness) for **UPON ALL THE GLORY SHALL BE A DEFENCE.** So that what ever shall be hereafter affirmed in this our sixth Book according to the Scriptures, touching the excellency of the **RESTITUTION**, or glorious state of all things yet to be on earth, shall be an established estate, that no enemy shall be able in the least to remove or molest.

But why do the Scriptures cal this **RESTAURATION** or **RESTITUTION** a *Creation*? Surely because of the great *likenesse* (if not *sameness* in kinde) with the first *Creation*, as to the *Physical* notion thereof, both in regard of *matter, manner, parts, and end.*

¶ 1 As for *matter*, as the *immediate Creation*, *viz.* of the *Chaos*, was of *nothing*; so *mediate Creation*, *viz.* of particulars out of that *Chaos* was of *nothing such, nothing so, or no such thing*, as into which it was created. So that as the first sort of creation was of absolute nothing; so the second comparatively, or equivalently of nothing. For what was the confused clouded *Chaos* towards the forming of *light, life, and beauty, &c.*? Even so in this *New creation*, the world shall be as it were resolved into a *Chaos* again. All things shall be in a most confused and forlorne condition, men shall be stript of *humanity*, the earth shall be an *Aceldoma*, and *Golgotha*, all things full of unparalleld troubles, as our Saviour describes, *Matth. 24.* And lo then shall Christ appeare most gloriously to new-create all things as tis in that same *24. of Matth.* Just as we find it Prophesied throughout the Old Testament, in most of the Prophecies afore discussed, as *Hos. 3 4, 5. Dan. 12. 1. &c.* that Christ shall restore all things in the most desolate, and *Miserable times.* Most suitable *matter*, for that *efficient*, who is to worke upon it. The *best cause* to worke upon the *worst matter.* He that is *All-things*, *yea more then All-things*, the *All-sufficient Almighty*, to worke upon those *nothings*; who can worke *better* on that *worst*, then the best of *creatures* can upon the *best* and most prepared things. For *materiam superabit opus*, the *workmanship* shall exceed the *matter.* So that as God alone was able, and did educe out of those *nothings*, *Gen. 1.* this beautifull *Fabricke* of the world; so Christ Jesus our Lord shall out of those worse-than-nothings create this glorious new world of which we treat.

¶ 2 For *manner* also, it is a *Creation*, in that like the creation of the first world, the main parts of this New shal be made in an *instant.* It is true that the Philosophers say, that *generation* is *ex nihilo tali, & in instanti*, of a *nothing so*, and in an *instant*: as plants of seeds, birds of egges, beasts of their *semen*; as are likewise the bodies of men. But this Philosophical *Generation* notwithstanding, in the first part, *viz.* that it is of *that which is nothing so*, is far below the lowest, namely, *Mediate Creation*: in that *generation* is by very many previous dispositions, and various successive preparations of the matter, gra-

dually bringing thole bodies to their kinde; whereas *Creation*, even mediate creation in one act brings forth every thing perfect at once. As for the second part of their description of generation, that it is done *in an instant*; that is, the *forme is introduced in an instant*; I think (excepting mens souls) it is a meer tradition and fable, grounded upon another fiction of wit, that *material forms are substances*, which being beleevd in the Schools, hath brought in with it a many inextricable knots, as how the *formes* of the *Elements* remaine in the *mixed body*, compounded of them; how the *forme* is educed out of the *power* of the *matter*, as they affirme, and yet the *forme* is a substance of a different nature from the *matter*, and is a distinct coordinate essential principle in *specie*: How a sword killing an horse, or the like, *drives out one forme*, and *brings in another*, or else there were more then one forme afore, or else *matter* may subsist without a forme, &c. whereas *creation*, yea mediate *creation* introduceth all formes of things, yea and of men too, in an *instant*: As we see in the *First Creation* in every dayes worke. It was but said, *Let it be so, and presently it was so*. And so, proportionably, will it be in the *New Creation*, that by *parts* Christ will doe great things suddenly; First, The call of the *Jewes* shall be on a sudden, *Isa. 66.8. Who haib heard such a thing? who haib seen such things? shall the earth be made to bring forth in one day, or shall a Nation be borne at ONCE? For as soon as Zion travelled, she brought forth her children*. Secondly, The appearance of Christ shall be on a sudden, *Matth. 24.27. As the lightning commeth out of the East, and shineith even to the West; so also shall the comming of the Sonne of man be*. Thirdly, The change of beleivers, surviving at Christs comming shall be in a moment, in the twinkling of an eye, *1 Cor. 15.51. Behold I shew unto you a MYSTERY, we shall not all sleep, but we shall all be CHANGED in a moment, in the twinkling of an eye*. Fourthly, The resurrection of the deceased Saints at Christs comming shall be in like manner, *Ibid. 1 Cor. 15.52. We shall be changed in a moment, in the twinkling of an eye, at the last trump. For the Trumpet shall sound, and the dead shall be raised incorruptible (viz. never to dye any more) and we shall be CHANGED, viz. all in the same moment*.

¶ 3 This glorious state of all things on earth yet to come, is as a creation in regard of *parts*. That as the whole creation is in *Gen. 1*. distinguished into six dayes worke; so this *New creation* shall be perfected (though not in that successive order of time, but rather, as I conceive at once) in all those things that are enumerated to bee the workmanship of the *six dayes* workes. You had the opinion of the *Rabbins* in this, afore. \* Mine is this, First, For *light*; answerable to the extraordinary *LIGHT* created on the first day (for the Sunne and Starres were nor extant till the fourth day.) The light of the Church at this time shall be a *supernatural light*, above any created light, according to *Isa. 60.19. The Sunne and Moon shall be no more light, but THE LORD shall be unto thee an EVERLASTING LIGHT*. Sutable to St. Johns Vision, and Prophecie, *Rev. 21.23. The City had no need of the Sunne, or of the Moon, for the GLORY of GOD did lighten*

\* In 4 Book.  
4 Chap.  
3 Sect. 6 Par.  
1. 428.



lighten it, and the *LAMB* is the light thereof. For if God shall be the *Churches Sunne*, *Plal. 84. 11.* as he is likewise *light it selfe*, *1 John. 1. 5.* *yea dwells in unspeakable light*, *1 Tim. 6. 16.* And *Christ* is prophesied to be the *Sunne arising on the Church*, *Malach. 4. 2.* That he comes (as the *Apostle* saith) *2 Thess. 2. 8.* *with a brightnesse*; yea (as *Christ* himselfe promiseth) his comming shall be as *lightning shining from the East to the West*; yea with **GREAT GLORY**, *Matth. 24. verse 27.* and *verse 30.* then will their speciall presence or manifestation be a transcendent light to the Church, which must be supernatural, far above any created, either that which was made the first day, or after contracted upon the fourth day, into the body of the Sunne; as the waters, extant the first day, were couched into the Channels of the seas on the third day. For both these were created. But the light of the Church now shall be elucidations and emanations from the Deity, overcoming, and as it were drowning the glory of the Sunne, &c. And therefore though the Sunne and the Moon, and Stars that now receive their light from the Sunne, shall in that *New creation* be extant, existing in their Orbs, yet they shall not be there to give light to the Church. Both these are distinctly mentioned in both the fore-quoted places, *Isa. 60. 19.* *The Sunne shall be no more thy LIGHT by day, neither for brightnesse shall the Moon give LIGHT unto thee.* Observe, it is not said, they shall not exist, they shall not be; but they shall not be for the light of the Church. Just so *Rev. 21. 23.* it is not said, the being of the Sunne and Moon shall be nulled, or annihilated, but there shall be no NEED of the Sunne, nor of the Moon to SHINE in *New Jerusalem*. And the reason is, because God and the Lamb shall lighten it, and be the light and glory thereof. So that though according to the creation of the Sunne, and Moon, and Stars, in the fourth day, those lights, with the rest of the universe shall be perfected in this *New creation*, *Isa. 30. 26.* *The light of the Moon shall be as the light of the Sunne, and the light of the Sunne sevenfold, as the light of seven dayes, in the day the Lord bindeth up the breach of his people;* yet not used for a light to the Church at that glorious time. For then there shall be no nights, and dayes, as is intimated in that 60. of *Isa. verse 19.* afore quoted (mark it well) *The Sunne shall be no more thy light by DAY, &c. but the Lord shall be unto thee an EVERLASTING light, i.e. perpetuall, without interruptions by vicissitudes of nights succeeding the dayes, and for ever.* But it is expresse in *Rev. 21. 25.* *St. John* having said as afore quoted in the 23. verse, *There shall be no need of the Sunne, neither of the Moon;* he addes in this 25. verse; *The gates of the New Jerusalem shall not be shut at all by day, for there shall be NO NIGHT THERE.* And if we should suppose that the motion of the heavenly orbs, and all the planets, and fixed Stars, which is the onely cause of night should cease at this glorious time of REST; seeing that all motion (as saith the *Philosopher* truly) is for rest, which these heavenly bodies never had since their creation, whiles the Plants have had theirs in the Winter; the *Sannes of men* in the night, on the seventh day, and in the grave, the *wilde-beasts* in the day, &c. And it is recorded as the most glorious time, when the Sunn and Moon

*Moon stood still, (Josh. 10. 12, 13, 14. There was no day like that before it, or since that;) And if we should conceive that it is not contrary to that text of Isa. 30. 26. The light of the Moon shall be as the light of the Sun, and the light of the Sunne sevenfold greater, &c. to understand it as well, if not rather of the extension of those bodies of light, then of the intensification of their beams of light (their very bodies being called lights, Gen. 1. And the sevenfold intensification and strength of the beams might be an affliction) and so the little globe of the earth would not be of bulke to interpose, and eclipse the sight and prospect of any Starre from view, and looking upon the rest, especially on the magnified dimension of the body of the Sunne; so that there should be a continued natural light round the world; yet all these should be but for a comely ornament, not a naturall concernment to the Church, because the paramount presence and elucidation of God and the Lamb should be their light; suitable to their paramount condition, swallowing up, as it were, all other glories, as the said text of Isa. 60. 19. Rev. 21. 23. hold forth. So that as the world began in the first Creation with an extraordinary light; so at the end of this world, in the New creation there shall be a supernatural light. And thus of the state of it in regard of light, in parallel with the first and fourth dayes worke in the first Creation. Secondly, As on the second day was created the Firmament (as our Translators render it, following the Greeke) alias the Expanse (according to the Hebrew) that is, at least, the whole element of the ayre; so in this New creation, it shall be re-created anew, that is perfected; that there shall be no noysome fumes, or vapours, or any other noxious exhalations, fiery, or watery, &c. to cause sicknesse, death it selfe being now swallowed up in victory, 1 Cor. 13. And all sorrows removed, Rev. 21. 4. And the aire shall not be an habitation for devils over the Church, as formerly (for which he was called the Prince of the ayre, Eph. 2. 2.) But the devill shall be chained up, Rev. 20. 2. and every uncleane spirit shall be removed farre away from the Church. Zach. 13. 2. Thirdly, For the rest of the dayes works of Creation, as in them were created the dry-land, the Plants, the Fishes, and Fowls, and Animals, &c. So in this New creation there shall be a perfection of all those then in being; (for of a resurrection of irracionals I know nothing) and they shall be freed, and set at liberty from all danger, and hardship. Isa. 11. 6, 7, 8, 9. Rom. 8. 19, 20, 21, 22. I speak now short to these things, because I am not yet come to the qualifications of this future glorious estate, into which this Head would sometimes faine draw me; but I will not be anticipated.*

¶ 4. This future glorious estate on earth is a creation, in regard of the end, viz. that as man was created last of all, most perfect in soule and body, as the subordinate end next under God, for which God made it, viz. that man might have the possession and use of all, and dominion over all, Gen. 1. 26. So in this New creation, Christ restores all things to their perfection, and every beleever to his; to that end, that all beleivers, being raised, or changed (as afore described) may joyntly and co-ordinately rule over the whole world, and all things

things therein, next under Christ their Head. I say, *All*, and not apart onely (as some unwarily publish.) And I say joyntly, not one part of the Saints to *usurp authority over the rest* (as many dream.) And *co-ordinately*, All upon *equall terms*; not some Saints to rule by Deputies, made of the rest of the Saints, as the practise of men seem to interpret. And all to be true Saints, not seeming. Thus we read in *Dan. 7.* verse 14. and 27. And *Rev. 20. 4.* And Chap. 21. verse 24. 26. Study the places well, and you will easily pick it out.

## CHAP. III.

*Measuring out the DIMENSIONS of this glorious estate to be on Earth, afore the ultimate universal Judgement.*

**H**AVING done with the *Creation* of it; we come next to the *Dimensions*, Quantity, or Extent of the glorious Kingdome of Christ on Earth, yet expected, *viz.* That as the other foure Monarchies did over spread all the inhabited world (as it is said of *Nebuchadnezzars Assyrio-Chaldean Monarchy, Dan. 2. 37.* that he was *King of Kings, and that* **WHERESOEVER THE CHILDREN OF MEN DWEL**, *the Beasts of the field, and fowles of the Heaven, GOD HAD GIVEN INTO HIS HAND, and had made him RULER OVER ALL;* and of *Cesars Roman Monarchy, Luke 2. 1.* That there went out a decree from him, that **ALL THE WORLD** should be taxed:) So this fifth Monarchy of the Saints reigning on earth under Christ, must be as large as those Monarchies, as large as the whole world for *ample Dominion*, though not for *sincere conversion*; That is, the generality of men in the time of this Kingdome being converted into true Saints, they shall rule over all the whole world of men, swallowing up the other former Monarchies. So that if there be remaining a secret seed of *hypocrisie* in some, which shall at last, (God so foretelling, *Rev. 20. 8.*) breake out in the *Gogian War* at the end of our **THOUSAND** yeers; yet mean while all men, all the time of the thousand yeers, shall be demurely subject to the Dominion of the Saints. Touching the latitude and largeness of this Holy-Kingdome, read *Dan. 2. 34, 35.* *The stone cut out without hands smote the Image on his feet that were of iron, and of clay, and brake them to peeces. Then was the iron, the clay the brasse, the silver, and the gold broken in peeces together, and became like the chaffe of the Summer-threshing floore, and the wind carried them away, so that NO PLACE WAS FOUND FOR THEM; and the stone that smote the Image became a great Mountaine, and FILLED THE WHOLE EARTH.* *Dan. 7. 26, 27;* *And the judgement shall sit, and they shall take away his (the preceding Monarchies) Dominion, &c. And the Kingdome and Dominion, and the greatnesse of the Kingdome, UNDER THE WHOLE HEAVEN, shall be given to the people of the Saints, &c. And Rev. 10. 7. St. John having said, In the dayes of the voyce of the* seventh

§ 1.



seventh Angel, when he shall BEGIN to sound, the mystery of God shall be finished, he goes on in the 11. Chapter, verse 15. laying, *The seventh Angel sounded; and there were great voices in Heaven saying, The KINGDOMES of this WORLD are become the Kingdomes of our Lord, and of his Christ, and he shall reigne for ever.* That is, no Monarchy shall ever be on earth after his. Adde *Isa. 2.* (In the second verse, &c. whereof, yee have the propagation of the Gospel of Christs Kingdome, and mens obedience to it) In the 11. verse, repeated againe verse 17. yee have the Lord Christ exalted, and his overthrowing all worldly powers prostrate before him, in these words, *The lofty lookes of man shall be humbled, and the haughtinesse of men shall be bowed downe, and the LORD ALONE shall be exalted.* Which words (though covertly, for feare of provoking worldly Monarchs) are alleadged by the Jewes to the same end, as you have heard afore at large. To the same effect of the largenesse of Christs Kingdome is that notable place in *Isa. 24.* verse 21, 22, 23. *In that day it shall come to passe, that the Lord shall punish the Host of the high ones, that are on high, and the Kings of the earth, UPON EARTH, and they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many dayes they shall be visited. Then the Moon shall be confounded, and the Sunne ashamed, when the Lord of Hosts shall REIGNE IN MOUNT SION, and in Jerusalem, before his Ancients gloriously.* His Ancients are, his ancient people the Jewes. And as the material Sunne and Moon shall be then nothing in comparison of the light of Gods presence, as afore-shewed; so the metaphorical Sunne and Moon (for the same Scripture may have two subordinate senses, *Rev. 17. 9, 10.*) I say the metaphorical Sunne and Moon of higher and lower humane Majesties shall be confounded with shame. So *Jacob* (a Prince in those times) and his wife are called by the name, and interpreted to be the meaning of that name of the Sunne and Moon in *Josephs* dream, (*Gen. 37. 9.*) even as we had but now in that 24 of *Isa.* both name and thing, metaphor & meaning expressed. And by the same rule, and proportion we may admit of others annexing a metaphorical sence to that *Revelation*, 21. verse 23, 24. that in Christs Kingdome to come upon earth, there shall be no need of the Sunne or Moon, i.e. of Imperial, Royal, or Princely Potentates, to keep the peace; as we have expounded it also in a literal sence of the obscuring of the glory of all the Stars by the paramount glory of Gods presence. For God and the Lambs presence shall be in stead of, and more then the Sunne and Moon in both senses. One, both learned and godly, doth likewise to the same purpose, apply *Hag. 2.* 21, 22. By shaking heaven, and earth once more (saith he) the Prophet seems to mean (in part) that there shall be a change, not onely of the customes of the people, which are the Earth; but also of Kingly powers, and humane Majesties, which are the Heavens. Which place of *Haggai*, the Apostle applies to the Kingdome of Christ, *Heb. 12. 26, 27, 28, 29.* of which application, though part may comport with the Kingdome of Christ as spiritual (which hath ever been) yet the rest seems to looke as farre as Christs Kingdome to come on Earth. For since

*Haggais*

*Haggais*, or *Pauls* time, God never so shook the material heavens of Orbs and Stars, or the metaphorical of Royalties and Majesties, that the Kingdome succeeding (as the Text plainly intends) could not be moved. Even as the close, exhorting to serve God acceptably, because he is a consuming fire, is most like to *Peters* exhortation, 2 Pet. 3. to be holy in conversation, because after the destruction of the world by fire, we shall have new heavens and a new Earth. The place seems to allude to, and to Prophecie from Gods shaking of Mount Sinai, that as at that time God shook his people out of Egypt; and separated them by divine Lawes from all the Nations of the earth to be a Royall Church by themselves, so he will shake all the world of high and low ones, when he sets up his last kingdom, viz. Christs visible kingdom on earth, and thereby makes all new. For (saith my Author) that same [Once more] signifies the removing of all former old things in Earth, and Heaven, viz. of Customs of People, and Crownes of Kinghoods, and makes all new with sanctity, and spirituality, in the quality, though men and creatures shall be in substance extant upon the earth, according to their species or kinde, and his Sovereignty in paramount glory ruling all. Just as *Zachary* hath it, Chap. 14. verse 9. And the LORD shall be KING over ALL the EARTH: In that day shall there be ONE LORD, and his name one. That is (as some learned expound) There shall be no more Lords, but the Lord Christ, and his Dominion shall be greater then ever any was. Which the Prophet *Malachy* doth notably surveigh Chap. 1. verse 11. in these words; From the rising of the Sunne, even to the going downe of the same, my name shall bee great among the Gentiles, &c.

## CHAP. IV.

Concerning the Qualifications, or Qualities of this Kingdome of Christ. Viz.

Negatively, it is a State that is,	Sinlesse, Sorrowlesse, Deathlesse, Superiourlesse &c. Temptationlesse. Timelesse.	Positively it is the	Restauration of the Creation, Perfection of all Qualities, Confluence of all Comforts, Preface to Eternity.

With several other Qualifications, by a natural, and necessary consequence flowing from these.

## SECT. I.

It is Sinlesse.

AND no wonder. For it is not imaginable that the deceased Saints should be raised, and the living changed, to enjoy this glorious state on earth in Christs Kingdome, with the least tincture of sinne, either of their owne, or others. This were to bring the deceased Saints to their losse. And the changed state of the living would not

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be freed from sinne, which would bee their greatest sorrow; which (as the next Section demonstrateth) cannot consist with this glorious state. It would be a misery (not a felicity) for the soules of the deceased to come out of supernal glory into a body of sinne; or for *them*, or the *changed*, to be mixed with the society of gracelesse men. A meer regenerate estate, not yet perfect, lamented that condition, so long since as *Lot*, and *David*, 2 *Pet.* 2. 7. *Psal.* 120. 5. yea the latter complained of society with men of faire outsides, *flattering with their lips, and eating bread at his Table, but were not right at heart.* And our Saviour warns his Disciples, as of a danger, that they should bee among men that outwardly seem to be sheep, but inwardly were *Wolves*: which this glorious state will not admit. So then, the huge augmentation of this Kingdome, or fifth Monarchy, shall not (as in worldly Monarchies) cause pollution and corruption. This shall bee *Status optimus maximus*, the biggest and best state that ever was or shall be on earth, all suitable to a resurrection. The places of Scripture asserting the *sinlesse*ness of this time are very many and very cleer; so that I need but repeat them, to convince the ingenuous Reader.

¶ 1 *Adam* we know was created *sinlesse*, according to the *Image and likenesse of God*, to have Dominion over all, and to rest on the Sabbath; now this state of *Adam* is applied by *David* *Ps.* 8. to a future state of man, which the Apostle *Paul* accommodates to our estate and rest in the inhabited world to come, *Heb.* 2. 5. and *Chap.* 4. verse 9. as wee have afore demonstratively expounded those places. If there be any difference, it is in this (as the Apostle sets it forth 1 *Cor.* 15.) that our estate shall be better then his.

¶ 2 *Num.* 30. 5, 6, 8. *The Lord thy God wil bring thee into thine owne land, and the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and all thy soul, and thou shalt returne and obey the voyce of the Lord, and do AL HIS COMMANDMENTS.* Which was spoken of, and to the *Jews*, long since deceased, being never yet so fulfilled to them, or any of that Nation succeeding them, and therefore according to the truth of God, must be fulfilled to all the elect of them, and of their posterity.

¶ 3 *Isa.* 11. 6. *The Wolfe shall dwell with the Lamb, &c. and they shall not hurt, &c. For the earth shall be FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA:* which, whether we understand of men, or beasts, it argues a restauration to an estate like that of *innocent Adam*. And the reason adds the glory of the cause: as the thing is a most glorious effect. That this *innocent time* shall follow upon an ocean of *divine knowledge*.

¶ 4. *Isa.* 59. 21. *This is my Covenant, my WORD AND MY SPIRIT SHALL NEVER DEPART from thee for ever.*

¶ 5. *Isa.* 35. 8. *There shall be an high-way, and it shall be called the way of holinesse, THE UNCLEAN SHAL NOT PASSE OVER IT.*

¶ 6. *Isa.* 60. 21. *Thy people shall be ALL RIGHTEOUS.* ¶ 7. *Jer.* 32. 40, 41. *I will make an everlasting Covenant with them; that I will not turne away from them to doe them good. But I will put my feare into their heart; that they shall not depart from me. Yea I will rejoyce over them to doe them good, and will plant them in*



in this Land assuredly, WITH MY WHOLE HEART and WHOLE SOUL: See this great promise must be fulfilled, when the Jewes are settled in their owne land. ¶ 8. Ezech. 36. 23. to verſe 30. *I will gather you from all Countries, and bring you into your owne Land, and I will sprinkle cleane water upon you, and you shall be cleane from ALL YOUR FILTHINESSE, &c. and I will save you from ALL YOUR UNCLEANNESSES.*

9. Ezekiel Chap. 44. 9. speaking of the glorious state of the Church in the last dayes, addes, *Thus saith the Lord, no stranger uncircumcised in HEART shall enter into my Sanctuary.* ¶ 10. Dan.

12. 3. At the time that Michael shall stand up, and deliver his people, *they that be wise shall shine as the BRIGHINES OF THE FIRMAMENT, and they that turne many to righteousness, AS THE STARS FOR EVER AND EVER.* Which is to come to passe before the last univerſal resurrection, and ultimate judgement; as we have before demonstrated. ¶ 11. Zeph. 3. 13. *The remnant of Israel SHALL NOT DO INIQUITY, nor SPEAK LYES, neither shall a DECEITFUL TONGUE be found in their monthes;* which

words relate as the context afore shews, to a state of the Church in the last dayes on earth, as the thing demonstrates that it was never yet fulfilled. ¶ 12. Zach. 14. 20. 21. *Upon all shall be holinesse to the Lord.* ¶ 13. Malach. 4. 1. &c. *The day commeth that shall burne as an oven. And all that are proud, and doe wickedly shall be as stubble, and the day commeth that shall burne them up, saith the Lord, that it shall leave them neither root nor branch.* All these places, and others,

have been demonstratively cleared to relate to the time following, upon the Call of the Jewes, and their settlement. All which laid together, make up a sinlesse condition.

Which will be more cleare, and more clearly settled on our spirits, by adding some places of the New Testament. ¶ 1 In 1 Cor. 15. 52, 54, 55, 56. it is said, *When this corruption shall put on incorruption at the sound of the last Trumpet; then, O death where is thy sting? The sting of death is sinne. But thanks be to God that gives us victory, through our Lord Jesus Christ.* Now as wee have before proved, there is a vast space, viz. of a thousand yeers of the whole terme of the last Trumpet, afore the univerſal ultimate Resurrection. ¶ 2 In 2 Cor. 3. 18. it is said, *When the Jewes shall have both vayles taken away (as wee have before opened) viz. that on Moses, namely his forme of worship, and that on their hearts, viz. their unbeleef, instead of the remainders of sinne, they shall with open face behold the glory of the Lord, being transformed into the same image from glory to glory.* ¶ 3 St. Peter likewise asserts, 2 Pet. 3. 13. *That after the dissolution of this present vaine sinfull world, there shall not onely be New Heavens; but also a NEW EARTH, wherein dwells RIGHTEOUSNESSE.* Proving it out of Isa. 65. 17. (for those words he repeats.) *This is spoken to the Jewes, and concerning their share in the future happinesse on earth. And that dwelling of righteousness there, must signifie an eminent and absolute degree. or else it will not surmount the present state of the Church, in which, as such, dwells much righteousness.* But I need not strugge about this with most knowing men, who incline to under-

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stand this place of a perfection, as absolute as that in the supremest Empyrean heaven. ¶ Let us adde but one place more, viz. That in *Rev. 21. v. 1. &c.* and verse last of that Chapter, in a continued description of the glorious state of the Saints on earth yet to come; And (saith St. John) *I saw a new heaven, and a new EARTH, and I saw the holy City, New Jerusalem, coming down FROM GOD OUT OF HEAVEN. Behold the Tabernacle of God is WITH MEN &c. and there shall in no wise enter into it any thing that DEFILETH &c. but they that are written in the Lambs Book.* Every verse of this Chapter, as before we gave a particular account, hath something in it incompatible, and incompetent with the supremest heavenly estate.

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But then the question will bee, where shall abide all those thousand yeers, all those hypocrites, called *Gog and Magog*, that shall at last break out, and go about to oppose the Church, though in vain, their opposition and subversion concluding in the same moment; *Rev. 20. 8?* Wee answer according to that light wee have attained, that most probably they shall not be *in*, but *without* the Church. *Rev. 22. 15. Without shall be dogs, evil men, and such as make, and love a lye.* The Heathens (as appears by *Homer* \*) did use to call the place of out-cast men *laïos* & *Tartaros*, alluding likely to some dismal remote place of the earth, as *Tartary* is from us, and from *Jerusalem*. The Apostle takes up that word in *1 Pet. 2. 4.* and makes a verb out of it *raptaō Tartaros* to signify the putting of men into an *Hellish solitary place*. So that most likely the unregenerate shall be as remote from the Church, as *Tartary* is from *Jerusalem*, and the Christian Church; as far, as it were, from Hell to Heaven. The Church now being as in an Heaven on earth, the falsehearted spawn of future *Gog and Magog* shall bee remote on earth, neer their future Hell. To which that place of *Gog and Magog*, *Rev. 20. 8.* doth contribute some proof; in that it saith, that *Gog and Magog* shall bee seth up against the Church by the Devil, from the *FOUR QUARTERS OF THE EARTH*.

\* Iliad. 8.

## S. 4.

But if these Hypocrites were permitted neerer the Church, they might perhaps be converted. Wee answer no. For it is (if we may use that word) the Fate of this Millenary period, I meane, Gods righteous peremptory sentence, that as all that time there shall be no degenerating of any beleevers, so no more regenerating of any unbeleevers. There is a judiciary sentence peremptorily passed to this purpose, *Rev. 22. 11. He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still. That is, They shall be so still.* In order to which it follows, *WITHOUT are Dogs, &c. that love, and make a lye. And I come quickly, and my reward is with mee.* The appearance of Christ at the preface to this thousand yeers will be, as it is represented in the Preface to the *Revelation*, Chap. 1. among the Churches, viz. that then are, or have been Churches: Therefore it behooves Churches, and all Professors to beware they bee not found as the *Foolish Virgins*, that never had the

the oyle of regenerating grace in the vessels of their hearts; and the oyle of sound principles in their heads, by which they made the blaze of Profession, is spent, i. e. they have lost their principles, and so being unready at Christs comming, they come when (as *Ierome* saith well) the doors are shut.

## SECT. II.

*It is sorrowlesse.*

**H**AVING shewed that this future glorious state of the Kingdome of Christ on earth yet to come, shall be *sinlesse*, next with good dependence we assert, it is a *sorrowlesse condition*. For sorrow came into the world by sinne, therefore sorrow shall goe out of the world with sinne. So the Apostle doth connect and couple them (*1 Cor. 15. 55.*) *O death where is thy sting? O grave, where is thy victory? 1. 2.* There is then no sinne (which is that sting) therefore no sorrow, which formerly did tend to death, and end in the grave. But let us take the Scriptures in order, for the sorrowfulnesse of this state and time we speak of. ¶ *1.* Adams state was a *sorrowlesse condition*, therefore so shall the state of the faithfull at this time be, as wee have often recited the parallel, *Gen. 1. 26.* with *Psal. 8. Heb. 2. Psal. 95. Heb. 4.* out of which *95. Psal.* the Apostle proving a rest, to remain yet on earth for the people of God; the word in the *Hebrew* is *שבת* which comes from the same root whence *Noahs* name is prophetically given him, to foretell the comfort that should come to the Church by him, even the rest in the Arke in the time of the Flood, *Gen. 5. 29.* At which time the earth by water was purged of the Churches enemies. Answerably the Apostle in a way of parallel in *2 Pet. 3.* mentioning that purgation by water, infers another purgation by fire, after which we are to expect another rest, or restauration, and that on earth, where was, and shall be that purgation, which the Apostle, *Heb. 4.* delcating upon *Psal. 95.* renders the sense of that *Hebrew* word, *verf. 9.* of that *4.* to the *Hebrews* by *שבת* *annu* a Sabbathisme, a Septenary rest. As if hee should say, It shall be a Sabbath of Sabbaths, or above all Sabbaths, or the period, and perfection of all Sabbaths. That as we rest on a Sabbath, or seventh day from our weekly work (as God did from his) and the Jewish servants every seventh yeer rested from their service: And every seventh of seven times seven yeers all their land had rest; so in the seventh Millenary of the world the whole universe shall have a rest. The Church shall have full Dominion over the whole world. For in those places of *Psal. 95.* and *Heb. 4.* being mainly spoken to, and concerning the *Iewes*, cannot bee meant of the Sabbath of Gods resting, once and for ever past; or of their weekly, or of their Septenary anniversary, or of their Jubilean, or of their Cananitic Sabbath, or of an internal spiritual Sabbath, or rest of minde and conscience; for all these the Church of the *Jewes* had enjoyed. Nor could the Apostle thinke it needfull to prove that an in-

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*eternal rest*, which all moral Heathens, that beleeve the immortality of the soule expect, *doth yet remain*. And therefore the Apostle must mean that rest which was proper to cure the then present disperfed, and distressed condition of the *Jewes*, continued to this day: That as God hath given them the *weekly rest*, and the *Septenary-anniversary*, and the *Jubilean*, and the *Canaanitish*, so he would give them at last, a *Millenary rest* on earth, a rest longer and better then ever they had. For much is couched in those words, *Heb. 4. 9.* *Ἀπαυτίσιντες οὐκ ἀναπαύσονται*, &c. Therefore there is yet left, or there remaineth a *Sabbatisme*, or a kinde of *Septenary or Sabbatical rest* for the people of God. Marke every word. *Therefore* viz. because God rested on the seventh day in the beginning, after that, gave them a seventh weekly and yearly rest, and a seventh of seven times seven yeers rest, and a rest in *Canaan*, and after all, the Lord spake of *another rest to come*. *Therefore there remaineth a rest*. *Remaineth* or is yet left, noteth and importeth something not extant afore in *specie*, in its prime, but onely in types, but is next to come in order in its native kinde and verdure. And (*Σαββατισμός, ἀπὸ λυγμῶν*) a *Sabbatisme* (a word never used but here on this occasion) imports a *limited time* (not an *everlasting unlimited duration*) even as *Adam* lived neer a thousand yeers, and had rested so long, if not longer, in *Paradise*, without sin, or sorrow, if hee had not hearkned unto the Diabolical temptation. And [*to the people of God*] which written to the *Hebrews*, must include them (so often called by God in the Old Testament *my people*) and so must necessarily signifie, that this rest is for the *Jewes* joyntly with the *Gentiles*, when the *Jewes* shall bee the people of God by faith, as now the beleeving *Gentiles* are, as the Apostle disputes, *Rom. 11.* ¶ 2 The Prophet *Isaiah* also sets forth this sorrowlesse time, Chapter 2. vers. 2, 3, 4. *And it shall come to passe in the LAST DATES, &c. Many people shall goe, and say, Come let us goe up to the Mountaine of the Lords, for he will teach us his wayes and we will walke in his pathes: and he will judge among the Nations, AND THEY SHALL BEAT THEIR SWORDS INTO PLOW-SHARES, AND THEIR SPEARS INTO PRUNING HOOKS; NATION SHAL NOT LIFT UP SWORD AGAINST NATION, neither shall they LEARN WARRE ANY MORE.* In which words observe, that as there is intimated internall spiritual peace, so externall corporall peace is openly exprest, to come to passe, not onely to the *Jewes*, but to all Nations, which was never yet fulfilled since *Isaias* time, as this description cannot consist with the ultimate judgement. ¶ 3 Another place is in *Isa. 9.* verse 6. *Christ shall be called the PRINCE OF PEACE, of the increase of his Government, and PEACE, THERE SHALL BEE NO END, upon the Throne of David, and upon his Kingdome, to establish it, &c. from henceforth, even for ever:* Which place most plainly speakes of external peace, as well as of internal, and for a long continuance; and doth belong to the time wee speak of (as is before demonstrated) which *Christ* hath not to this day fulfilled, but rather hath brought a sword, then externall peace. Therefore the fulfilling of the sense of this Prophecie is yet to come. ¶ 4 *Isa. 11.* verse 1. &c. *A rod of the stem*

stem of Jesse, &c. with righteousness shall judge the poore, and reprove with equity for the meeke, &c. He shall slay the wicked, &c. The wolfe shall dwell with the Lamb, &c. They shall not hurt, nor destroy in all the holy Mountaine. For the earth shall be full of the knowledge of the Lord, &c. The envy of Ephraim shall depart, and the Adversaries of Judah shall be cut off. Ephraim shall not envy Judah, nor Judah Ephraim, &c. All which, taken together, doe most plainly relate to the time wee speak of, (as is before proved.) But this was never yet fulfilled since *Isaiah's* time: And therefore these high expressions are to be fulfilled at the glorious time wee discourse of. ¶ 5 *Isa.* 14. 1, 2, 3. We have these high promises, *The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their owne Land, and the strangers shall be joyned unto them &c. And the people shall take them, and bring them to their place, &c. And the Lord shall give them REST FROM SORROWFEARE AND HARD BONDAGE.* Observe both to what persons, and what time these high expressions relate, before largely opened, and we shal easily conclude this Text was never yet fulfilled, and therefore according to the truth of God, must be fulfilled before the ultimate day of judgement; for with that time this Prophecie cannot agree. ¶ 6 In *Isa.* 25. 8. we have it *plenisimè & planisimè*, most fully and plainly, *That in that day (viz. of the great restauration of the Church, and ruine of their enemies, verse 5, 6.) The Lord will WIPE AWAY ALL TEARS FROM ALL FACES. And the rebuke of his people shall hee take away FROM OFF ALL THE EARTH, for the Lord hath spoken it.* Which was never yet fulfilled, and therefore is yet to come at the time we treat off, as hath been before demonstrated. ¶ 7 *Isa.* 54. 13, 14. is also very high in expressions, *Thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be ESTABLISHED, thou shalt be far from oppression, for thou SHALT NOT FEAR; and FROM TERROR, for it SHAL NOT COME NEER THEE.* You see the expressions are exceeding high, and they are evidently spoken concerning *external rest*, as well as *internal*: and wee see it by experience, that this place was never yet fulfilled, therefore it is yet to come, as we have cleared it afore. ¶ 8 In *Isa.* 60. 14. &c. it is thus written, *The Sonnes of them that afflicted thee shall come BENDING TO THEE, and all that despised thee, shall BOW THEMSELVES DOWN AT THE SOLES of thy feet. Whereas thou hast been forsaken, I will make thee an ETERNAL EXCELLENCY, violence shall be NO MORE heard in thy land. The dayes of thy mourning shall be ENDED.* Which place relates to our *Thesis*, as is before demonstrated. The expressions are far too high for us, to acknowledge they have been fulfilled; therefore we must expect them yet to come before the ultimate day of judgement; for that will be no fit time for this Prophecie. ¶ 9. *Isa.* 65. 19. is likewise very full to the particular in hand, though in few words, viz. *I will joy in my people, and the voyce of weeping or crying shall be NO MORE HEARD IN HER.* Let the Reader judge whether this was ever yet fulfilled. ¶ 10. *Isa.* tells us Chap. 66. 12, *Thus saith the Lord, I will extend peace to her* (the Church)

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Church, consisting of *Jews and Gentiles*) as a river, and the glory of the *Gentiles like a flowing stream*. I leave it likewise to the Reader to consider, whether hee hath not reason to expect this as yet to come.

¶ 11 We come to the Prophecies of *Jeremiah*, Chap. 23, 3, 4. *I will gather the remnant of my flocke out of all Countries, &c. and they shall fear no more, nor be dismayed.* Which expressions are a great deal too high, for our knowledge of Scripture, of history, or of experience to acknowledge them to have been fulfilled to this day. And therefore our faith must be on God for the fulfilling of them, and that before the ultimate day of judgement, as the nature of the things require.

¶ 12 We have in the same Prophet Chap. 30. verse 10. *Jacob shall returne, and shall be in rest and quiet, and none shall make him afraid.*

¶ 13 Place is in *Jer. 46. 27, 28.* to the same effect. ¶ 14 Place is in *Ezek. 28. 24.* There shall be no more a pricking briar unto the house of Israel, nor any grieving thorne of all that are round about them.

¶ 15 Place *Mtch. 4. 1, 2, 3.* The same with *Isa. 2. v. 2, 3, 4.* Its added here in verse 4. *They shall sit every man under his owne vine, &c. and none shall make them afraid.*

¶ 16 Place, *Zeph. 3. 13, 14, 15.* They shall feed, and lye downe, and none shall make them afraid. *Sing O daughter of Zion, rejoyce with all the heart, the Lord hath taken away thy judgements, he hath cast out thine enemies. The Lord is in the midst of thee, thou shalt not see evill any more.* This, and all the rest have been proved to mean the time intended in our Position.

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Adde in the New Testament, ¶ 1 *Matth. 19. 29.* *Shall receive an hundred fold, and inherit eternal life;* of the large opening of this place see before in the third Book. ¶ 2 That in *2 Thess. 1. 7, 9, 10.* *To you REST (as Heb. 4.) when the Lord Jesus shall be revealed FROM HEAVEN, his enemies being punished from the presence of the Lord (as Chap. 2.) and from the glory of his POWER.* ¶ *Rev. 7. 16, 17.* *They that are sealed, &c. serve him day and night (in HIS TEMPLE) he that sitteth on the Throne shall dwell among them. They shall hunger no more; for the Lamb in the midst of the Throne shall feed them, and wipe away all tears from their eyes.* ¶ 4 *Rev. 21. 4.* *St. John* speaking of the state of the Church in the thousand yeers, saith, *God shall wipe away all tears from their eyes, and there shall be no more sorrowing, nor crying, nor paine.* Every verse of this Chapter, shewes it cannot bee meant of everlasting happinesse in the highest heavens. Let the close of this Session be to encourage us to patience: Patience in perseverance, and patience in sufferance. Now is Christs Kingdome of patience: But anon his Kingdome of peace. Twice it is said of the present state of sufferings. *Here is the patience of the Saints, Rev. 13. 10. and 14. 12.* Once it is said, *Keep the word of patience, Rev. 3. 10.* But after a while comes the Kingdome of peace, therefore Christ scales up all the Bible, and all the Revelation almost with this *Rev. 22. 11, 12.* *He that is righteous let him be righteous still; He that is holy, let him be holy still: and behold I come quickly, and my reward is with me.* Then in the last verse save one, *sc. 20.* *Surely I come quickly, Amen, Amen.* Then to that end *Iohans* prayer closeth all, as I close, in verse 21. *The grace of our Lord Jesus Christ be with you all, Amen.*

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## SECT. III.

**T**HUS you have seen, it is a sorrowlesse condition. Next follows it shall be a deathlesse condition. The Elect once raised at the beginning of the thousand yeers shall dye no more, much lesse those alive and changed. For if those alive shall not prevent them that are asleepe (given by the Apostle as an answer to an Objection against this Resurrection) much lesse shall they that are alive (being the patterne to whom the dead are promoted) bee sent to death as to give place to the Elect dead that are raised. And if all the Elect are raised, to what end or use shall they dye that are alive? If it be the priviledge that the other Saints shall be alive at Christs comming, why shall they dye, when here, in soule and body they may behold him, which is a fuller injoyment? If this time of Christs appearance at the beginning of the thousand yeers be the Kingdome of Saints, the prefacing beginning of their full happinesse; then it must not be taken from them, by the old misery of death. If all the Elect, dead and alive, must reigne on earth a thousand yeers, as we have proved, then there must be no death to cut this time shorter. They doe not reigne, if subject in the thousand yeers to that great enemy Death. Nor do any of them live a thousand yeers, if by succession they dye in that thousand yeers. If there shall be no more sorrow, nor cries, nor paines, as wee heard afore, how then can this Man-eater death continue? If sinne be gone, why should death remaine?

But to leave discourses, and come to plaine places of Scripture, which are divers. ¶ 1 Isa. 25. 8. He (i.e. the Lord, mentioned in the former verses) will swallow up death in victory, and the Lord God will wipe away all tears from off all faces; and the rebuke of his people, &c. Wee before demonstrated, that this place belongs to the glorious time we speake of, *sc.* when the Jewes are called. And you see how full it speaks to the thing, of the removal of death. Calvin confesseth that this is under Christs Kingdome, and addes, under Christs universal Kingdome. And sure Christ, as Christ, hath no Kingdome in heaven after the ultimate judgement, nor universal now. ¶ 2 Another place is in Hos. 13. 14. I will ransom them from the power of the grave; And I will redeem them from death. O death, I will be thy plague, O grave, I will be thy destruction. Repentance shall be hid from mine eyes. Which place is evidently spoken to Ephraim, the ten Tribes, verse 12. therefore this cannot relate to the return of the two Tribes from Babylon. And it is as evident that more then a spirital deliverance of a mans soul from death in sin, is meant, in that here is joynd deliverance from the grave with deliverance from death: And twice a mention of grave. But much adoe there is with some, that would faine make this Text a continuation of the Prophets minatory speech in the former Chapter. But the words are plaine words of mercy; and a Prophecie of mercy quoted by Paul, not onely that God can doe such a thing, as in the Text, but that he will do it. Again, how common is it for the Prophets in their preaching, *misericordias cum minis miscere*; to mingle

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mercies with minatories. So that they may as well say almost, that the 14. Chapter is a continuation of threatnings. It is frequent in this Prophecie to make threats and comforts so take their turnes, Chap. 1. Chap. 2, &c. And to me it is plaine and evident, that (as it is noted in our English Translation) at verse 9. begins a Sermon of mercy, and so is continued to the end of the 14. verse. It is said in verse 9. *O Israel, thou (not I) hast destroyed thy self. Thou hast brought thy misery on thy selfe. But I will be thy King, where is any other to save thee in all thy Cities?* So plainly, according to Heb. And for experience the Lord tells Ephraim, that the King they desired, and had, could not save them. And therefore God was their onely saving King, and therefore *was not pleased in giving them a King, and in anger did he take away Kings from them*, because of their confidence in them: but this taking them away would make way for their embracing God for their King, according to that which follows in the ensuing promises. As for verse 13. The iniquity of Ephraim is bound up, and hid; *Hiding* as well founds of justification, and pardon of sin, *Psal. 32. 1. Rom. 4. 7.* as of punishment. And for the 13. verse, close to the Hebrew thus, *Sorrows of a woman in travel will come upon him (viz. Ephraim) He an unwise Sonne \* if he shall stay long in the breaking forth of children, i.e. in the straitnesse of the womb, i.e. If by repentance he doe not help himselfe out of his sorrows.* But however verse 14. I sayes the Lord, (if Ephraim be unwise, and helps not himselfe, yet I) the Lord will ransom them, &c. as aforesaid. Sure enough these words are plaine for the point in hand, even as both those two places aforesaid are severall times quoted in the New Testament, and applied to a state that is to be afore the ultimate day of judgement. ¶ 3 For 1. both places seem to mee, to be touched in 1 Cor. 15. 54. 55. As our new notes on the Bible concur with mee: For in the 54. verse seems to be quoted, *Isa. 25. 8.* For the Apostles words are plainly the same with *Isaiah, Death is swallowed up in victory.* And in 55. verse seems a quotation of *Hos. 13. 14.* For the Apostles challenge is plainly according to *Hos. 13. 14.* *O grave, where is thy victory?* Secondly, The Apostle makes application of the fulfilling of these Prophecies to be, at the time we speak of, *sc. of the visible glory of the Church on earth.* For which observe these particulars, First, The Apostle mentions our restitution to our state in the first Adam, by Christ the second Adam, v. 49. compared with *Psal. 8.* As *Psal. 8.* with *Gen. 1. 26.* to which end, the visible glorious state of the Church is set out by having a *Fountain, and Tree of life*, alluding to *Paradise. Rev. 22.* All which import a state upon earth. Secondly, That the Apostle mentions the time to be, at the sound of the last Trumpet, importing other Trumpets to sound first, so that the last Trumpet is the seventh, as *John* numbers them, (not hid from *Paul.* Now from the beginning of the sounding of the seventh Trumpet, so many things follow (as wee have severall times demonstrated) that there must of necessity be a state of the Churches visible glory before the ultimate day of judgement. For when *Rev. 11. 15.* the seventh Angel sounded, then First, There was an Earthquake, v. *ibid.*

Secondly,

\* כי If vid.  
Schindl.

Secondly, A proclaiming that the Kingdomes of the earth are the Kingdomes of Christ, v. 15. Christ shall reign for ages of ages till time be no more, *ibid.* Fourthly, Saints sing praise for it, v. 16, 17. Fifthly, Christ takes to him his great power, and now reigns, v. 17. Sixthly, Nations are angry at it, v. 18. Seventhly, The Saints are raised and rewarded, v. 18. Eighthly, A destroying of them that destroyed the earth and care is taken of the earth, v. 18. Ninthly, The Temple of God is opened, and the Arke discovered, v. 19. Tenthly, Lightnings and thundrings, and earthquakes, and great haile, v. 19. All these here, beside that in *Rev. 20. Rev. 21. Rev. 22.* From the beginning of the seventh Trumpet to the end of it. Now let any ingenuous man judge by these ten particulars, whether they are consistent with heaven above, and whether they must not necessarily import a state on earth? So that the Apostle here in this *1 Cor. 15.* mentioning the raising of the Saints, the cloathing of them with incorruption, and the changing of them that are alive, & quoting those two texts of *Isa. 25. 8.* and *Hos. 13. 14.* to be then fulfilled, doth clearly import a state on earth, of a visible glory of the Church when the *Jews* shall be called. For the said Prophecies mainly had an eye to the restitution of the *Jews*. As the Apostle extends them to *Jews* and *Gentiles*, attained by Christ. And speaks in this Chapter all along of the resurrection of Saints (which *John, Rev. 20. 5.* calls the first Resurrection) and doth not speake of the generall Resurrection of the wicked. ¶ 3. Adde to the three former places, to prove that this time we speake of, shall be a deathlesse condition; another most evident place, *sc. Rev. 21. 4.* I have diverse times demonstrated, that this Chapter cannot bee meant of everlasting glory in the highest heavens. And once I runne over the whole Chapter to that end. And now you may cast your eye upon 1, 2, 3. verses, which lead to the fourth now quoted. *New heavens*, because the old passe away. But the highest heavens, are never old, nor passe away. And a *New earth*, which cannot import Heaven. No more *Sea*. This in no wise can belong to a description of glory in the highest heavens. I saw *New Jerusalem*, the holy City comming downe from God: OUT of Heaven, not going up to Heaven: The Tabernacle of God is with men; and he will dwell with them. Then it follows v. 4. God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor paine. So that the taking away of all tears, as is here expressed, is the same with *Isa. 25. 8.* And in both places the taking away of death, and of sorrow, are conjoynd. ¶ 4. So that in *Revel 7.* the last verse, relates to the same place of *Isa. 25. 8.* And intends fully the taking away of death, though not so fully mentioned. ¶ 5. The last place to prove this deathlesse condition is *Rev. 22. 2, 3.* It is evident that this 22 Chapter relates to the same state, as Chapter 21. witnesse, not only v. 14, 15. But v. 1, 2. of the Fountain of water, and Tree of life, which signifies a state on earth. Now in relation to our Point, by reason of their partaking of the Tree of life, it is laid in v. 3. There shall be no curse; i. e. No death. For that was the original curse to Adam, if he did eat of the Tree of knowledge of good and evil. If he did not, he might have



**SECT. 3.** eaten of the Tree of life, and lived for ever : Hee should never have dyed, but beene translated. So now shall it bee in this State.

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Thus you see the grounds that make it most probable that this time shall be a *Deathlesse* time : A kinde of beginning of immortality. If men say the contrary, it is by presumptuous interpretation, and with a bold [THAT IS:] But these places speake so plaine downe right, that I must leave them, as I finde them, and not dare to alter them. If any one intimation in other Scriptures may be found, they must, for ought I see, be accommodated to these. The plainer must make the darker comply.

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To deal faithfully with you, There is onely one considerable place that I know of, relating to the time I speake, that hath something of an intimation of mortality to be in these times, and that is *Isa. 65. 20.* It cleerly relates to the time we speake of, *v. 17. Behold I create New Heavens, and a New earth, &c.* which *Peter* refers to this time, *2 Pet. 3. 13.* in relation to the promise in that *Isa. 65.* Now the 20. verse our Translators have rendred thus. *There shall be no more an Infant of dayes, nor an old man that hath not filled his dayes [For the childe shall dye an hundred yeers old] but the sinner being an hundred yeers old shall be accursed.* Now as far as I can see into Languages, and the context, these words [*For the childe shall dye an hundred yeers old*] may be more fitly translated [*That the childe should dye an hundred yeers old.*] For the word *י* in the *Hebrew* is exceeding often used (yea and so rendred by Translators) to signifie [THAT] as wee have here rendred it. As for turning *shall* into *should*, it is not worth the mentioning before a Grammarian, that knowes that *י* so rendred, will infer that the verb speak subjunctively. Now read the words, so easily altered in the *English*, and without the least violence to the native acception of the *Hebrew*, and the meaning will be quite contrary to any intimation of the mortality of the Saints in this glorious time of the thousand yeers. For according as we have translated, the sense will runne cleerly thus, *There shall be no more thence (or from that time, viz. of the beginning of the thousand yeers of the New Creation) an infant of dayes, or an old man, that hath not filled his dayes, that the child, or young man should dye at an hundred yeers old.* So that here is no mention of the mortality of the Saints, but of their immortality. Which (for further clearing of the Text) may be made out two wayes.

¶ 1 Thus, Hee that is an hundred yeers old in those dayes, is but *נער* (as it is in the Text) but a youth, or young man (as our old Translation renders it.) For as a youth hath but the tenth part of that age which many men live in these dayes : So an hundred yeers are but the tenth of this *Millenary* time of life to the inheritors thereof. Againe, as in the first age of the world, wherein *Adam* lived, one of an hundred yeers old was but a young man to one at his full age in those dayes, as *Gen. 5. 4.* *Adam lived an hundred and thirty yeers, and begat a sonne. But Adam after that lived eight hundred yeers, so all his dayes were nine hundred and thirty (neer a thousand)* Even so in this *Millenary*

lenary age of the *New creation*, one of an hundred yeers old, is but a young man, to the thousand yeers that hee shall reigne with Christ on earth. So that the sense of the Prophet may fairly be taken to be this, That in the time of this *New creation*. (the *thing*, a type, at least, of the highest glory, and the time a preface of eternity) as the *young man* must not have his dayes cut off; so the old man must fulfill his dayes. And how are both these accomplished in this *New creation*, but by both their living on earth a thousand yeers, old and young, all Saints reigning on earth a thousand yeers. When I speake of old and young, you must understand those Saints that are found alive at Christs comming, which anon after are changed; for all the deceased Saints are raised to an equall perfection, and absolute maturity of age and nature, even as the other are changed into the same exactnesse, though at Christs first appearance different in age, &c. So that we may well understand the Prophet to allude to the age of the first *Adam*, that if in a sinfull state his age at a hundred yeers was but as it were youth, his whole age amounting to near a thousand yeers, how much more shall the Saints, by means of the second *Adam*, live a thousand in a sinlesse condition?

¶ 2 It may bee congruously made out, that the Prophet in this Text intends rather the *immortality* of the Saints, then their *mortality* thus: *There shall be no more* THENCE *an infant of dayes, nor an old man that hath not filled his dayes; that the childe, youth, or young man should dye an hundred yeers old; OR the sinner an hundred yeers old should be cursed.* Thus we read the whole verse to the tune or sound of *THAT*, as before we rendred it, turning our English *but* in the latter clause into *Or*, the *Hebrew* being the conjunction [ו] which (as Mr. Mede saith, being like *materia prima*, capable of innumerable forms of significations) may well be so rendred here. And then the sense will bee this; that at *that time* of the *New creation* (which St. John saith shall be a thousand yeers) there shall be neither he that shall naturally dye in his *infancy*; nor he that shall naturally dye in his *riper age*, before he hath made up his full dayes; nor he that shall be a *sinner*, whereby his dayes should be violently cut off.

¶ 3 If it may better please some, they may read it to this sense; That at that time, and that glorious estate, though the old sinner shall be cut off, yet no Saint, either young or old shall dye at all. All these wayes of reading the text, in favour of the immortality of the Saints, the word [THENCE] doth much animate and justifie. As "if the Prophet should say thus; out of this *New Creation*, for the "duration thereof, there shall no such person be found, that shall "be *mortal*, though all the transgressors, the enemies thereof, that "are *without it*, shall be cut off at its very beginning; even as we have largely amplified afore upon sundry occasions. But if wee lanch out into the context (as wee intimatedly promised afore) to wade into the depth of the precedent and subsequent coherence, or dependence of this text, our reading of the words, and rendring of the sense of it, for the *immortality* of Saints will bee made much more perspicuous. First, it is said in v. 17. *Behold I creat new Heavens, and a new Earth,* (al-

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(alluding, no doubt, to the first Creation of the world in glorious perfection, and Adam in innocency, who should never have dyed, if he had never sinned.) *And the former shall not be remembered, (viz. for their meannesse by reason of mans sin) Nor (as it is in the Hebrew) ascend upon you.* That is, the imperfections of the former state of things should not touch them, when they should attain this New; one of the main imperfections of the former state being *mortality*, it being the sad memoriall, and effect of dolefull sin. Therefore the removall of this the Prophet must mainly mind. 2. It is said in verse 18. *Be you glad, and rejoyce, 17. 17 age to age, or for ever, in that I create:* which cannot consist with death, or death with it; which quencheth *natural joy*, which every thing hath in its *natural being*, and *morall joy*, which it hath in the injoyment of its well-being. 3. It is said in verse 19. *I will (saith the Lord) rejoyce in JERUSALEM, and joy in my people, and the voyce of weeping shall be NO MORE heard in HER, nor the voyce of crying.* Now if sorrow must be gone, that it shall be *no more*, then, I thinke, there shall be no more death. 4. In the 20. verse it self, It is strange that according to our *Englisb*, there should be mentioned the death of *Saints*, and not the death of the wicked, of whom it is said onely, the sinner an hundred yeers old, shall be accursed. And what doth this *Atheistical* creature care for that, as long as he may live and enjoy his sinfull pleasure on earth, therefore according to our reading, in the third and lowest sense at [¶ 2] the sense must be, that of the *Saints*, nor young, nor old shall be incompleat in their yeers by death; but the sinner at an hundred yeers old (which is much for him to live) shall be accursed, that is, he shall dye, *sc.* be mortal. So first, The *Antithesis*. Secondly, The story of *Gen. 2.* The curse was, *In the day thou eatest thereof, thou shalt dye, i.e. be mortal*, liable to death. And this thing death, is that which strikes a dart through the liver of a wicked man. The fear of this to him is worse then that of hell. For hee seldom fears hell, till he sees death. If he were sure he should not dye, he saith in his heart, a pin for hell. Fifthly, It is said in verse 22. *They shall not build, and another inhabit* (which is, whiles mortality reignes) marke the reason: *For as the dayes of a tree, are the dayes of my people.* And many sorts of trees live a thousand yeers. (It is a promise, and therefore to be taken in a favourable sense.) And surely trees in Paradise at least so long lived, as Adam once eating of the tree of Life, continuing in obedience. But at this time is all obedience, and here is the tree of life, *Rev. 21.* And sixthly, it followes in this 22. verse of this 65. of *Isay.* *And mine elect shall LONG enjoy the works of their own hands.* How doe they enjoy them long, if no longer then heretofore in the reign of mortality? It is a promise, and a promise is to be interpreted in favour of the Promisee, as a Lease in favour of the Lessee. All these plainly to mee justifie my reading of this Text, to cast out mortality, from the *Saints*. And that I may the lesse seem presumptuous and singular in this; and withall adde something for illustration, give me leave to shew you other famous Translations to the same tune. First, The *Arabick* renders this 65. of *Isa.*



20. thus; Neither shall there be any more a young man imperfect in age, nor an old man that shall not fulfill his time. For the young man shall fill up an hundred yeers: But the SINNER that after an hundred yeers dyes, shall be accursed. Observe, This Translation casts out mortality from the Saints, and applies it to Sinners; onely (as it were) by not regarding the common pointing of the Hebrew, by which points, oft-times, we suffer much; as *Arcanum purificationis* hath abundantly demonstrated.

2 The seventy Greek Translators, translate much to the same effect, *ἢ ἡλικίας*, &c. Neither shall there be any more one that is not ripe (sc. in age) nor an old man that hath not fulfilled his time. For the young man shall be an hundred yeers old; but the sinner that dyes a hundred yeers old, shall be also accursed. Observe here, as on the Arabick.

3 The Chaldee Paraphrase also favours our reading, though it doth a little differ from the Arabick and Greeke *וְלֹא יִמְנָן* &c. And there shall not be any more an infant of dayes, and an old man that fills not his dayes, because the youth that offends at the age of an hundred yeers, shall dye; and he that transgresseth in the age of an hundred yeers shall be banished: which reacheth thus far to our purpose, to signifie that the sinners, not the Saints, shall dye at this time of the glorious visible state of the Church.

But do not I stretch the sense of the Chaldee Paraphrase? To answer this, and to give you a further account of the sense of that place according to the opinion of the Church at Geneva, and of the Rabbins; hear the great Critick Ludovick De Dieu his *Animadversions* on the place, bringing in his report of their opinions, those things I have before asserted, with an addition of his own thoughts upon the place.

"*Video Genevenses*, &c. I see (saith he) they of Geneva doe refer this same *מֵעַתָּה* THENCE to time, translating, *De la en avant*, that is, *From henceforward*. But Rabbi D. Kimchi refers it to Jerusalem, saying, *מֵעַתָּה* THENCE; that is, *מִיְרוּשָׁלַם* from Jerusalem, whom *Varatius* and *Junius* follow, and I thinke ought to be followed. \* Moreover the *Genevenses*, or they of Geneva translate the rest, as if the sense of the Hebrew were this, *At that time so great shall be the length of mens lives, that he that is now an old man, shall then be counted as an infant*. And I see the Hebrews, as R. D. Kimchi, and Sol.

"*Jarchi* in their Commentaries, yea and *Jonathan* in his Chalde Paraphrase to take the sense of this place to be, *That no man at that time shall be carried out of Jerusalem to burial, who is but a boy, no nor an old man, unlesse he hath filled up his dayes*; that is, hath lived to that length of life WHICH MEN HAD BEFORE THE FLOOD, &c.

Thus far De Dieu his report of others, viz. The *Genevenses*, the Hebrews, and the Chalde Paraphrase; which how closely they concur with us afore, I need not multiply words to open the intelligent eye. Next for De Dieu his own opinion upon the place; it is true, that he looks upon those hopes of the Jewes (to use his owne words)

"to be but dreams, wherein they do imagine such a marvellous Kingdome of the *Messiah*, and such a most happy life of the Jewes AT THAT TIME ON EARTH. But whiles he turnes us quite about, we are but AS WEE WERE; for he speaks but tantamount, the same in effect which hath been already affirmed. His words are these; "*Nos*

*hac*

\* I for more safety, according to the Hebrew with *מֵעַתָּה* referred it to both, in that both time and place concur to the thing.

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*“hac spiritualia esse novimus, &c.”* That is, we know that these things are spiritual, and so we interpret, *“There shall not exist from thence any more an infant of dayes, and an old man that filleth not up his dayes;”* that is, At that time, there shall be another manner of the state of the world, then there is at present. For in this world many dye Infants; others as it were old men, of sixty or seventy yeers of age, few finish their just space of life, to attaine to an hundred yeers old: But THEN there shall be the same condition of all, whether of young or old, for all shall fully make up their dayes. The Prophet proves it, *“For the child shall dye an hundred yeers old;”* that is, A childe shall not die a childe, but shall fulfill the due space of his life. But the sinner an hundred yeers old shall be accursed; that is, *“A childe will be happier in the Kingdome of Christ, then an old man in the Kingdome of the world. For a childe in the Kingdome of Christ SHALL ATTAIN A BLESSED, OR BEATIFIED PERFECTION OF LIFE. But the sinner in the Kingdome of the world shall be accursed, even while hee SEEMS to have attained to a perfection of life.”* Thus De Dieu for his own opinion. By which (supposing our consent to all he saies) how far hath he carried us from where we were? He saith he knowes these things of *the Messiahs Kingdome shall be spiritual.* We say so too. The efficient, the form, or manner, the end shall be spiritual, and the injoyment shall be spiritualized. But mens soules and bodies shall not be altered in kind, then they were not men. And the earth shall be earth, or else how is it called a *new Earth*? An earth, though renovated. And upon this must Christs Kingdome exist, for he shall have none in the supreamest heavens after this on earth, *1 Cor. 15. 24. 28.* And he confesseth that in the Kingdome of Christ shall be happinesse. I say no more, let the Reader judge of the rest.

## § 5.

Some make another argument out of a Text that speaks no such thing, *viz. Heb. 9. 27. It is appointed unto men once to dye;* therefore men in the thousand yeers must also die. To which wee answer, First, It is not said to all men, but onely to men. Secondly, All men are not appointed to die. So the same Apostle expressly in *1 Cor. 15. 51.* we shall not all dye (that is the meaning of *sleep*) but wee shall be changed. Thirdly, Note the distinction of times. It is true in that *9. of Heb. 27.* that *before the judgement,* men ordinarily die: But when the judgement comes (which begins at this thousand as we proved afore, because the living wicked are destroyed, and the dead Saints are raised, and rewarded) I say when the judgement comes, there is no more *death*, but *changing*, *1 Cor. 15. 1 Thess. 4.* There is yet behinde one objection, *sc.* The last enemy that is destroyed is death, *1 Cor. 15. 26.* as if this Text did argue for death in the thousand yeers; but it doth not. For we answer, Though that be the last enemy, yet that is not the last thing done in the seventh Trumpet, or thousand yeers: but death is destroyed to the Saints at the beginning of the thousand yeers, as we have largely shewed afore. For verse 23. 24. is said every one shall rise in his owne order. Christ first, AFTERWARD (*viz.* above one thousand six hundred and fifty after) they that

that are **Christ**; **AFTER** that comes the ultimate end, *sc.* after a thousand years. As he destroyes the death of sinne at the beginning of the sounding of the last Trumpet, *v. 52. sc.* the seventh *Rev. 11.* So after the sound of it many things are to be done, afore the ultimate judgement, *Ibid. sc.* as afore shewed. At the ultimate judgement death is not destroyed to the wicked, but re-inforced in a worle kinde or degree, *Rev. 20. 14.*

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## SECT. IV.

**T**He future glorious state on earth, shall be such, as wherein there shall be No humane ruling Majesty; No Church-censures, No superiority of persons; No fears; No wars; No desertions; No painfull labour; No decay; No procreation of children.

From the three former qualifications, *sinlesse, sorrowlesse, Deathlesse, being comprehensivie*, and as it were *fundamental* to the rest, doe flow many other particulars, which I shall distinctly refer to each of these three severall heads: But they flow from a three joynly, as much as the three heads are conjoynd, and depend one upon another by a naturall connexion; Sin it selfe being almost *formally* internall sorrow, as it is a departing from God, or an eclipse of communion with him, as well as it is the *cause* of externall sorrows; on the other side sorrow is as it were no sorrow without sin. For as the sting of death (that great sorrow to nature) is sin; so sin, either in the cause, or in the concomitance, is the sting of every sorrow; this either raising sad applications that for such or such a sin, these sorrows befall us; or rousing, and awakening selfe-vexing passions, that we beare our sorrows with double sorrow, and dismal discontent. And so as in a Triangular correspondence, in Death meet the lines both of sin and sorrow. For had we not sinned, wee should not dye, as without some sorrow, we cannot dye. But I say for more distinctnesse, and to hint the more immediate rise of each particular qualification, I shall referre them severally, to their severall heads.

First, If this be a *sinlesse condition*, then there will bee no need,

¶ First, Of *Majesties, or Magistracies* to punish Politick offences. In this state shall dwell all *righteousnesse*, 2 Pet. 3. Here the *Wolfe* shall dwell with the *Lamb*; Men and beasts shall be all at peace, with all peace one with another. The *Locusts* (saith *Solomon* Prov. 30. 27.) have no King, yet goe they forth all by bands, Grace then perfected, shall be more exact then Nature. Every subject of this Kingdome shall have the Law so perfectly written in his heart, as shall cause him exactly to walke in the same. *Kings* shall submit, and doe homage to *New Jerusalem*, but not rule over it, *Rev. 21. 24.*

¶ Secondly, No need of *Church-censures* (though the forme of this New-created state is mostly set forth Church-like, Church-wife, in manner of a Church-state, *Rev. 21.*) For here shall be no defect



## SECT. 4.

defect in love, or want of order, or mistakes in judgement, or any weaknesse in grace, for these were sin; and how impossible it is for us to conceive sin to be extant at this resurrection, and glorious change of beleivers, we have before demonstrated. Besides all that, in the text it selfe, *Rev. 21.* even in that mention of this glorious state under a Church forme, it is expresse in verse 27. *That there shall in no wise enter any thing that defileth, &c.* that is, that shall deserve censure.

¶ Thirdly, No *Superiority* of one Saint over another, as to precedency, subjection, or dependence under any notion. If Christ shall give to some any *preeminencies of endowments*, internall, or externall, or both, yet will it not thence follow, that they shall have a *supremacy of power* over the rest. Christs speciall manifestation of his presence, shall be the one and onely immediate superiority, the Saints among themselves being a joynt co-ordinate body, *Dan. 7. v. 14.* compared with *v. 27.* For this cause *St. John* (as the Learned conceive) hath a vision of the Saints *sitting round the Throne, Rev. 4.* even as they shall all sit on Thrones, *Rev. 20. 4.* Subjection even of *Eve* to *Adam* came in by sin, *Gen. 3. 16.* Therefore when sin goes out, *Liberty* from that subjection comes in. Consult *Rom. 8. 21.* for there is much to this particular, if well extracted which I leave to the wise Reader, as also the inference of many other particulars which are deducible from this *sinlesse head.*

§ 2.

If a *Sorrowlesse condition*, then it will follow,

¶ 1 There shall be no fears (for feare, saith *St. John*, *hath torment.*) And how often afore have the Prophets prophesied, that the Heirs of this estate once possessing it, *shall fear no more.*

¶ 2 No wants, viz. No hunger, nor thirst, saith *St. John Rev. 7. 16.* No want of light, &c. *Rev. 21.* The state is no lesse then a new better Paradise, *Rev. 22. 1. &c.*

¶ 3 No Desertions (one of the greatest sorrows.) For God is extraordinarily present, and manifested in his presence. Now the *Tabernacle of God is with men, and he dwels with them* (*Rev. 21. 4.*) which must be with a speciality above a meer state of grace, or else nothing new is promised to *New Jerusalem.* Therefore it is added, verse 23. The Deity shall be so present, as that the glory of God shall lighten it, and the Lamb is the light thereof.

¶ 4 No painfull labour. This was *Adams* sorrowfull punishment for sin, therefore it must have no being here. In a word, whatsoever is, or causeth sorrow, cannot be here admitted.

§ 3.

If no death, then no sicknesse, no feeblenesse, no waxing old, no need of procreation of children for the continuation of the species of mankind. For death shall not take away any of the individuals of these reigning Saints. Innocent *Adam* was happy in Paradise in his owne person, whiles he had no children. And now that the *Fulnesse of the Gentiles are come in*, and the ALL of ISRAEL are saved (*Rom. 11.*) at the time when this glorious state on earth shall be, to what end, or use, should there be procreation of more children? Besides if this were granted, then a great part of the seed of the Elect should

should neither be raised, nor changed, nor reign on earth a just thousand yeers; but would come too late to attaine to these three. Our Saviours words I thinke will rivet all fast, That at the resurrection, there shall be no *Marriage* (without which there can bee no lawfull and honourable procreation of children, and therefore Marriage was plighted between *Adam* and *Eve* in Paradise by God himselfe) But all the Elect shall be in that respect *like, or equall* to the *Angels*, who propagate not their kinde.

## SECT. V.

*The future glorious state on Earth shall bee Temptation-lesse.*

**H**erein we shall be happier then *Adam* and *Eve*, who though they were in a *sinlesse condition*, yet that while were lyable to *temptation*. Our condition at this time is set out by a parallel to answer to *Adams* condition, *Heb. 2. Heb. 4. Rom. 5. 1 Cor. 15.* But in a more eminent way and degree. If in somethings, now a believers condition is better in Christ then that of *Adam*, *sc.* in our neerer union with God in Christ, *Heb. 2.* And in a non-possibility of falling totally, *Gal. 3. 19.* Our *Covenant* is in the hand of a *Mediator*, then much more shall our condition be better at this first resurrection; *Adam* could be tempted, and fall in Paradise; we shall neither fall, nor be tempted to fall. We must be conformable to Christs glorious body after his resurrection, *Phil. 3. 21.* Christ was tempted afore his resurrection, and he overcame. But after hee was not tempted, so we shall not. If we might be tempted, this were not a *sorrowlesse condition*. It was a part of Christs great humiliation that he was tempted, though he could not be prevailed against. If wicked men, the instruments, shall not be neer to tempt them, then nor *Satan* the Author. So the Text *Rev. 19.* The wicked are removed, *Chap. 20.* *Satan* is removed, *bound up that he should not seduce the Nations any more;* which phrase would be weighed more then it is. I have before shewed in our answer to Doctor *Prideaux*, That the word *παρά* signifies any the least temptation. And now I adde that for ought I know *παρά* may fitly be rendred, *Satan shall not to that end wander up and downe among the Nations.* The *Greek* may beare it. And the context speaks for it. For were all thole expressions and acts, *sc.* laid hold on, and bound him, cast him into the pit, and sets a seal, onely to that end, that he might not seduce? If God had onely laid his command, it had been enough to restrain his acting, as when Christ commanded him out of the possessed. Rather therefore the meaning is, that hee might not have so much as the liberty to *peragare Gentes*, to wander up and downe over the Nations. It must not be with him as in the dayes of the Churches afflictions, *Job. 1. 7.* and *1 Pet. 5. 8.* Now he is held chained, cast down, sealed, that he may not wander. *Παρά* the active is to wander as planets, that compass the

§ 1.

**SECT. 6.** Earth. And *πλανόμας* the middle voice signifies to wander from place to place, viz. *πλανήσας πλὴν τῆς* (as the *Greek Criticks* give instance) *obire multa loca*, to travel over much ground. And Christ saith, *Now is the house of temptation*, and the *Kingdome of patience*. Then the *Kingdome of perfect peace, purity, and exaltation*, *Rev. 11. Rev. 20. Rev. 21.* The *Serpent* then shall only eat his dust, *Isa. 65. 25.* in opposition to *Gen. 3. 14.* And the devill that abused his body shall be shut up. Now shall be fulfilled that promise, *Rom. 20. 16.* The God of **PEACE** (mark Gods title) shall tread Satan under your feet, &c. Now that Satan is in the pit, he must be under their feet, while the Saints stand on their feet on earth; Satan must be under them; As all things under Christs feet, *Heb. 2.* As for Satans utter prevailing, that was subdued when the Apostle spake those words, *For this purpose the Sonne of God was manifested, that he might destroy the works of the Devil*, *1 Joh. 3. 8.* Observe it is said *works, &c.* therefore now Satan himselfe must be under their feet, as that text speaks, *Rom. 16. 20.* now is to bee fulfilled perfectly that *Heb. 2. 8. &c.* All must be subject to Christ: And he must destroy death, **AND HIM THAT HAD THE POWER OF DEATH, WHICH IS the Devil**, verse 14. So that that time that is a Deathlesse condition, is a Devil-lesse, a Satanlesse time. And as in *Rev. 20. 7.* the letting loose of Satan, and Satans tempting go together, so by an *Antithesis*, Satans binding, and his Non-tempting, goe together, verse 3. Indeed it is said so frequently in the *Revelation*, that at the seventh Trumpet at this first Resurrection, when Christ reigns; and the Saints with him on Earth, that their businesse shall be to joy, praise, triumph, and sing Hallelujahs, *Rev. 5. Rev. 7. Rev. 14. and Rev. 19. 5.* or six times in the beginning of that Chapter, that it cannot enter into the thoughts of the purest reason, that there should be any sad longes of Satan sung to the ears of a Saint; Sin and temptation are more sad then death to a Saint, and therefore if the lesser sorrow, and death shall be gone at this time, then much more temptation. If nothing that defileth shall enter into this state, then not the *unclean spirit*, as Christ calls him. O glorious time! when there shall be no disposition within, nor temptation without to sinne; but so full of God and happinesse in manifestation of Christ, that there shall be no thoughts, but in relation to him. The souls of the Elect shall not returne to their bodies to be tempted; that were their losse. And the living Saints are changed, therefore to a state of grace, beyond that now which at present is liable to *Temptation*.

#### SECT. VI.

*The next Quality is the* **RESTAURATION OF ALL THE CREATURES.**

**A**S *Isa. 65. 17.* it is said, there must be *New Heavens, &c. a New Church-state, so a New Earth, a New naturall politick state* of persons and things. For there is mention of plantings, and injoying of



of them, And verse 25. of the Wolfe dwelling with the Lamb, &c. and that dust shall be the Serpents meat, no devouring or hurting. So the close, *They shall not destroy, nor hurt in all the holy Mountaine.* Of this of the Wolfe, &c. we spake once afore largely on *Isa. 11. 6, 7, 8, 9.* which *Lazarism* takes literally. See before, and after the Text, it is intended for the time we speake of. And the reason of all is, *For the earth shall be full of the knowledge of the Lord, as the waters cover the Sea.* Knowledge signifies oft all spirituals, and here imports that there shal be such an abundant manifestation of Gods presence, that all whether taken literally, or metaphorically, shall be as in Paradise, before *Adams* fall, So *Psal. 8.* makes *Gen. 1. 26.* A Prophecie, or Type, or both, of what man shall enjoy in after times. And *Heb. 2.* applies *Psal. 8.* to the time we speak of, And *Heb. 4.* applies Gods resting the seventh day to a Sabbathisme on earth yet to come. So the *2 Pet. 3.* and *Rev. 21. 1.* apply the New Heavens, and New Earth to the said time; and call it the *New Jerusalem comming downe from God out of Heaven.* And the addition to the glory of this *New Jerusalem* shall be a lustre of all creatures, materials of building shall be like all manner of precious stones, and men shall be like Angels; Kings honouring the Church. No *see, se,* to devoute, but adorn, and comfort man, if it be not in a great part crusted into a chrystal body like heaven above, consolidated for men to travel upon and come together, and to shine, to adde an enlightning to the earth for more glory.

Add to all this that of *Rom. 8. 18.* *As vox natura,* THE VOYCE OF NATURE, for our point full to our purpose, though (it may be) not heeded for this purpose. For *Peter* gives us a good item, when, being about to speak of the *New Heavens, and New Earth,* *2 Pet. 3.* He tells us in v. 3. That before that, shall be scoffers and slighers of this opinion of Christs comming; they will be as heedlesse as men were before the renovation of the world by *Noahs* flood, Chap. 3. And then having spoken of the New Heavens, &c. according to Gods promise, verse 13. then in the 14. verse, he exhorts men to be diligent, to bee found blamelesse, &c. As, saith he, *Our beloved brother Paul speaks of these things in all his Epistles, which unlearned, and unstable men wrest.* So that in *Peters* judgement many things of this *New Heavens,* and *New Earth,* and of this glorious time are in *Pauls* Epistles, but being (as *Peter* hints,) profoundly delivered, are not understood by many, but perverted (as we see at this time.) Well, let us understand *Paul* better then so; In that *Rom. 8.* verse 18. &c. *The sufferings of this present time are not worthy to bee compared with the glory which shall bee revealed in us;* mark, REVEALED, and IN US. It is a bringing downe glory to us, into us. Then it follows (verse 19.) *The earnest expectation of the creature waiteth for the manifestation of the Sonnes of God.* Mark, It is here plaine, that the natural creature is meant, not the spiritual new creature, *viz.* the regenerated souls. They are the Sons of God. And these two are contradicting. And mark further, that it is said, *It waits for the manifestation of the Sonnes of God;* whereas glory in the highest heavens is an hiding of them from the Creation, and would disappoint it of its expectation; which must not bee, because that

## SECT. 6

that expectation and waiting is the instinct of the creature: And that is so much, as that it may not be in vaine. By that a tree grows to his period of age, be it in never so many hundred yeers, &c. Accidentals of wens and warts, winds and weathers, doe not eradicate his instinct. The curse is accidental to the creature, not of the essence; the creature still by instinct looks for his former state in *Adam*; and therefore as notwithstanding nipping winter, the creature every spring hath its petty resurrections, as types and pledges of the great, as the little Jubilee of the great: So its expectation (by instinct) shall not faile of the great Restauration. And this accidentall, the Apostle argues in the next verse, *sc. 20. The creature was made subject to vanity, not willingly, sc. not essentially*, of its essential frame, but by reason of him who subdued it under hope, *i.e.* The creature was made substantially glorious, essentially exceeding good; and then after *Adams* fall (which that it was the same day, or suddenly after his creation, I cannot yet believe; Divines best reasons are not to mee convincing. I cannot thinke that God would make such an excellent piece to be like a bubble, or sparke. Though in the third Chapter of *Genesis* is presently mention of *Adams* fall; and Chapter 4. of *Adams* two sonnes, yet *Adam* was an hundred and thirty yeers old when he had his third son, *sc. Seth.*) I say then after *Adams* fall it was subject to *vanity*, *i.e. fading*, and *unconstant* with changes, by *Winter and Summer*, by him who subjected it, *sc. by Gods* curse on the creature, not in anger to it, but as a punishment to man, whom as a Lord, they should have served. But God subjected it not for ever to that condition, but under hope. As he cursed man not for ever, but gave him a promise of salvation by the seed of the woman *Christ*, that the Serpents head shall be bruised seroched. And so as man by distinct hope waites, and God is mindfull of that promise above foure thousand yeers after, *Rom. 16. 10.* So the creatures have an instinct of hope impressed on their essence, that they shall be restored. And here is a promise for it in this 8. of *Rom.* verle 21. That in perfection they shall serve their Lord, *viz.* Man being restored to his perfection by the man *Christ* *Jesus*. There is a shadow of this instinct in all plants, sleeping birds, &c. in that they live in Winter in secret, and every Spring put forth in hope, as the Apostle speaks, that the time is come. And if that be not the time, then at next Winter they retire againe, and wait another Winter. Just as men did rationally, *Luke 24. 21.* wee hoped that this had been he, &c. And *Act. 1.* Mr. *Wilt thou then at this time* restore the Kingdome to *Israel*. If not, they must wait longer. And as men distinctly, so the creation instinctly: For the promise is sure to both. Verle 21. *The creature it selfe also shall be delivered from the bondage of corruption into the glorious liberty of the Sonnes of God.* (See againe, the creature and the sonnes of God are two distinct things.) To understand the minde of the words, note first, that *Bondage* imports, the creature came into this condition, not from its original essence, and first constitution, but accidentally, and violently, by mans corruption, *sc. the Fall in Adam*. Secondly, Note that corruption is of three sorts.

¶ 1 In a *physical* or *natural* respect as now the natures of all the creation are corruptible, dissolvable, fading, as in Autumn, Winter, or other periods, or to be corruptible with malignant qualities, as the elements of aire, water, &c. and plants grow unwholesome, &c. The Stars to be eclipsed, clouded, and stained with malevolent constellations, blasting, and hurting things below, and all to the defacing of their glory, and disservice to the Saints.

¶ 2 In *Civil* respects or uses; They are worne and wasted, and wearied, and bruised, for the use of man; As Land, Cattel, Plants, &c.

¶ 3 In a *spiritual* respect; so by the sinne and corruption yet remaining in the best of men they are made to serve for sinfull uses, not onely by the wicked, but sometimes by the Saints; as when they are used to superfluous superabounding banqueting, or to please our pride, or the vanity of our minds, &c.

Now to be delivered from this corruption into the glorious liberty of the Sonnes of God, imports, That as the Saints shall now be advanced to the full liberty of the Sons of God, *sc.* they shall be no more under the bondage of infirmities of nature, or Satans temptations, or the imperiousnesse of sin, or the violence of unjust men, but shall bee naturally, civilly, and spiritually, free from having, receiving, or doing any hurt, their state shall be a full liberty, and a glorious one; so all the creatures of the whole creation shall partake of the same liberty thus far.

¶ 1 They shall be delivered from the corruption and fading that adheres to their nature.

¶ 2 They shall be delivered from the violence done to them by men.

¶ 3 From their sinful use.

¶ 4 Shall be delivered to their right owner, *viz.* to the second Adam, and his posterity who shall onely use them well. As man shall not swear and toyle in labour which was the curse on Adam after his fall, and therefore now to be taken off; so man shall not oppresse and grieve, and discourage the creature. How plaine then is this Text, of the *Restoration of the Creation*, to them that will understand; And this was never yet fulfilled, but spoken to Saints, as yet expecting it, verle 22.23. *The creature groans, and travelleth in pain till now, sc.* under the corruption before explained, and not only they, but we our selves, who also have the first fruits of the Spirit, groan within our selves, waiting for the adoption, to wit, the redemption of our body. See, creature, and the Saints are still distinguished. The Text is spoken to them that have the spirit, yet still they groan with the whole Creation for a restoration of all, as for a thing not yet come to passe. And this cannot be in the supreamest Heaven. The Creation cannot groan for that. Nor can it groan for a dissolution at the last day of judgement, therefore let the wise understand these things.

Lazarus saith, of this Restoration, *when the thousand years come, the world shall bring forth fruit alone; and the Rock shall distil dew, and no creature shall live upon prey. The dog shall not hunt, and the childe shall not*

S 3.

S 4.

be



## SECT. 7.

be afraid of the Serpent. I adde, If in these corrupt times the Beast knowes his Master, sure then all creatures shall bee most kinde to Saints, and Saints shall know more perfectly all the creatures, and be more kinde to them. The lowest of this state, as I have oft told you, and proved, shall be according to that of *Adams* innocency, and therefore as all creatures came tamely before *Adam*, and *Adam* gave them all names, *Gen. 2. 19.* so all now shall be tame toward man. And if after that in that corrupt time of the old world. *Noah* and the creatures were saved together in one Arke, then now also shall all the creatures in their kinde enjoy the liberty of the Sonnes of God, as we heard afore in *Rom. 8.*

§ 5.

And if this knowledge shall be between man, and the creatures, how much more between man and man. I know no reason but that all the Saints shall know one another by former relations, of Husband, Wife, Father, and Childe, brother, and Sister. It being joy to them to see them in the same happinesse (yet shall nor misse or moan for any wanting, because God is glorified by them other wayes.) *Adam* in innocency saw *Eve*, and knew shee was his wife; and yet without sin. In the Transfiguration *Moses* and *Elijah* are known. The Disciples know *Christ* risen. And *Lazarus* after hee was raised. Then in the intent and meaning, *Dives* shall see *Lazarus* in *Abrahams* bosome. And some *Jewes* shall see *Abraham*, and *Isaac* in the Kingdome, and they themselves cast out; therefore Saints much more shall know one another. Wee shall know *Christ*, and so all the members of *Christ*.

§ 6.

But this of knowing falls in but by the by. The thing is the Restauration of the Creation. And to what end? That the Saints may enjoy all in their perfection, that all things in their perfection may be restored to their right Owners. Sure in equity, all now, is ours that believe, *I Cor. 3.* the three last verses. But then *de facto* in act, *Rev. 21. 7.* They shall inherit all things. Till then the great ones of the earth take almost all from the Saints. As in *Dan. 7.* first eight verses, the fourth Beast took all. But at the time wee speak of it, shall be that *Dan. 7. 27.* And the Kingdome, and Dominion and the greatnesse of the Kingdome under the whole heaven, shall be given to the people of the Saints of the most High. Which relates to the time we speak of, as hath been proved.

## SECT. VII.

A Timelesse state.

THE next Quality is, That when this visible glorious state of Church shall come, TIME shall be no more, *Rev. 10. 6.* Time is a Quantity; But no more time refers also to Qualities. Note two circumstances of this assertion. First, It was spoken after the sixth Trumpet had sounded, *Rev. 9. 13.* therefore this looks toward the seventh Trumpet, viz. to the time of the Churches visible glory. Secondly, It is spoken

spoken (Rev. 10.1.) by a mighty Angel coming downe from Heaven, clothed with a cloud, and a Rain-bow about his head. His face as the Sun, His feet as a Pillar of fire, and had in his hand a little booke; therefore this was spoke in relation to the time of Christs appearing; for Hee comes downe from Heaven, and clothed with a cloud, at his appearance, Chap. 1.7. And the Rain-bow signifies that he comes as the Angel of the Covenant, Mal. 3.1. Rev. 4.3. Sun is also the description of Christs coming, Rev. 1. verse 16. and Malach. 4.2. so his feet, as Pillars of fire, Rev. 1. And the little Booke, Chapter 5. And a mighty Angel sc. Michael, Dan. 12. i.e. who is as God, called Gods-fellow, Zach. 13.7. Phil. 2.8. All these signifie the manner of Christs appearing, Which appearance is at the seventh Trumper, Rev. 11.15. And here, after he had cryed, and caused the seven thunders, hee sweares *Time shall be no more*; therefore this of *Non-time*, refers to this time of the Churches visible glory. Now Christs swearing it, and with such solemnity standing on the Sea, and Earth, and lifting up his hand to Heaven, swearing by himselfe, who liveth for ever, and made all things, doth import some great matter. I may import these five things.

¶ 1. Most likely there shall be no more motion of the heavens, which is the cause of time. The stars shall rest, Isa. 60.20. Rev. 21.25.

¶ 2. There shall be no more changes, *Tempus edax rerum*, Time makes old, and at last dissolves. Time causeth Summer and Winter; and so causeth much alteration in all bodies; and the alteration of mens bodies, much reflects on their spirits. Now there being no more cause of changes, there shall be no more changes. However the Elect; once for all, at Christs appearing at the beginning of the thousand years, are raised, or changed to an essential perfection; therefore no change from better to worse.

¶ 3. For if no more time, then Eternity is begun, and therefore all must stand fixed in their perfection, like Eternity; not well to day, weak to morrow; cheerfull to day, and melancholly to morrow; but the Saints shall be stable, and all things stable about them; Friends, creatures, &c. Shining in beams of love, and standing in a streight line of constant service. *All things that can passe away, all old things, and all that can waxe old are gone, and all become new*, Rev. 21.1-4.5. As New Jerusalem, comes out of Heaven; so it shall be like Heaven, No change: No other Alpha and Omega, first and last, but Christ himselfe, so is the close, of former things gone, Rev. 21.6. Now he is the everlasting God, afore all, and after all, and still the same, Heb. 13. The man that changes changeth first, and chiefly in his head, Eccles. 12. His haire white. His eyes dim. His cheeks wrinkled. But our head cannot change. There shall bee no sad remembrance, that we were so happy, but now we are worse, but our Motto is *semper idem*, i.e. Always the same.

¶ 4. *No more time*, signifies, There shall be no more time for abusers of time. No time for the things that have caused sorrowful times to the Saints. There shall be no more time, for any kinde of evill to the Church. Which is added to this All-New condition Rev. 21.4.

## SECT. 8.

As there shall be no place, so no more time for any sorrowful or sorrow-making things, or persons, or mutable matters, Christ will not allow them an houre, nor a minute in the Church. *Dives had his time*: Their glasse is run. Christs house is come: The Sonne of righteousness ariseth, the dark must be gone.

¶ This imports, that the happinesse of Saints shall not be given them by measure of time. *Tempus est numerus motus*, Time is measured motion. Saints shall not be happy so long, and no longer. This thousand yeers is the prelude to everlasting infinite glory. Saints shall not need to wish, saying, *This is a happy condition if it would hold*. So that as miseries shall not have the least time allowed them on earth, so the Saints mercies shall not be measured out to continue onely so long, and no longer. The thousand yeers are the preface, and then *Magog* stirring at last, gives Christ occasion to give them the Saints everlasting infinit joyment. So that in the glorious state of the Church shall be no measuring it out by time, as so long to continue, and no longer. It shall be a thousand yeers happy on earth. But then it is not said shall be an end. But this is swallowed up of a greater. Of this stability of things at this time, see further in *Isa. 33. 6.* (spoken in relation to the call of *Jewes*, &c.) *wisdom and knowledge shall be the stability of times, and strength of salvation, and the feare of the Lord thy treasure.* As grace shall not period with time: And God cannot period with time; so, nor the Churches condition. *Isa. 60. 19.* *The Sunne shall be no more thy light, by day, nor the Moon thy brightnesse by night, but the Lord shall be thy EVERLASTING LIGHT, and thy God thy glory,* (which applied to Church state in the seventh Trumpet, *Rev. 21. 23*) It followes, *Isa. 60. 20.* *Thy Sunne shall no more goe downe, neither shall thy Moon withdraw it selfe; for the Lord shall be thy everlasting light, and the dayes of thy mourning shall be at an end.* Rather then the Sun and Moon shall play fast and loose with the Church, they shall not Move. There shall bee no more Sun set, or change of the Moon; No measuring out Saints happinesse by times.

## SECT. VIII.

*The next Quality is, That at this time there shall be a perfection of all qualities, both natural, and spiritual in the Saints.*

§ I.

AS before we said, *No measuring by fading time*; so now we affirm no *fainting* to an infirme degree. Now there shall bee no lower degree then a freedome from all imperfection, *Zach. 12. 8.* Its spoken of this time, see verse 12. *viz.* When the *Jewes* shall see Christ, and mourne, and repent, and bee filled with grace. Then verse 8. *Her, that is feeble shall be as David. And the house of David as God* (better rendred as *Angels*. The Hebrew is *Kelohim*. *Elohim* oft signifying *Angels*, and here is an *Incrementum*, so that the last must be highest;) then it followes as the *Angel of God*. Hebrew is emphatical *Hamaalak* the name of Christ, *Malach. 3.* The sense then is, They shall be as Christ;



Christ, how strong the feeble shall be, viz. as strong, firm and sublime, in perfection as David. And how shall David be? As an Angel. Yea as Christ. Sutable to 1 Cor. 15. *We shall be conformable to Christ.* And Phil. 3. 21. *Our bodies like his glorious body.* And 1 Cor. 13. 12. *Know as we are knowne,* our graces shall be as Rivers in the Ocean, Isa. 11. 9. So that as our perfection cannot period, so nor last by vicissitudes, as now, sometimes up, sometimes sinke; but shall be still at full height.

## SECT. IX.

*A Confluence of all Comforts, in the injoyers, and injoyed.*

§ 1.

AS it is said, 1 Pet. 1. (who in 2 Epist. 3. Chapter speaks of this glorious time) I say as it is said, 1 Pet. 1. verse 3, 4, 5. *He hath begotten us againe to a lively hope, by the Resurrection of Jesus Christ to an inheritance incorruptible, RESERVED IN HEAVEN, for you, who are kept by the power of God ready to be REVEALED in the LAST TIME; so now in this Heaven (as it is called, Rev. 21.) the inheritance is kept perfect to us, and us in it. Of this see all the 35. Chapter of Isa. Wee did before demonstrate that, that Isa. 34. relates to this time we speake of. And this 35. Chapter is but a part of the same discourse. As the former, viz. the 34. Chapter is of the ruine of the Churches enemies, and the delivery of the Church; so this 35. Chapter is a description what the Church shall injoy, Viz. (verse 1.) The solitary places shall be glad for them, and the Desert shall rejoyce, and blossom like a rose. (Verse 2.) The glory of Lebanon shall be given to it. The excellency of Carmel, and Sharon shall see the glory of the Lord. (Verse 3.) Strengthen ye the weak hands, and confirme the feeble knees. (Verse 4.) Say unto them that are of a fearful heart, be strong, feare not, behold your God will come with vengeance, he will come and save you. (Verse 5.) The eyes of the blinde shall be opened, and the deafe eares unstopped. (Verse 6.) Then shall the lame man leap as an Hart, and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert. (Verse 7.) The parched ground shall become a p<sup>o</sup>ole, and the thirsty land, springs of waters. In the habitation of Dragons shall bee grasse and rushes. (Verse 8.) An high-way there shall be, and it shall bee called the way of holinesse, the unclean shall not passe over it. Fools shall not erre therein. (Verse 9.) No Lion shall be there, nor ravenous beast shall goe up thereon, but the redeemed shall walk there. (Verse 10.) And the ransomed of the Lord shall returne and come to Zion with songs, and everlasting joy upon their heads; they shall obtaine joy and gladnesse, and sorrow, and sighing shall flye away. Yee see how all happinesse is upon the possession, and the Possessor. The possession shall not bee defective and unserviceable, and the Possessour shall not by any impediment bee hindered of his injoyment. All the Injoyers and Injoyments shall be varnished with beauty, environed with peace, enlarged with liberty, perpetuated with stable equability.*

¶ 1 Varnished with beauty. As Homer saith of the Golden Sea, be-

## SECT. 9

cause of the beams of the Sun raditing upon it ; so the Church, and all the Churches injoyments shall be gilded with beams, gilded with beams of Christs glorious presence. At this time Christ shall arise as the Sunne, *Malach. 4.* (as wee have shewed) compared with *2 Pet. 1. 19.* And because he arileth, and shines on the Church, therefore the Church shall arise and shine, as the Sunne rising in the East, looks on the Moon, and makes it at the full in the West, *Isa. 60. 1, 2.* *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Darknesse on the earth, and people thereof, but the Lord shall rise upon thee, and his glory shall be seen upon thee.* This shining is inward and outward. For as the Church shall shine in her selfe, with Gods beams. So verle 3. *The Gentiles shall come to thy light, and Kings to the brightnesse of thy rising.* And verle 6. *They from Sheba, &c. shall bring gold, and incense, and shall shew forth the praises of the Lord.* Accordingly, *Rev. 21,* as the Church is glorious in her selfe, so from without, verle 24. *The Nations of them that are saved shal walke in the light of the Church, which God shines on it, and Kings shall bring their honor unto it.* As is the glory of the Sun in its ascending over every Horizon; is the glory of the world. In the inside in the life of all things. In the outside in the light and lustre on all, So shall it bee with the Church. If in this time (as *Isa. 30. 26.*) *At the day the Lord bindeth up the breach of his people, the light of the Moon shall be as the light of the Sun, &c.* So gloriously shall God manifest himselfe to the Church, that all glory shall her condition be. As *New Jerusalem* is new decked, &c. *Rev. 21.* So all her buildings, walls, streets, gates, &c. (according to *Isa. 54.* verle 11.) are compared to gold, and all precious stones, which comparison of glorious gold, and precious stones, &c. import all manner of glory of the Church. If our bodies shall bee conformed to Christs glorious body; so every bodily thing shall have the highest perfection that it was created in. And the best jewels and treasures shall not be appropriated to Heathens, Atheists, Popish, Hypocrites, or gracelesse Kings, and Princes, and Potentates. But if it may adde to the Churches glory, they shall be brought to the Church as right owner.

¶ 2 *Envroned with peacc and safety.* Christ the King and Prince of peace. *Heb. 7. Isa. 9.* *Createth peace for all his subjects far and neer, Isa. 57. 19. &c.* As inward peace: So outward too: *Isa. 65. last, No preying on one another, no destroying, no hurting.* So *Psal. 72. 3. 7.* See the Title, *sc. A Psalm for Solomon, sc. Solomon the Great, sc. Christ. The Mountaines shall bring peace to the people, and little hills by righteousness. In his dayes shall the righteous flourish, and abundance of peace, as long AS THE MOON INDURES.* See by this, what Solomon is meant. *Mountains and Hills* signifie that Emperours, Princes, Dukes, Lords, &c. shall no longer, as Mountaines shadow the Church, by oppresion, or that men shall not make mountaines, and hills holds, and garrisons to subdue the Church. *Isa. 11. 6.* There shall be peace between Man and all creatures between Children and Aspes, the Wolfe and Lamb, Cow and Bear; of which (say two learned Authors) there is both a spirituall and littoral sense. All men with  
their

their great power, glory, wits, policies, and potency, shall be so tame as a childe may rule them, and all creatures shall be restored as in the day of Creation. *Calvin* upon this 11. of *Isa. 6.* saith, "That the Prophet aimes at a further thing then we are aware of. For it intimates (saith he) a *restoration* of all things as at the first creation; and so goes on in many words. See, learned men *consult* handling this question, are lost in Allegories: but when they are off of that question, sincerely weighing the places of Scripture tending to it, then it drops from them ere they are aware. So *Calvin* here. So *Baron* on *Rom. 8.* is against *Baron* on *Rev. 20.*

¶ 3. *Enlarged with liberty.* It is the great year of *Jubilee*, even in the opinion of the *Jews*. As it is freedom from all evil, as we have shewed, so a freedom to enjoy all good. They shall have the waters of life, the comforts of the Gospel free for their use, *Rev. 22. 17.* and enough for all. And the *Tree of life*, Christ free for all to enjoy him fully. *Verse 2.* And the *Gates of the Church* are alwayes open, freely for all Saints to enter, *Rev. 21.* They shall bee as free in all enjoyments as in heaven; for this is an Heaven.

¶ 4. *Perpetuated with stable equability.* Now they fully enjoy him that is the first and last (with an even continuance) the heavens and earth must be as one as he pleareth, *Isa. 48. 12. 13.* And this his Title of *Alpha* and *Omega*, Christ makes his preface, *Rev. 1. 17.* to the glorious Catastrophe, *Rev. 20. 4. &c.* to the end of the Bible. Now the substance of all eternity is entred upon. Christ, the everlasting Father, the eternall God, the everlasting Spirit, and Covenant, &c. must now appeare in a perpetuated stability of all perfect Church glory to all the Elect. *Magog* shall not interrupt, but occasionally promote the Churches eternall blisse. Therefore now let not our hearts be unstable in hope, nor our affections unstable in love, nor our judgments unstable in principles; nor our practice unstable in duties, and ordinances. Remember the evill of the foolish *Virgins*. Remember the good precepts and promises of Christ, as a warning us afore his coming (now at hand) *Rev. 22. 7. 11, 12, 13, 14, 15, 16, 17. v. 7. I come quickly, blessed is he that keepeth these sayings of this Prophecie. Verse 11. Let him that is righteous, be righteous still. 12. Behold I come quickly, and my reward is with me. I am Alpha and Omega; sc. I make no other end, or beginning, but happinesse in, and with me. 14. Blessed are they that keep his commandments, that they may eat of the Tree of life, and enter the Gates of the City of the Church. Without shall be Dogs. They that are found out of it, shall goe for Dogs. 16. I Jesus have sent my Angel to testifie these things to the CHURCHES. 17. Hee that testifies these things saith, Surely I come quickly; then John concludes as I, Come Lord Jesus, come quickly.*



## SECT. 10.

## SECT. X.

*This state will have the face and character of Eternity.*

**I**N the three last Qualities of this state of the Church; *sc.* First, *No more time.* Secondly, *A perfection of Qualities*, natural and spiritual in the Saints. Thirdly, *A confluence of all comforts in the enjoyer, and the enjoyment*: I say in regard of these three, This state of the Church will have the face, a semblance of Eternity, the property and character of Eternity. For the *idiom*, and peculiar of Eternity is to give a man all parts and degrees of his comfort at once, throughout every moment of Eternity. In *Time* is succession, where is the beginning, middle, and the end; The embryo, augment, and the highest perfection that that comfort will amount to; but in *Eternity*, a man is as happy the first moment as ten thousand years after; if there were any time in Eternity. So here proportionably, the Saints bliss after Christ hath begun the compleatness of this estate shall be as full at first, as at last. The difference from a state in *Time*, is as in these comparisons. As the Summer Sunne rising, ascending, and setting, differs from the heavens continued into one whole Sunne, whereby it would be alwayes day, and alwayes glorious Summer; And as a River differs from a Sea of sweet waters, the River exists by succession, the Sea is still the same fixed; So in this state we speake of, Every enjoyment, and enjoyer, shall bee as full at first in perfection and joy as at last.

## CHAP. V.

**T**Hus of *Qualities*, now wee come to *Priviledges*, *sc.* That which Saints had afore, either in common with others, or in an ordinary degree, they shall now have in a way of special Priviledge, and preheminance.

## SECT. I.

*First Priviledge, The fulfilling of most things that before were but foretold.*

§ I.

**T**HE *Mysteries* and *Prophecies*, which before they had but in the *Word*, now they shall have in the *thing*.

¶ I For *Mysteries*. See *Rev. 11. 19.* *The Temple of God was opened, and there was seen in his Temple the Arke of his Testament.* This clearly relates to the time we speake of, as it is evident in verse 15. *The seventh Angel sounded, &c. And the Temple of God was opened in Heaven.* By comparing this with *Rev. 21.* verse 22, the thing is plainer, *And I saw no Temple therein; but the Lord God Almighty, and the Lamb was the Temple.* And this also relates to the same time. See verse 1.

*I saw*

*I saw New Heaven, and New Earth.* Verse 2. *And I saw New Jerusalem.* This Prophecie plainly foretels of a kinde of Temple in those dayes, of which we speak. In *Ezek.* wee have much of the measures of the Temple. So *Ezek.* Chapter 41. and 42. &c. cleerly relating to a New Testament time by *St. Johns* exposition, *Revel.* And *Malachy* tells us, *Chap. 3. verse 1. The Lord will suddenly come to his Temple.* And *John* saith, *Rev. 7. 15. The Saints serve God day and night in his Temple.* *Chap. 11. 1. The Temple is measured.* *Chap. 14. 15. 17. Angels come out of the Temple.* *Chap. 15. 5. The Temple of the Tabernacle of the Testimony in heaven was opened.* *Chap. 16. 1. 17. Voyces come out of the Temple.* And in the Text wee alleadged *Chap. 11. v. 19. The Temple of God was open, and the Arke was seen.* Now what is the meaning of all? Surely a Temple equivalently they shall have; But no Temple properly, as it is said, *Revel. 21. 22. I saw no Temple; But God and the Lamb was that equivalent Temple, yea that super-eminent Temple.* And the presence of God in Christ shall bee such with them; that (as *Rev. 11. 19.*) that spiritual Arke shall not be hid, as was the material Ark in the Old Testament Temple, but shall be seen. In the Ark was the Table of the Law, and the Pot of Manna. Christ the end of the Law, *Rom. 10. 4.* And Christ and his word is the Manna. *Rev. 2.* The Arke was in the holiest of Holies which was seldome seen, and onely when the High Priest went in. But now this spiritual Arke in this glorious time is commonly seen. Observe, That the Arke typified Christ and his Word; As the Temple was a pledge of Gods presence, as before that the Tabernacle was; So that the meaning is, That now Gods presence shall be such in, and through Christ to his Church, that the glory of Christ, and the mystery of his word, shall be far more plain unto them. There shall be no material Temple; but there shall be the equivalent Temple, the Antitype, Gods presence in Christ gloriously manifest. And his Word more open and plaine then ever since the New Testament. All mysteries relating to this time, foretold, shall be revealed. Now shall bee fulfilled, that *Dan. 12. Knowledge shall be increased.* And that *Isa. 11. The earth shall be filled with the knowledge of the Lord as the waters cover the Sea.* All that men had before in the ear, now they shall have in the eye; their science shall be turned to experience.

¶ 2 All Prophecies relating to the best of Times of the Saints welfare shall now be fulfilled. The Saints shall not have these things onely in types, visions, or knowledge, but in possession, and happy injoyment. The *Revelation* is the summe of all the Prophets. This is declared to *John* by Christ, *Rev. 1. sc.* in a representation. And therefore it is said, *Rev. 22. 6. The Lord God of the holy Prophets sent his Angel, to shew unto his servants the sayings of the Prophecie of this Booke.* The intent and meaning is, That the Lord God that spake by the Prophets, and spake of these things by the Prophets, sent by his Angel to explain those things delivered by the Prophets concerning these times of which we speak. Now this Book of the *Revelation*, though it be far plainer then the Prophets, yet it is not fully and wholly plain to us, therefore called *A sealed Booke*, that Christ must open

## SECT. 2.

open, *Rev. 5.* This opening is by the events, *Rev. 6.* &c. which will be compleatly done in this visible glorious time of the Church, as we may perceive by the light now at the dawning afore the Sunne of righteousness doth arise. *Christ is the Yea and Amen of all the promises, 2 Cor. 1. 20.* therefore when he appears again, all will appear fulfilled. As the woman of Samaria said, *Joh. 4.* to it shall be, *sc.* when the *Messiah* commeth, which is called the *Christ*, he shall tell us all things; yea restore all things, *Act. 3.* Therefore is *Christ* called the *WORD of GOD*, and the *Heire of all things*, because he will declare and perform all things.

## § 2.

What *Mr. Bolton* saith of everlasting glory in the highest Heaven, shall be proportionably true now, in this thousand years. We shall perfectly understand all Physical, or natural, and spiritual things, what is the number of the Heavens; The essences of the creatures; How we shall know and behold God in *Christ*, &c. And then shall bee fulfilled all the prayers of Saints put up for the welfare of Church and Saints from the beginning of the world; Then shall *sem* and *Prophet* dwell together; Then those prayers that gave God no rest till he made *Jerusalem* a praise, shall be answered, and all the glorious things that have been spoken of the Church, the City of God shall appear in their colours, and be given in, in great glory: As it is said, she is the *Lords portion, Deut. 32. 9.* His pleasant portion, *Jer. 12. 10.* His inheritance, *Isa. 19. 25.* All people are the worke of his hands, but his Church is his Inheritance. Again the Church is called the *Dearely beloved of his soule, Jer. 12. 7.* His love, his dove, his undefiled, all faire, &c. *Cant. oft.* His Treasure, and peculiar treasure, *Ex. 19. 5.* The *Lords house of glory, Isa. 60. 7.* Yea His glory, *Isa. 46. 13.* and THE glory of God, *Jer. 3. 17.* Nay the Throne of his glory, *Jer. 14. 21.* Nay the Crowne of his glory, *Isa. 62. 3.* Nay the Royal Diadem, *Ibid.* Again the Church is called, *The ornament of God, the beauty of his ornaments, the beauty of his ornament in Majesty, Ezek. 7. 20.* Yea the Church is called *Christs body, Christs fulnesse* presented without spot, *Eph. 1. Eph. 5.* Now all these in the thousand years must be fully fulfilled, *Rev. 21.* throughout.

## SECT. II.

The Second Priviledge is, *A superabundant pouring out of the Spirit.*

## § 1.

THE Saints ever since they beleaved, have had the Spirit in some measure, *sc.* as a Spirit of Adoption, and Sanctification; so these are in *Rom. 8.* viz. v. 10. and v. 15. But now they shall have it in a more exceeding abounding manner, and measure, both for gifts and graces.

## § 2.

*Joel 2. 28.* Afterwards I will pour out my spirit upon all flesh, and your sonnes, and your daughters shall prophesie, your old men shall dream dreams, and your young men shall see visions, and also upon the servants, and upon the hand-maids in those dayes, will I poure out my Spirit. I did before



fore in the *Quod fit*. prove, First, That this did relate to the time we speake of. Secondly, That that pouring out, *Mat. 2.* was but the first fruits, *sc.* Spirit was abundantly poured out but upon some few.

And *Dan. 12.* verse 2, 3, and 4. it is prophesied of this time, *Many of them that sleep in the dust of the earth shall awake, &c. and they that bee wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse as the stars for ever and ever. And knowledge shall be increased.* The demonstration of this place to belong to this time we speake of, you have heard afore:}

SECT. III.

*The third Priviledge; A wonderful returne of prayers.*

**I** *Saiah 65. 24.* It shall come to passe, that before they call, I will answer, and whiles they are yet speaking, I will heare. That these words are within the body of a maine Prophecie, of the visible glory of the Church in the time we speake of, we have abundantly proved afore. And you your selves may see, by weighing verse 17. afore *sc.* I create New Heavens, and a New Earth, &c. (compared with *2 Pet. 3.*) and 25. after: *The Wolfe shall dwell with the Lamb, &c. they shall not hurt, nor destroy in all the holy mountaine.* And this same verse, *sc. 24.* which I urge, Mr. Archer also urgeth to the same purpose, in his Book of *Christs Reigne on Earth*, page 31. saying, "That at this time there shall be a full and present answer to all their prayers. At this time, the reversion of all the prayers of all former ages will come into the Churches hands; the effect of all those will flow in upon the Church unto a sea of happinesse. And if this Church at present makes any prayers, they shall have a present answer. The Text saith, *Before they call.* The Hebrew is rendred both by the Latins, Greek, Syr. and Arab. *Before they cry out.* So that before they pray as men in extremity, or distresse, God will answer, which is plaine by that which follows: *For whiles they are speaking*, even in their hearts, whiles they are but thinking prayer, their desires shall be fulfilled. Mr. Bolton saith, that whiles the Saints are but thinking the desire of moving from one place to another, from one company of Saints and Angels to another (whether in heaven, or on earth, or both, for most probably, heaven and earth in common shall at last be the Sea of blisse, both being made equally glorious) they shall move thither even in an imperceptible time, that is, very suddenly: Now every thing must be compleated in its prime, and therefore whatsoever requests the Saints may then make as comporting with that state, it shall bee (to use Christs words which then must be fulfilled to purpose) *But ask and have.* It is true, this state shall be a state of perfection, but it doth exist on this side the last loosing of Satan, the rising of Gog and Magog, and the ultimate general judgement; What requests the Saints may then make we cannot affirm. But sure if they make any, they shall be with-

S 1.

SECT. 4. out sinne or sorrow (as before we have largely intimated.) The word prayer in Scripture comprehends praises, and praises, prayers; as *David* calls his Psalmes *Thittim*, *Praiser*, though they contain many *Prayers*. That in this state the Church shall abound with praises the *Revelation* doth often hint, as *Rev. 11. Rev. 14. Rev. 19.* And even as *Christ* layes not downe his Mediatorship till the end of the thousand yeers in divers respects (of which afore) so perhaps the Saints may make some kinde of prayers; As, for the exercise of their communion with God; the use of their graces, the receivall of reciprocall impressions, for the continuacion of their present state (though God hath assured them it shall not faile) prayer being the conduit of the fluxive River-like flowing in of it; And for the finishing of their present state to the utmost supernal eternal glory. I tenderly propose these things wherein my light is dim. Most probably *Adam* in innocency should have spoken to God in some way of prayer. And the *Angel* made a request to *Christ*, *Dan. 12. 6.* But I cease.

#### SECT. IV.

*Upon those three former Priviledges followes this, that in this glorious time the Churches Ordinances shall be in an higher Key, either in Quality, or Degree.*

§ 1. *Christ* still holding his Mediatorship (not to be laid downe till the end of the ultimate day of judgement, *1 Cor. 13.*) and hee appearing in his glory to the Church; as the great ordinance of Ordinances, shall by speciall communion with the Church, manifest to it the mind of God. So that as God spake to *Adam* in Paradise, and gave him the Ordinance of that scale, the tree of life; so here is this second Paradisian state of the Church, there shall be a special manifestation, and communication of, and through *Christ*, who is the maine tree of life, *Rev. 22.* The Saints shall have such manifestations of the presence of God through *Christ*, that now mainly is that fulfilled, *They shall be all taught of God*, as *Adam* was instructed in Paradise.

§ 2. They shall have the high Ordinance, that Angelical Ordinance of praise to God, *Rev. 11. Rev. 14. Rev. 19.* Praise is as well an injunction as Prayer, and as formerly, *Fasting* was an extraordinary worship in misery; so now praise in time of all mercies.

§ 3. Their meditation (which is an injoynd Ordinance) I say their meditation and contemplation of God, shall be as a vision of God, or sight of his face, *Rev. 22. 2, 3, 4.* In the midst of the street, and on either side of the river was the tree of life, yeelding fruit (the participation whereof comes not in without meditation, acting or receiving) and there shall be no curse there, but the Throne of God, and the Lamb shall be in it, and his servants shall serve him (which sure must be by meditation, minding what they doe) and THEY SHALL SEE HIS FACE. So that their meditation and contemplation of God, shall

shall be as in a continuall vision of God. Glorious sights cause meditation, and meditation takes in the glorious representations.

They shall have the word for inspection, *Rev. 22. 14. 19.* and admiration, to see all revealed, and all fulfilled. They shall be taught of God to know the full minde of that word, and they themselves shall see with their eyes that fulfilled, which out of the word, they heard with their ears. So that their *Josuah, sc.* Jesus shall say to them according to their experience, *Nothing hath failed of all that God hath spoken.* They shall have the effect of sublime purity and glory of Discipline, *sc.* Angelical order, *Rev. 21. 12, sc. 4.* Gates, and three Angels at every gate. So that verse 25, *Though the gate be never shut,* yet, verse 27, *no unclean thing shall enter in*, which is the cream and quintessence of the effect of all Discipline. In summe, As then the labour of the body in moving shall be more excellent, a labour-lesse labour, a pain-lesse labour, a pleasant labour, to the worship of the minde shall be without irksomenesse; So full of grace, that all actings of grace shall be heavenised into all sweetnesse.

## SECT. V.

*The fifth Priviledge, Union of Saints throughout the world.*

**U** Nion of heads, and union of hearts, *sc.* unity in judgement, and unity in affection, *Zach. 14. 9.* *The Lord shall be King over all the earth. In that day there shall be one Lord, and his name one.* Is hee not King now? Yea, but not so actually, visibly and absolutely before the eyes of all (many great wicked ones yet domineering) as he shall be then. Is not his name now one? yes in it selfe, he is the God of truth. But by mens pretences that he favours this way, and that way, men intimate of him several names, as *Papist, Lutheran, Calvinist, Episcopall, Presbyterian, Independent.* But then it shall be cleer, which is the onely way of truth. And so God shall have one name; because, as *Zeph. 3. 9.* *They shall serve the Lord with onenesse of consent, all being of a pure language.* So that their judgements being one, and consequently their practises one, great will be the onenesse of affections, as *Isa. 11. 13.* *The envy of Ephraim shall depart, Ephraim shall not envy Judah, nor Judah vex Ephraim.* If so great was the union of Saints in the first fruits, *AE. 4. 32.* how much more when the whole lump is fully perfected; surely their union shall be as that in Paradise before Adam fell. The history of dissention now, is grievous to Saints; therefore on the contrary, how sweet will the mystery bee in the injoyment of Union.



## SECT. 6.

## SECT. VI.

*The sixth Priviledge; Honour shall be given to all holy things, &c. to Religion, and Religion men.*

§ 1.

**G**OD hath in several passages (you heard afore) promised to take away the reproach of his people, as in other things, so in Religion. This is *Gilgal* the *Greet*, to *take away the reproach from Israel*. In the day when the *Jewes* shall be converted, *ten shall take hold of one Jew*, *Zach. 8. 23.* therefore it is said divers times in the *Revelation*, *sc. Rev. 14. 1. Rev. 22. 4. The Saints shall have the name of their Father in their foreheads.* They shall be no more ashamed of their Religion, then of their faces. Though the Church *kisse Christ*, *sc. dearly embrace him*, yet shall she not be despised; *Cant. 8. 1. Hebrew, I will finde thee in the streets, I will kisse thee, and also they shall not contemne me.* Publick profession, and embracing of Christ shall not be despised, as 'tis spoken in the very same Chap. of *Canticles*, where is handled the call of the *Jewes*. So *Isa. 49. 23. Kings shall bee thy Nurses.* *Rev. 21. Kings shall bring their honour to the Church.* *Isa. 60. 13. The glory of Lebanon, &c. shall come to beautifie my Sanctuary, and I will make the place of my feet glorious.* Christ the head, the Church the feet. And there Christ walks, *Rev. 1. And that Christ will make glorious afore all, though formerly men trampled.* Yea *Zach. 9. 18. The Church shall be as the stones of a crown lifted up.* Not as stones in the street, but of a Crowne. Not of a Crowne falling, but of a Crowne lifted up. *Zach. 12. 5, The Governours of Judah shall say in their hearts, the inhabitants of Jerusalem, my strength in the Lord of Hosts.* We know that of late dayes, governours have put all the reproachfull names upon the Saints, and Churches of the purest judgement and profession; as *Faction*, *Schisme*, *Puritans*, &c. But the time is at hand, they shall be convinced, and shall know that Saints are the best men, the interest and Ray of Kingdomes.

§ 2.

Let the consideration of these Priviledges make us walk like them that shall see these times; let the dawning be upon us, now the Sun is about to rise, cleaving to Christ in Ordinances, and to one another in love, honouring them most, that have most holinesse: Yea let this comfort us, that all the glorious Promises, and Prophecies shall then be fulfilled.

Finis Libri Sexti.

THE

# THE SEVENTH BOOK

Containing an *Essaie*,  
Touching the time, when this future Glorious state of the  
Church on Earth, for a Thousand Years, probably,  
shall begin.

## CHAP. I.

*The Introduction, unfolding, and cutting out the Worke for  
this BOOK.*

**I** Know, *Lubricus est hic locus*, this is a point wherein  
my Pen may soon slip; and as soon will sleight-  
spirited *M<sup>rs</sup>* & carps and over-austere *Cato* censure.  
As for the extreamous multitude (whose Motto or  
Character is, *Hofanna* to day, and *Crucifige* to  
morrow) they will deifie if a man hit right; but  
infinitely vilifie, if he mistake. But the ingenuous  
prudent, will neither reckon me a God for the first, nor cypher mee  
into lesse then a man for the second. The best of men, in such a la-  
byrinth, and lesse, have mistaken. Upon this ground I take my trip,  
*Christo duce*, the Lord being my Leader.

And the better to stave off some blows, I shall take into me the  
guard of other learned pious mens judgements, and present the  
Reader with variety of accounts, with their grounds, and thence let  
him, not I, Prophecie (if any will so call it.)

The worke we have to doe in relation to this is,

¶ 1 To give the Reader severall *Prognosticks*, shewing, *indefinitely*,  
thar this glorious state of things is not far off.

¶ 2 To cast up the severall *Computations*, found in the Scriptures,  
pointing at a determinate time, when (most probably) this state shall  
begin.

CHAP.

## SECT. I.

## CHAP. II.

**H**olding forth the several *Prognosticks*, that the Glorious time we speak of, is not far off; but now approacheth, especially in the *introduction* thereunto, *viz.* The Call of the *Jews*.

## SECT. I.

*The first Prognostick. The expiration of Accounts.*

§ I.

**I**N the first place, severall numbers of years Prophefied to fore-run the Commencement of this state, are now almost expired. I shall now but touch, and but some of them, intending by Gods assistance to give you (as I am enabled) a more exact account in the third Chapter.

¶ 1 The One thousand two hundred and ninety dayes (that is, years) foretold, *Dan. 12. 11.* which were to run out. (saith *Huet* on *Daniel*) from the *ceasing of the daily sacrifice*, &c. afore the Preface to this glorious state begins, are now almost expired. For if the *daily sacrifice* ceased about the yeer of *Christ* 367. For in that yeer (saith *Alsted* in his *Chronolog.*) in the Reigne of *Julian Apostata*, the preparations to re-edifie the Temple at *Jerusalem* were utterly demolished; And we adde thereunto the said One thousand two hundred and ninety yeers; we shall easily perceive (if we credit our common Account, making this to be the Yeer of *Christ* 1653.) that the said One thousand two hundred and ninety yeers are almost expired.

¶ 2 The two and forty months, wherein the *Beast*, *Antichrist*, should have power (as some Greek copies read it) to do (that is, as hee plealeth, as *Mr. Brightman* expounds) *Rev. 13. 5.* which are all one with One thousand two hundred and sixty dayes, *Revelation*, chap. 11. verse 2. and verse 3. both signifying (by the content of the generality of all learned Protestants) One thousand two hundred and sixty yeers, are now neer their period. For if (as *Reusner* asserts \*) these two and forty months began, when the *Hinderer* (the *Roman Emperour*) was removed (2 *Thess. 2. 6.*) by the *Goths*, that now the *Roman Bishop* was free from all impeding his will, and pleasure, in the yeer of *Christ* (according to our common Account) 410. And we adde thereunto the said One thousand two hundred and sixty yeers, the termination of the said One thousand two hundred and sixty yeers are not far off. I might annumerate many other accounts; but I will not to mis-spene time, nor anticipate my selfe in my intended designe of computations in the next Chapter. These two here named may suffice to give the Reader a taste, yea the first fruits of many Computations now not long hence about to determine, whole periods immediately precede the beginning of the preparation, or introduction (*viz.* the call of the *Jews*) to the glorious time we speak of.

\* *Klias Reusner*,  
*Leorin, Isagog.*  
*Historic. in In-*  
*fancia Anti-*  
*christi, Ad*  
*annum 410.*

SECT.



## SECT. II.

SECT. 2.

*The second Prognostick; The might of the Churches Enemies.*

**W**hen the might of the Churches enemies appears universal-ly, and irresistibly powerful, then is the Churches great deliverance at hand, *Isa. 59. 16.* to the end of the Chapter, and the whole ensuing Chapter, viz. the sixtieth, alleadged and demonstrated afore to relate to this glorious time wee speake of. Read the place (it is too large to write out) and you shall there finde it Prophesied, that when the Lord should see that *there was NONE TO HELP* that then *his owne arme should bring salvation; that then the Redeemer shall come to Zion. That then the Church should rise, and shine because her light was come and the Gentiles should come into her light. That her GATES SHOULD BE OPEN CONTINUALLY, NOT SHUT DAY NOR NIGHT, AND KINGS SHOULD MINISTER UNTO HER. THAT THE SUN SHOULD BE NO MORE HER LIGHT, BUT THE LORD SHOULD BE HER EVERLASTING LIGHT* (which *St. John Rev. 21.* applies to the glorious time we treat of) with many more passages in those Chapters of *Isaiah* to the same purpose. Adde to this place of *Isaiah*, that in the *Revelation*, Chap. 18. verse 7. and 8. *How much she hath glorified her selfe, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit A QUEEN AND AM NO WIDOW, AND SHAL SEE NO SORROW; therefore shall her plagues come IN ONE DAY.*

Now whether at present, the Might of the Churches enemies bee not universal, and irresistible; the *Turke* prospering mainly; the *Po-pish* party prevailing exceedingly; and the rather because the *Protestant* Nations are onely busie in beating one another to peeces most sadly, whence most impious corruptions abound among *these*, as horrid and bloody persecutions among those (fresh broken out againe in the *German Empire*; and in the Kingdome of *France*, &c.) so that *Antichrist* boasted in their late *Jubilean* solemnity, all was his, and the Church precisely considered, and Religion, every way goes to wrack; and no remedy of Lawes or Armes appeare, I leave the Reader to resolve! To which end I would have him weigh what briefly I have hinted, and surveigh thoroughly the present state of things, and enlarge his meditation upon it, and then he will easily be inabled to conclude whether the universality of all be not most corrupt and unsavoury, and daily putrifying more and more, and whether the salt wherewith they should be seasoned and preserved, hath not lost its savour, and then wherewith shall any of those things be salted. And whether (as *Psal. 11. 3.*) if the foundations (Political, saith *Mollerus*) be destroyed, a *David* may not justly cry out, *what can the righteous doe?*

SECT.

## SECT. 3.

## SECT. III.

*The third Prognosticke, The height of the enemies wickednesse.*

§ I.

**T**HIS Prognosticke we have in *Gen. 15.* verse 13, 14, 15, and 16. God said to Abraham know of a surety, that thy seed shall be a stranger in a Land that is not theirs, and they shall serve them, and they shall afflict them four hundred yeers, &c. But in the fourth generation they shall come thither again, **FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL;** whence it appears, that the fulnesse of the iniquity of the Amorites, is a Prognostick of the Churches great deliverance out of Egypt, so that when that should be full, these shall be delivered. Whence wee infer by the rule of Proportion, that when the iniquity of the universality of the wicked on earth shall bee full, that then shall the universality of the Ele<sup>t</sup> have their grand deliverance upon earth. This Prognostick (that the Reader may see my inference to be good) I will shew you in other places of Scripture, which apply it immediately to the deliverance wee treat of. In *Isa. 14.* the first three verses most evidently (as we have before demonstrated) relate to the Glorious state on earth we drive at. To which is annexed the Prophecie of the Churches triumph over Babylon (as the necessary Appendix thereof) with great assurance, and much elocution and emphasis, verse 4. &c. to the end of the 18. verse. Now what is the Prognostick of their fall, but the height of their wickednes in oppression, pride, &c. So verse 4, 5, 6. Thou shalt take up this Proverb against the King of Babylon, and say, How hath the oppressor ceased? The Lord hath broken the staffe of the wicked, and the Scepter of the Rulers. **HEE WHO SMOTE THE PEOPLE IN WRATH, WITH A CONTINUAL STROK;** He that ruled the Nations in anger, is persecuted, and none hindereth. And verse 12. &c. How art thou **FALLEN FROM HEAVEN, O LUCIFER, Soone of the morning.** FOR thou hast said in thine heart, I WILL ASCEND INTO HEAVEN, I WILL EXALT MY THRONE ABOVE THE STARS OF GOD, AND SIT UPON THE MOUNT OF THE CONGREGATION, I WILL ASCEND ABOVE THE HEIGHT OF THE CLOUDS, I WILL BE LIKE THE MOST HIGH; thou shalt be BROUGHT DOWNE TO HELL. So our Saviour also testifies to this Prognostick, *Matth. 24.* After the signes to come to passe, whiles the end was not yet, but were onely the beginnings of sorrow, verse 6. verse 8. Christ addes other signes that should more neerly precede, and point at the end: And amongst many direful signes, he gives this, **INIQUITY SHALL ABOUND,** after which the Gospel being preached to all the world as a witness to them, **THEN SHALL THE END COME,** verse 9. to 15. To the same purpose, *Rev. 18.* verse 2, 3, 4, 5, 6. *Babylon the Great is fallen, is fallen* (that is, shall fall, as certainly 'as if already fallen) &c. **FOR HER SINNES HAVE REACHED UNTO HEAVEN.**

§ 2.

Now whether the enemies wickednesse is not mounted up to the height

height, and the Antichristian parties sinnes, (I mean all that oppose *Christ* by what names, or titles soever, by what way or means, or manner soever) are not come to the full, I leave the well-principled, sound, sanctified, spiritual soul to judge. *Turcisme* and *Papisme* is now worse then ever, by how much more they have of late prevailed, and have sinned against greater light, and are more encouraged by the enmities, and impieties among *Protestants*. The *Arminian*, and *Socinian* party, with their *Articuli perpendendi*, Advancements of mans will, Disputes against the *Deity of Christ*, with some questionings of the *Holy Ghost*, have struck in with the Antichristian party, and joyning (in effect at least) their forces with them, have greatly enlarged their Quarters. The *Lutherans* still as obstinately as ever, if not more obstinately, since against more light shining in sundry disputes, destroy the *humanity of Christ*, by their doctrine of *Consubstantiation*. The learned of the *Jews* (poor soules) are now more obstinate against *Christ* come in the flesh then ever. And for *Protestant* Nations, or Peoples, I am utterly astonished in my thoughts, and distressed for words to expresse their unparalleled Apostasies. The revolt among Professours is generall. Their blasphemous words against *God*, *Christ*, the *Holy Ghost*, the *Holy Scriptures*, and consequently against *Salvation*, *Heaven*, *Hell*, the *Immortality of the Soule*, and all *Fundamentals* are nefanda so wicked, that they are not to be mentioned (though I could distinctly) lest I should leave some staine upon some pious soule, that may read this Treatise. Their many wicked practises are futable. Community of women, swearing, drinking, &c. And these praised by principle, as the way to destroy the flesh. By this meanes many *Jesuits*, false Prophets, false Teachers, and damnable Seducers are encouraged (as the mutter abroad is every where) to creep in amongst them. All Religious worship is decried as flesh and forme. The wicked prophane are extreemly encouraged, the commers on in Religion offended, and beaten off. And the very knees, and hearts of true Saints are made feeble and ready to faint. And all this account is brought in as the returne of all the marvell of mercies, and miraculary deliverances that God hath given them. Whiles *Politicalls* have been recovered, *Religion* hath been lost. And whosoever will not be high in these enormities, is scorned as low. The Nations (called *Protestant*) minde conquest rather then conscience. Hellish Heresies break out in Print, from beyond, and on this side the Seas. The profession of most of those Countries is come to looke like dirt, gain being their godlinesse, Their words and promises but lyes, and flatteries: And *selfe* is now the great God that ruleth all. And of all these I would I could not give so true an account as I can, with admiration of Gods patience the meane while. I have nor list, nor cause maliciously to inveigh against *Protestant* Nations, but out of grieve of soule, and to prolecut the point in hand, I have given these few hints.



## SECT. 4.

## SECT. IV.

*The fourth Prognostick, Wars, and rumors of Wars, &c.*

**T**His *Prognosticke* our Saviour gives us *Matth. 24. 6, 7.* in answer to that question put to him by the Disciples, *verse 3.* saying to him, *Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?* But withal he gives us this caution, that these wars and rumors of wars are a remoter signe, adding to this signe *verse 6.* *That the end is not yet.* And *verse 8.* That they are but the *beginnings of sorrow.* But *Daniel* brings this signe (as it may comprehend all great and remarkable wars, viz. those the *Jews* shall have with their adversaries, the *Turke*, &c.) neerer to the end, *Dan. 11. 44, 45.* compared with *Dan. 12. 1.* viz. at that time of the *Jews* wars aforesaid, *Michael* shall stand up to deliver his people; though the worke of that deliverance, in those wars will, it seems, by *verse 12. 13.* collated, take up the time of five and forty yeers.

Now I leave all knowing men to judge whether we have not Wars and rumors of Wars, whiles most (if not all) Nations of the *Gentiles*, viz. *England, Scotland, Ireland, France, Spaine, Italy, Netherlands, or Low-Countries, Denmarke, Portugal, Sweadland, Helvetia, or Switzerland, Poland, Muscovy,* The huge Empire of the *Turke*: The vast *Indies*, &c. are either in the practise, or posture, or preparations and expectations of War. There is wanting but the driving, and fall of this Horne of the *Gentiles* Wars on the *Romish Westerne Antichrist*, and next the *Jews* taking up armes against the *Turkish Easterne Antichrist*, and then the *Workes, or thing signified* (of which those rumors of Wars are a signe) will be doing, at least in the *preface and preparation.* Which last Warre some thinke is not far off, in regard of their great *Mathematicians* wonderfull words to that end; their abundant purring up of gold, their writing letters to each other in severall Countries to that purpose; their late change of their letter, for concealment of their messages by writing: The professed expectation of some of their Learned of the *Messiah* to come in the year 1656. or thereabouts.

## SECT. V.

*Giving a touch upon several other Prognosticks, viz.*

**T**He more we shall see *Monarchy* to fall, *Dan. 2. 34, 35.* the oftner there appears *strange signes in the Heavens*, following the great *tribulations upon earth*, *Matth. 24. 29, 30.* And the lowder is heard *vox populi*, the voice of the generality of Gods people in their discourses and prayers, that *Babylon is falling*, and the *Lord Christ is about to reigne*, *Rev. 19.* first six verses: the neerer wee may expect the approach of this Glorious state on earth.

How

How much of these things have, or doe appear already, I leave wise men to recall to minde, and consider.

SECT. I.

CHAP. III.

Containing several Computations of time, searching when this glorious state on Earth shall approach.

OF which in general, I would admonish the Reader, First, That I shall not trouble my selfe with any Computation, whose period is expired, because experience hath sufficiently confuted it.

§ 1.

Secondly, That I would not have him to be troubled at the Computers, though he finde their numerary principles different, and their Computations inconsistent one with the other; but in such darke, and difficult Problems, and whose punctuall determination doth not concerne the essentials of our salvation, to allow every man his modest liberty, ingenuously to follow his owne light.

§ 2.

SECT. I.

Elias Reusnerus Leorinus his Account.

HAVING touched this afore, Chapter 2. and elsewhere, I shall now present it in brieft. "Rome" (saith he \*) having been Conquerresse, and Mistresse of the world, being now in the yeer of Christ 410. taken, and spoyled by Alarick King of Goths (according to Socrat. l. 7. cap. 10.) from which time, her Authority being much diminished, she is exposed to the like depredation by the Vandals, Heruls, and Longobards, and others of the German Countries, &c. from this declining of the Roman Empire, HE THAT WITHHOLDETH (2 Thess. 2. verse 6.) being removed, is the time of the SON OF PERDIION to begin. Rightly therefore is here fixed the beginning of the Angelical two and forty months of the Kingdome of the seven headed beast with his ten Hornes (Rev. 13.) borrowing great power from the infernall Dragon, and belching out horrid blasphemies against God, that is the Roman Papacy, &c. The end of these two and forty months will fall into the Year of Christ, 1670.

§ 1.

\* El. Reus. Leorin. in Isagog. Hist. De Antich. Infant. ad Ann. Chr. 410.

So that by this account of Reusner, Antichrist will bee downe within these twenty yeers, and something lesse, even as much lesse, as more then 1650. is past.

§ 2.

## SECT. 2.

## SECT. II.

Mr. Ephraim Huet his Account.

§ I.

\* Ephr. Huet.  
in his Paraphr.  
Analys. &  
Com. on Dan.  
Chap. 12. 11.

\* Who also  
destroyed the  
Temple accord-  
ing to the ge-  
nerall vote of  
the learned  
Historians and  
Chronologers,  
therein fulfil-  
ling Christs  
Prophecie  
Math. 24. 1. &c.  
according to  
the judgement  
of most learn-  
ed Divines.

\* Ammianus  
Marcellinus in  
his History of  
the life of Jul.  
(l. 23. c. 1) saith,  
That certain  
fiery flaming  
balls of fire  
issuing forth  
neer unto the  
foundations,  
and making

many terrible assaults, consumed sundry times the workmen, and made the place unaccessable, and by reason that this element still gave the repulse, the enterprize was given over. *Socrates Scholast.* in his *Hist.* 3. Book, Chap. 20. according to the *Greek* but 27. according to the *English*, adds, that there came fire from Heaven that burned their Tools, &c.

**T**He taking away of the daily Sacrifice, and the placing of the desolating abomination (saith he, \* having demonstratively confuted other Interpretations) is to be applied to the action of our Lord, who by his death did put away all Jewish Sacrifices, and also by an Army of Idolaters did destroy Jerusalem, placing Idolaters therein, who after also did set up their Idolatries. True it is, our Lord did jure, viz. in right, destroy all sacrifices by his owne Sacrifice, being the fulnesse of all their shadows; but *facto*, that is actually, after his death, divers yeers, and by divers steps, and degrees. For after the sacking of Jerusalem by Titus, \* the Jewes yet inhabited the City not yet demolished, and continued their superstitions with great, both power, and zeale. For first, Afterwards in the Reigne of Adrian the Roman Emperour, the Jewes rebelled upon this quarrel; The Emperour had built, and dedicated a Temple in Jerusalem to Jupiter Olympin, the which the Jewes stomaching, made head, and in the end were overcome by the Emperour, and disperfed, and the City named *Elia*, and he gave it into the possession of the Gentiles. Secondly, Yet did they continue their old superstitions in the Country, so that whereas there was an Altar built under the Oake Mamre (where the Angels appeared to Abraham) and the Merchants that came to the Faires were forced to sacrifice thereon, otherwise Traffick was denied them; Constantine the Great demolished the Altar, and built there a Church for Christians. Thirdly, and lastly, in the dayes of Julian the Apostate, and professed enemy of Christians, in contempt of the Christian faith, he gave licence to the Jewes, to build the Temple, and to renew their Jewish worships. Yea so large was their patent, that all were interdicted any let, or stoppage; and the charges of this service to be allowed out of the publicke stocke. Upon which grant they attempted the building of the Temple, not wholly razed downe afore; wherein they were affronted by a speciall hand of God. A fearfull Earthquake in the night destroyed all their works, and all their tools were consumed by a sudden fire, \* so that they were forced to desist from their worke. In which their blinde zeale they were affronted by that zealous Bishop of Jerusalem, Cyril, who admonished them of this Prophecie, and after no dissuasion would avail, he openly professed, That now the time was come, which our Lord foretold, that there should not be left one stone upon another which should not be cast down, which accordingly came to passe that night, by the immediate hand of God, in this earthquake and fire. Now understand we the utter actual abolishing of the Jewish sacrifices to be here intended, and

not



“not the time of the Lords sacrifice; for that the daily sacrifice continued long after, and also the abominable Idolaters were not placed in Jerusalem, untill their dispersion by *Adrian*. And if liberty of conjecture be granted, I should thinke, that as *Jupiter Olympius*, with his *Greekish* worshippers, is called the *desolating abomination*, Chap. 11. verse 31. So the *Romans* are here an Army of abominables, for their returne to the same Idol, whole Temple *Adrian* built, and whose Idolatries the *Romans* embraced, as being amongst them the chiefe, and father God. The beginning of this One thousand two hundred and ninety yeers being at the final remove of the Jewish sacrifices, fell out under the reigne of *Julian*. Thus Mr. *Huet*.

But then he mistakes about the yeer of *Julians* reign. For he puts the utter ceasing of the daily sacrifice in the yeer of Christ 360. Whence three Errors will follow. ¶ 1 That *Julian* was not as he supposeth sole Emperor at that time; but after that, he began his reign as sole Emperor, viz. in the yeer of Christ, 361 saith *Helvicus*. 362 saith Dr. *Holland* in his *Chronol.* on *Ammianus*. 363 saith Dr. *Alstedius*. 365 saith the Translator of *Eusebius*. ¶ 2 That however it was divers yeers after *Julians* beginning to reigne, that the dayly sacrifice ceased by the aforesaid miraculous obstacle, they that account least, put it in the Yeer of Christ 363. \* others more, of which presently. ¶ 3 If we grant this ceasing of the dayly sacrifice in manner as aforesaid, to have been fulfilled in the yeer of Christ, 360. Then if we adde 1290. the time of the expiration of the whole is past, and so the call of the *Jews* should be past, which experience decries.

§ 2.

\* So Dr. Holland  
ibid. & Helvicus  
in his *Index  
Chronolog.*

Therefore we must (if we will make any benefit of that computation of one thousand two hundred and ninety yeers in *Daniel*) follow those Chronologers and Historians, who remove that ceasing of the daily sacrifice in *Julians* time, to a further yeer of Christ; viz. ¶ 1 *Alsted*, who in his *Chronologia mirabilium*, puts it in the yeer three hundred sixty seven. His words are, “*Ann. 367. Terra motus ingens totum fere, &c.* That is, In the yeer three hundred sixty seven, an huge earthquake shook almost all the world; A deluge deströyes Nicea, and many Islands; A mighty bayle at Constantinople beats downe prostrate unto the earth many men, and deströyes them. MOREOVER THE TEMPLE OF JERUSALEM RE-EDIFIED BY JULIAN THE APOSTATA, falls downe, and is burned by fire from Heavens. Thus *Alsted*. ¶ 2 *Functius* in his Chronology puts this Earthquake, Inundation, &c. in the yeer three hundred sixty nine. ¶ 3 And unto these Accounts, approved Historians seem to consent, whiles they put this story of the ruine of the re-edificating, or preparation thereunto long after the beginning of the reigne of *Julian*. As *Ammianus* begins his two and twentieth Book (consisting of sixteen Chapters) with the story of *Julians* sole Emperiality (*Constantius* being dead) but mentions not that preparation to re-edifie the Temple of *Jerusalem*, till the first Chapter of his three and twentieth Book. *Socrates Scholasticus* likewise tells us of the creating *Julian* to be Cæsar, in the second Book, and two and thirtieth Chapter

§ 3.

## SECT. 3.

Chapter of his History according to the *Greek* (the seven and twentieth according to the *English*) but mentions not the businesse of *Julians* inciting the *Jews* to sacrifice, and for that end (because they refused to sacrifice any where else, but at *Jerusalem*) encouraged them to re-build their Temple there, untill the twentieth Chapter of his third Book; according to the *Greek*; the seventeenth Chapter according to the *English*.

## § 4.

So that this Account of the One thousand two hundred and ninety yeers in *Daniel*, by adding thereunto three hundred sixty seven, or three hundred sixty nine yeers, will, according to these grounds, expire about seven or eight yeers hence.

## SECT. III.

*The Rabbins Account.*

**T**He Account of the *Hebrew Rabbins* you had afore, Book 4. Chapter 4. §. 3. in ¶ 3. at the latter end, noted in the Margent with ¶ that is, Page 425. and ¶ 6. of the same Book, Chap. and §. marked also in the Margent with ¶ with the addition of these words [*Observe this*] that is in Page 429. It were pity so to abuse time and labour, both yours and mine, as to repeat here againe what there you have at large. And therefore I intreat the Reader to a worke of such eale, to have recourse thither, if hee deem the knowledge of their darke and indefinite account worth the knowing.

## SECT. IV.

*Mr. Brightmans Account.*

**M**R. *Brightman*, on those words in *Rev.* 13. 5. [*And there was given to him (the Beast) a mouth speaking great things, and blasphemies; and power was given him TO CONTINUE, or (as our Translators put it in the Margent) TO MAKE WARRE, forty and two months*] doth give in his account in these words: "So much (saith he) of the Honour of the Beast; now of his blaspheming and doing; of which it is first said, that there was power given him; And then followeth the execution thereof; In blaspheming, at the sixth verse, and in doing at the seventh. It is indeed profitable for us to understand that these horrible impieties doe invade the world, not by the blinde force of Fortune, but by the most just judgement of God, who doth thus take vengeance of our sinnes; And above the rest, of the contempt of his truth among men. The power to blaspheme, is that freedome from error, which the Pope of Rome challengeth to himselfe, and to his state; and which men of a blind and perverse minde do willingly grant unto him. What blasphemies

"mies may not be broach unto the world, each of whose Decrees  
"and Doctrines are held for Oracles!

"The power of doing here (saith Mr. Brightman) is an absolute, most  
"lawlesse and lustfull power, to doe what a man will, without be-  
"ing brought *Coram*, to give a reason of his doing to any other. In  
"which regard the power of the Pope of Rome, is notable before any  
"other. For so doe the decrees ordaine, No man shall judge the  
"FIRST SEA, &c. For the JUDGE shall not be judged, either of the  
"EMPEROUR, or of ALL THE CLERGY, or of the KINGS, or  
"of the PEOPLE. Again, God would have all the causes of men to bee  
"ended by men, but he hath reserved the Government OF THIS SEA to  
"his owne arbitrement, so as he will have no question of any thing hee  
"doth. Yet more, The whole Church throughout the world knoweth, that  
"the most holy Church of Rome hath RIGHT TO JUDGE OF ALL  
"MEN, and that NO MAN MAY LAWFULLY JUDGE OF  
"HER JUDGMENT. *Causa 9. and 3.* This is called the power of  
"doing, for excellencies sake, being such as no Emperour hath, who  
"doe not refuse to be contained within the bounds, and to be tyed  
"with the bonds of Laws, and to have all their actions ordered by  
"the rule of that which is equall and good. As for the words,  
"Aretas readeth [*And there was power given him to make war*] and  
"so do Montanus, and the Edition of Planting. The Valgar readeth it  
"[power of doing] absolutely. So doe Th. Beza, and the rest of the  
"Greek copies; which reading is made good, by the like use of  
"this word in the like matter in Daniel [*He shall cast forth the truth*  
"*upon the earth, AND SHAL DOE, and succeed prosperously*] Dan.  
"18. 12. So verse 24. [*And he shall prosper warreuously, and SHALL*  
"*DOE.*] So in Chap. 11. 28. [*Hee SHALL DO, and shall returne*  
"*into his owne Land.*] In which places a certain free, and soveraigne  
"power of doing is signified, which should not be afraid of any mans  
"judgement.

"The time of doing is (saith Mr. Brightman) two and forty months,  
"which is the same space that the Temple remaineth measured, the two  
"Prophets mourn, and the woman lyeth hid in the wilderness, Chap. 11. 2.  
"and 12. 6. FROM WHICH TIME, THE BEGINNING OF  
"THESE MONTHS IS TO BEE ACCOUNTED. The  
"Church is banished; the Prophets put on sackcloath, and the Beast,  
"or Antichrist is born into the world, all at once; namely in that first  
"time of resting, which the Church had from publick persecuters, about  
"the year three hundred. But as we said afore, shall there bee the  
"same end of all these together? Shall the Beast be deprived of all  
"power of doing, as soon as the Woman shall returne out of the Wil-  
"dernesse? Against this, many things may be said; As first, That  
"the Beast makes war with the two Prophets, after the two and forty months  
"be ended, and overcometh them; which declareth that there is no  
"small power of his yet remaining, as we have shewed, Chap. 11.  
"verse 7. Moreover there remaineth yet far more deadly war that  
"shall be waged against him a long time, after those months, as wee  
"shall see Chapter 16. Lastly, If there be the same end of the  
"months



## SECT. 4.

"months in respect of the Beast, which is of the woman, how shall he  
 "have power to doe two and forty months, when as he shall lie sicke a great  
 "part of them; yea, he shall be, as it were, *slaine* by meanes of his  
 "wounded head? This space of time doth seem therefore to con-  
 "taine the whole time of the tyranny of Antichrist; yet so, that the  
 "time of *his wound*, whiles it is *fore*, be taken away from it. Now we  
 "have shewed, that this time of *his craziness* is defined within the  
 "time of the *Goths*\* \* Kingdome, verse 3. which lasted for an hundred  
 "and forty yeers. If we shall therefore take away these yeers from  
 "the months of the *Womans lurking*, we shall finde that at the end  
 "of this lurking, namely at the year 1546. thirty seven months  
 "onely, and ten dayes of Antichrists Kingdome, *when it was in vigor*,  
 "were passed over. Five months therefore, and twenty dayes are  
 "wanting hereto; which if we reckon from the year 1546. the last  
 "end of Antichrist shall expire at the year 1686. or thereabouts.  
 "For so we shall learne out of other Scriptures, that he shall perishi  
 "utterly about that time. It may bee that his destruction may come  
 "sooner, then this terme of yeers defineth; for I doe not cast the ac-  
 "count accurately at this time; neither doe the Historians number  
 "the yeers so faithfully as they ought; but he shall not be suffered to  
 "goe beyond the furthest space that I have set down.

"But perhaps these months are not the space from the first begin-  
 "ning to the last end of the *Beast*, but onely the former yeers of his  
 "Kingdome, which may be many enough to lay him open, so as hee  
 "may be revealed to all men. And by this interpretation, as  
 "he *beginneth* together with the months of the *Woman*, and the  
 "Prophets, so he *takes his* and also with them. This opinion is con-  
 "firmed by the *Warre with the Saints*, in verse 7. which, wee have  
 "shewed, fell into the end of these months, Chap. 12. 7. And by  
 "this interpretation, the *Beast* is said to have power of working two  
 "and forty months, for the greatest part of these months: Because  
 "that little respite of time wherein he should keep in his home,  
 "because of his *wounded head*, is little to be reckoned of, in respect  
 "of the whole number. \* Neither is his power, which shall bee  
 "afterwards, like that of his former time, as experience sheweth at  
 "this day; wherein we see the *Popes power* to be made to languish,  
 "and to be weakned much, from the time of his professed, and  
 "pitched battel; that is, from the *Council of Trent*. So that his  
 "power is now almost none at all, to that which it was in for-  
 "mer ages. This latter is more simple, in which regard I like it  
 "better. Thus Mr. *Brightman*.

Now according to this account. Antichrist shall be fully downe  
 about seven and twenty yeers hence.

☞ The Ac-  
 count it selfe,  
 according to  
 Mr. *Brightman*.

\* Let the Rea-  
 der, if he please,  
 remember,  
 that whereas  
 Mr. *Brightman* an-  
 thinks *Anti-  
 christ* was  
 wounded by  
 the *Goths*, noted  
 afore at \* \*  
 according to  
*Reusner*, ex-  
 pressed afore  
 in his *account*  
 Sect. 1. the  
*Goths* woun-

ded the Emperour and Empire, not the Pope, and Popedome; but the said Popes and Popedome rather got  
 head and heart and health and strength by the *Goths* wounding of the Empire, which granted, Mr. *Brightmans*  
 knot is quite removed, touching the five months.

SECT. V.

Alfreds Account.

SECT. 5.

HE gives it you \* in this forme, and the words, as neer as I can translate, and imitate him for your best understanding.

\* Alfred XII. Chronologia Epocharum Prophetiarum.

THE APOCALYPTICAL VOLUME, or COMMENTARY.

† Syngnagma Apocalypsicum.

Three times seven mysticall Characters*.	The three-fold state of the Church.	The Kingdome of the Beast.
I. The 6 former of the 7 Seals containe the time from the the 35 year of Christ to the 606 year.	I. For a Time, from the year of Christ 35 to the year 606.	I. The ancient Beast, or the primary tolely.
II. The six former of the seven Trumpets from the year of Christ 606. to the year 1517.	II. For Times, from the year 606. to the year 1517.	II. The ancient or primary, and secundary.
III. The six former of the seven Phials from the year 1517. to the year 1694.	III. For Half a Time, from the year of Christ 1517. to the year 1694.	III. The ancient Beast alive againe.
The seventh Trumpet and seventh Phial. 3 Most happy in Heaven.	2 Happy on earth for a 1000 years.	

\* Hieroglyphi-  
ca serptem.

They that are inquisitive to know how he gives a particular account of these Periods, may, (if they understand the Latine Tongue, or by the helpe of such friends) look into Alfred himselfe in the fore-cited place, or into Mr. Mede in English, Diatrib. par. 4. p. 453. whither I refer them, lest I should bee needlessly tedious to my friends that fear the prolixity of this Treatise. Which therefore I prevent all I can.

So that by this Account the beginning of the thousand yeers will not be far off about one and forty yeers hence.

§ 3.

## SECT. 6.

## SECT. VI.

## Mr. Medes Accounts.

§ 1.

IN his *Diatrib.* Par. 4. Page 87. he gives us this Account. Having said, Page 83. "Though Christianity hath been imbraced in former times, where now it is not, yet it is now spread in those places, where in those times it was not; so that all laid together, wee may account Christianity at this day as large, as ever it was in the Apostles time; yet that this is not THAT UNIVERSAL KING-  
"DOM OF CHRIST, THAT FLOURISHING and GLO-  
"RIOUS ESTATE OF THE CHURCH, WHICH WE YET EXPECT and HOPE FOR, my *Reasons* are these; I say, Mr. Mede having said these things in page 83, and in page 84, 85, 86, having given severall of the *said reasons*; then in the said 87. page afore-quoted, he addes, My next *reason* (saith he) shall be from that we read in the *Revelation*, where the Church by the conquest of Michael set free from the Dragons fury, is said to *escape into the wilderness*,  
"i.e. into a state, though of safety and peace, and security, yet of  
"hardship, misery, and scarcity. For it seems to be an allusion to  
"the Israelites escaping the Tyranny of Pharaoh, by going into  
"the wilderness. In this wilderness, or place of hardship, &c, the  
"Church must remaine (saith St. John) a time, and times, and halfe a  
"time, or as he elsewhere speaketh, one thousand two hundred and sixty  
"dayes, i.e. A year, yeers, and halfe a year; and when this time shall bee  
"expired; that is, as learned Divines thinke, when so many yeers  
"shall be ended, as those dayes are, taking the *beginning of our*  
"reckoning from Michaels Trophe; then, saith our Apostle, shall the  
"Kingdomes of the world become the Kingdomes of our Lord, and of his  
"Christ, and he shall reigne for ever and ever, Rev. 11. 15. whereby  
"it should seem, that the Church is yet in the wilderness, and that the  
"promised happinesse of the ample, and flourishing glory thereof before the  
"end of the world, is YET TO COME. Thus Mr. Mede, wherein be-  
cause he gives us but an indefinite account, we will present you  
with another, which he mentions, in which is determinately  
expressed a certain time.

§ 2.

Mr. Mede in the same Treatise of his (afore-cited) page 496, &c. presents to us this account; "That most learned Lord Primate  
"of Armagh, by his indefatigable industry, and no small charges,  
"having some few yeers since gotten that admirable Monument the  
"Samaritan Pentateuch, or Five Books of Moses (which may bee  
"presumed to be that which they received from the captived ten  
"Tribes, when they first learned from them to worship the God of  
"Israel, 2 Kings 17. 27.) I found a strange difference in it, touching  
"the yeers of the generations before the birth of Abraham, both  
"from our Septuagint, and our Hebrew Bibles. Before the Flood, by di-  
"minishing the generations of Jared, Methuselah and Lamech, it  
"comes short of us. After the Flood (for the most part agreeing  
with

Mr. Medes good  
opinion of the  
Samaritan  
Pentateuch.



“with the *Septuagint*) it much out-reckons us. To be short, it exceeds in the upshot our Computation three hundred and one yeers. So that the Birth of Christ falls according to it in the year of the world 4254. Agreeable whereto the six thousand yeers of the Creation would be compleat in the year of Christ 1746, \* and consequently *Antichrists two and forty months, or one thousand two hundred and sixty yeers* would begin in the year of Christ 486. which is presently after the deposition of *Augustulus*, in whom the Empire of *Western Rome* expired.

So that according to this Account the beginning of the thousand yeers, of which we treat, will be about ninety three yeers hence.

But in page 334. Mr. Mede saith, “It came into my minde (saith he) to try by the *Samaritan Pentateuch* account of the Genealogies before, and after the flood (falling short of our account in the former, but superabounding ours in the later) how neer the six thousand yeers of the world would be by that Computation; I found it would be *Anno Era Christiana, i. e.* in the year of Christ 1736, which is just the very year when the one thousand two hundred sixty yeers of the Beasts reign will expire, if it be reckoned from the Deposition of *Augustulus* the last Roman Emperour. And he gives you the particulars, thus;

*Deposito Augustuli, &c. i. e.* the Deposition of *Augustulus* in the year of Christ } 476.

In the year of the Kingdome, or reigne of the Beast } 1260.

The total summe is } 1736.

From the Creation of the world to the Birth of Christ according to *Sealiger* } 3949

Adde four yeers wherein he anticipates the beginning of *Nebuchadnezzar*, for of the rest I alter nothing. } 4.

The exceeding of the *Samaritan Chronology* above the *Jewish* } 311.

And thus from the Creation to the Incarnation will be yeers 4264

Adde the yeers of Christ, when the times of the Beast, or of the Apostasie shall expire, if we draw the Account from the Deposition of *Augustulus*, viz. yeers } 1736

And the totall summe will be yeers } 6000

So that according to this Account, the end of the six thousand yeers of the world, and the beginning of that thousand yeers wee speak of, will be about eighty three yeers hence.

## SECT. VII.

Mr. Parkers Accounts.

The sorting of his Accounts are those places of Scripture in the Prophet *Daniel*, and in the *Revelation* of *S. John*. viz.

1. That in *Dan. 12. 11.* And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be yeers } 1290.

SECT. 7.

The Account  
it self.

¶ \*

S 3.

S 4.

S 5.

S 1.

## Sect. 7.

¶ 2 That in *Dan.* the same Chapter verse 7. It shall be for a time, and times, and an halfe; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. That is, saith Mr. Parker, by collating it with *Rev.* 12. v. 6. compared with v. 14. yeers } 1260.

\* For (saith Mr. Parker) This Prophecie seemeth not to

¶ 3 In *Dan.* 9. 24. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sin; that is, saith Mr. Parker, yeers \* } 490.

be understood of the times between the Babylonian Captivity, and the Passion of our Saviour, the Lord Christ, or the destruction of Jerusalem, for several reasons, chiefly these, 1. Because in no place of all the New Testament, is this Prophecie used against the Jewes, to prove the Messiah already come in the flesh. 2. If the restauration of the City, verse 15. be understood of the material Jerusalem, after Nebuchadnezzars captivity, it must begin in the first of Cyrus; And then from that time the seventy weeks of yeers, will fully and entirely expire long before the birth of Christ. 3. That same casting off of the Messiah, here spoken of, is clearly and expressly joyned with the destruction of the City, said to be done in one week, viz. to be accomplished in the last seven yeers; as it is in verse 16. 27. whereas Christ suffered above thirty yeers (if not forty) before the destruction of material Jerusalem. 4. and lastly, Those phrases in our 24. verse (afore quoted for the footing of the account in hand) viz. To finish the Transgression, and to purge iniquity, and To make an end of sinnes, and To bring in everlasting righteousness, are most MANIFEST CHARACTERS OF THE TIME OF THE END, as shall be shewed. For my judgement is, that these seventy week of yeers are limited; and cut out for the restauration of the spiritual Jerusalem, namely the Church of Christ, from the spiritual Babylon, and the servitude of Antichrist, and must end in the entire, and full purgation thereof, from Antichristian defilement, and from the course of other morall transgressions, 1. Because those effects characterising the end of these yeers, viz. For consuming of transgression, and the bringing in of everlasting righteousness, verse 24. are effects to be accomplished in the Christian Church at the fall of Antichrist, Isa. 1. 25, 26, 27, 28. And Chap. 27. v. 9. *Rev.* 21. 28. 3. In whose Prophets, the restauration of the Christian Church from the Babylon of Antichrist is in the type proportionably represented. Isa. 10. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The fruits of times, v. 25. and the destruction of the City v. 26. do fully agree to the Antichristian persecution. See Chap. 8. 24. 11. 13. 4. The effects of the last week, are parallel with Antichristian persecution, described Apoc. 11. For as the Christian Church in both places is signified by the Holy City, Apoc. 11. 2. with *Dan.* 9. 26. and streights of time are said in both places to goe before the last afflictions, Apoc. 11. 3. 7. with *Dan.* 9. 25. So the last afflictions are also proposed with marvelous agreement; There three yeers and half of Tyranny over the conquered Saints (Apoc. 11. 2, 3.) in the end of persecution; Here halfe a week of yeers; that is precisely three and an halfe, cut out for the same end. There Warre immediately preceding the foresaid triumph, Apoc. 11. 7. Here in like manner. 5. Because from the beginning of the second halfe of the last week, or of the three yeers and halfe, a Prince is said to cause the sacrifice, and oblation to cease, v. 27. A phrase attributed to Antichrist, Chap. 8. 11. and 11. 31. there said to take away the daily sacrifice. And many other reasons there are to the same effect, and purpose.

¶ 4 In *Dan.* 8. 13, 14. How long shall be the vision concerning the DAILY SACRIFICE, and the TRANSGRESSION of DESOLATION, to give both the Sanctuary, and the host to be TRODDEN UNDER FOOT? And hee said unto me, unto 2300 DAYES, then shall the Sanctuary be cleansed. That is (saith Mr. Parker) Yeers } 1150.

Which Mr. Parker makes out thus: There are numbred two thousand three hundred mornings and evenings. Now by taking one morning and evening, for one full day, which are halfe of two thousand three hundred, there are eleven hundred and fifty remaining.

## § 2.

Thus of the footing of Mr. Parkers Accounts. Now to the Account it selfe. There are two wayes (saith he) to accommodate the (afore said) yeers, viz. Either the very darke and weake beginning of the signes of the Popes Kingdome, doe set the termes of beginning to the yeers; or else the more evident, open, and perfect state thereof.

¶ 1 The weake and darke beginning of the signes was before the yeer





## SECT. 3.

\* Alsted Chron.  
c. de Conciliis.  
Sigon. de Regno  
Ital. Centur.  
Magdeburg.  
† Sigon. Baldus  
\* Platina.  
Onuphrius.

authorise **VVORSHIPPING OF IMAGES**, & to *establiſh* the ſame, and the **INVOCATION OF SAINTS**, and to *maintaine* the ſame, by **CONSTANT PERSECUTION**. \* Then began alſo the Pope to exerciſe **POWER AND DOMINION OVER KINGS AND EMPERORS**. † And from this time forward he ceaſed not to perſue the Emperours of the Eaſt, in favour of Idolatry, untill ſuch time as he had utterly caſt them out of *Italy*, and eſtabliſhed his own Kingdome in the Empire of the *Franks* \*.

¶ 4 The ſoure hundred and ninety yeers, or ſeventy weeks of yeers may begin (ſaith Mr. Parker) at the year 1370, becauſe from that time began the time of *Wickliffe*, who with his followers were pronounced and perſecuted by the Pope as Hereticks, giving him the name of *Hereſiarcha*, i. e. The Prince or chiefe of Hereticks. So that all the numbers in this ſecond way, will preciſely end in the year 1859.

According to this Account, the approach of the glorious time will be two hundred and ſix yeers hence. But that I may temper this, and ſome other of the former accounts that remove their period ſo farre off, let me tell you, that ſome learned men thinke that the Computation from the Creation to this day, ordinarily received, is farre larger then in truth it ought to be. Of which in the following Sections.

§ 3.

## SECT. VIII.

The Account of Anonymus, the German Doctour, Author of Clavis Apocalyptica, or the Prophetical Key.

§ 1.

\* Clavis Apoc.  
p. 25, 26, 27.  
&c.

**H**is Poſition is this \*, That the one thouſand two hundred and ninety yeers in *Dan. 12. v. 11.* began with the laſt *abominable deſolation* of the Temple at *Jeruſalem* in the yeer of our Lord 365. and the Apocalyptical one thouſand two hundred and ſixtieth yeer, with the invaſion of the Roman Empire by the Goths in the three hundred ninety fifth, and that both together doe expire with the one thouſand ſix hundred fifty fifth yeer, which is now ſhortly at hand. And that in the 2655 yeer of Chriſt ſhall expire the 6000 yeer of the Creation of the World.

§ 2.

This he makes out thus, "The Chronologers ſupputation (ſaith he) in generall is this, That this preſent 1650 yeer of Chriſt is the five thouſand five hundred ninety ninth ſince the Creation of the World. "But if we doe well conſider the Chronological numbers, expreſſed in the Scriptures, it will evidently appear that in this preſent 1650 yeer of our Lord, doth expire the five thouſand nine hundred ninety fifth yeer ſince the Creation of the world, and the ſix thouſand yeer of the world will end with the 1655 yeer of our Lord. According to the vulgar ſupputation of yeers, the 1655 yeer of our Lord will be the 5604 yeers ſince the Creation of the World. Unto theſe "add the yeers which either by the Chronologers have been omitted

ted

"ted, or made too tew, or left out, viz. First, ONE YEER whiles  
 "the Flood lasted. Secondly, SIXTY YEERS, untill the birsh of  
 "Abraham. Thirdly, TWO HUNDRED AND FIFTEEN  
 "YEERS of the sojourn<sup>ing</sup> of the Children of Israel IN EGYPT.  
 "Fourthly, ONE HUNDRED YEERS, from their going forth out  
 "of Egypt, untill the building of the Temple of Solomon. Fifthly, ELE-  
 "VEN YEERS of Zedekiah, the last King of Judah. Sixthly,  
 "SEVEN YEERES in the times of the Kings of Persia.  
 "Seventhly, TWO YEERS, which Scaliger, Helvicus, and Calvi-  
 "sius doe referre to the supputation of yeers since the Birth of  
 "Christ, all amounting to three hundred ninety six yeers\*; I say, adde  
 "them to the common Account of five thousand six hundred four to  
 "be the age of the World, in the 1655 yeer of our Lord, and it  
 "will be manifest the six thousand yeers since the Creation will  
 "expire with the 1655 yeer of our Lord.

\* He demon-  
 strates these  
 396 yeers  
 to have been  
 omitted, or  
 lessened in our

common Account thus, ¶ 1 The ONE YEER while the Flood lasted, by Gen. 7. 11. and Chap. 8. v. 14. accord-  
 ing to the supputation of Fundius, Reusnerus, Partilius, and others. ¶ 2 The SIXTY YEERS untill the birsh of  
 Abraham, because he was not born in the leventieth yeer of Terah; for Terah dyed in Haran, Gen. 11. 32. when  
 he was 205 yeerold. Immediately after the death of Terah, Abraham departed out of Haran, Gen. 12. v. 4.  
 Act. 7. 4. being old 75 yeers. From thence it doth follow that Abraham was borne when Terah was old 130  
 yeers. ¶ 3 TWO HUNDRED FIFTEEN YEERS of the sojourn<sup>ing</sup> of the children of Israel in Egypt, by that  
 in Exod. 12. v. 40. and 41. where we read these words, the sojourn<sup>ing</sup> of the children of Israel, who dwelt in Egypt  
 was 430 yeers; which common supputation doth derive from the time of Abraham's calling, when he was 75 yeers  
 old, Gen. 12. 4. in this manner following. Untill the birth of Isaac, Gen. 21. 5. 25 Yeers. Untill the birth of  
 Jacob, Gen. 35. 26. 65 yeers. Jacob was old when he went into Egypt, Gen. 47. 9. 130 yeers. Which make up  
 215 yeers. But to say, The children of Israel dwelt in Egypt onely 215 yeers, is against the clear Text,  
 which doth not speak of the Fathers, but of the children of Israel, nor of their pilgrimage, but of their sojourn-  
 ing and bondage, not without and within Egypt, but onely in Egypt. Abraham indeed went downe into Egypt,  
 Gen. 12. 10. but sojourned there not long, and was not in any bondage. Isaac came not at all into Egypt, being  
 forbidden, Gen. 26. 2. Jacob was 130 yeers old before he went downe into Egypt (Gen. 47. 9.) So that those 430  
 yeers of the sojourn<sup>ing</sup> of the children of Israel who dwelt in Egypt, &c. afore recited out of Ex. 12. 40. and mentioned also  
 in Gen. 15. 13. in these words, God said unto Abraham, Know assuredly that thy seed shall be a stranger in a Land that  
 is not theirs, and shall serve them, and they shall afflict them 400 yeers, must begin their supputation from the 130  
 yeer of Jacob, and his entrance into Egypt, unto which must be added 215 yeers. ¶ 4 That ONE HUNDRED  
 YEERS from the Israelites going forth out of Egypt, untill the building of the Temple of Solomon must be added to  
 the common Account, is thus demonstrated: As vulgaris doth reckon in this period of time 480 yeers, accord-  
 ing to the letter of the Text, 1 King. 6. 1. But by the book of Judges, and other books of Scripture, it doth ap-  
 pear that they were about 580 yeers, which keeping the Doctors owne words, and matter, I shall set down in a  
 plainer method and manner thus, 1 In the greater summes thus, The Israelites were in the wilderness forty  
 yeers (Deut. 1. 3. Act. 13. 18.) Joshua was seven yeers in winning and dividing Canaan (Josh. 14. 10.) Untill Samuel  
 450 yeers (Act. 13. 20.) Under Samuel and Saul forty yeers (Act. 13. 21.) Under David forty yeers (1 King. 2. 1.)  
 Under Solomon three yeers (1 King. 6. 1.) which six summes make up just 580 yeers. 2 In particular summes  
 thus, Forty yeers Israel was in the wilderness under Moses. Seven under Joshua (as we said afore. Eight under  
 Cushman (Judg. 3. 8.) Forty yeers under Othniel (v. 11.) Eighteen yeers under Eglon (v. 14.) Eighty yeers under  
 Ehud (v. 30.) Twenty under Iabin (Judg. 4. 3.) Forty yeers under Deborah and Barak (Chap. 5. 31.) Seven yeers  
 under the Midianites (Chap. 6. 1.) Forty yeers under Gideon (Ch. 8. 28.) Three yeers under Abimelech (Ch. 9. 22.)  
 Three and twenty yeers under Tola (C. 10. 2.) Two and twenty yeers under Jair (v. 3.) 18 yeers under the Philistines.  
 (Chap. 10. 8.) Six yeers under Iephthah (Chap. 12. 7.) Seven yeers under Ithraon (v. 9.) Ten yeers under Elon  
 (v. 11.) Eight yeer under Abdon (v. 14.) Forty yeers under the Philistines (Chap. 13. 1.) Twenty yeers under  
 Sampson (Chap. 16. 31.) Forty yeers under Eli (1 Sam. 4. 18.) Forty yeers under Samuel and Saul (Act. 13. 21.)  
 Forty yeers under David (1 King. 2. 11.) Three yeers under Solomon (1 King. 6. 1.) All which four and twenty  
 particular summes make up four hundred and eighty yeers. ¶ 5 The ELEVEN YEERS of Zedekiah (the last  
 King of Judah) that are to be added, are thus demonstrated. The vulgar supputation is reckoned from the  
 building of the Temple (by Solomon) to the destruction thereof (by Nebuchadnezzar) 417 yeers. But by this Ac-  
 count 11 yeers will be unjustly cut off, because that vulgar account begins the activity of Babylon in the last yeer  
 of Iechoniah who was King immediately afore; instead whereof, it should, upon good ground, be referred to the  
 eleventh yeer of Zedekiah, at which time the Temple was destroyed (Michael Meistlinus quest. 7. Chronol.  
 pag. 67. &c. Reusnerus de supput. Annorum mundi, pag. 28. Iohan. Piscator in suo Chronol. Indice pag. 16. with others.)  
 ¶ 6 THE SEVEN YEERS in the times of the King of Persia that are omitted by the common Account,  
 but to be supplied by true Account are SIX YEERS of Cyrus and ONE YEER of Xerxes the second (of which  
 see Meistlinus Quest. Chron. pag. 35. 38.) ¶ 7 And lastly, the TWO YEERS added, by Scaliger, Calvisius, and  
 Helvicus, he leaves us to them, to demonstrate to us.

## SECT. 9.

§ 3.

Thus wee see this *German Doctor* (who ever hee was) deales fairly. For as he brings the end of the *World* nearer then our common Account, by *Three hundred ninety six years*; so he gives his reasons, and Scriptures, and his particulars, of which he makes up his additionall Account of yeers that are expired; of which, we that have beleevved the common account, were not aware.

§ 4.

And although some men may be apt to thinke, that he may bring the end of the world nearer then he should; yet those men consulting with mature reason, upon the *whole* of his account (differing from the common Computation) that it amounts to the value of above three hundred yeers, they will easily be perswaded to acknowledge that the thing is very well worthy of all learned men fitted that way, to look into all Computations, Sacred and Divine; and throughly to examine how indeed, and according to truth, the matter stands.

§ 5.

To which the most holy, and unerring Scriptures give a great assistance, not onely in the particular *materials*, but in *forming* and *making up* the generall Account, as we have heard, especially if we consult the Margin.

§ 6.

To all which I will adde but this word, that if the *six thousand* year of the *World* doth expire in the year of Christ 1655, and that the *Jewes* account of the lasting of this world shall be but six thousand yeers, and then comes their restauration from their present dispersion, we can expect no more *then*, in the said 1655 year, but the call of the *Jewes*, who from that time shall strive with the *Turke*, and all enemies of the *Jewes* conversion five and forty yeers, *Dan. 12.* afore their settlement, before which *Call* I expect the fall of the *Roman Antichrist*.

## SECT. IX.

*The Julian, and the Jews Account.*

§ 1.

**T**His most artificial *Julian Account* was brought in by *Scaligen*, not without precedent of an ancient Author, and the approbation of the learned of our age. It is compacted of two *Circulations*, the one of the *Sunne*, the other of the *Moon*, and of an *Indiction*. The Circulation of the *Sunne* is the space of twenty eight yeers, in which compasse of time, the Festivals, and dayes of the week returne into the same order, and course they were at first. The Circulation of the *Moon* is the space of nineteen yeers, in which compasse of time the New-Moons returne to the same time as at the beginning of this Circulation. The *Indiction* (so called from the appointment or command for the *Roman Lustra*, or *sacrisical solemnities*) doth containe a System of yeers to the number of fifteen (in which space three *Roman Lustra* did passe over.)

§ 2.

According to this *Julian Account*, the end of this world is brought far neerer, then our common account, either of the Yeer of



of the World from the *Creation*, or of the Yeer of *Christ* since his Nativity doe report. Of which in particular, seeing other Chronologers give an annuall account, and it is something wide from all the preceding computations, my great haste shall be silent. For it is sufficient for our present purpose to know in generall, that all the most learned doe not consent that the end of this world is so farre off, as our common account doth make report.

Much lesse so farre off as the *Jews Account* would make us beleieve, who write above two hundred yeers short of our vulgar Computation, of which judicial account, *Helvicus* saith thus, The Judicial period was made by *R. Hillel Hannasi* about the Yeer of *Christ* three hundred forty four which at this day the *Jews* do use for their *Epocha* or Computation from the *Creation*, but *perperam*, corruptly; For it is not an *historical*, but a meer artificial Account, and begins far short of the true beginning of the world. Of which see *Scaliger Cannon*, 277. &c.

## SECT. X:

*Johannes Jacobus Hainlinus* his Account.

THIS laborious and learned Author \* tells us, That the end of all things is at hand, and that between 1650 and 1697. wonderfull things shall come to passe, viz. Then shall end, and be taken off the *divine wrath*, yet, alas for them! abiding upon the *Jewes*. Then shall be fulfilled the entire *secular week*, or the double-square number of the *Septenary* of yeers. Then shall bee the One thousand two hundred and ninety dayes in *Dan. 12. 11.* fulfilled; and the One thousand three hundred thirty five yeers in *verse 12.* And then shall be the change, by the sixth, and last great day of the world, after which is expected the lasting Sabbath.

And in the close he saith the severall Accounts of the age of the world doe differ severall hundreds of yeers the one from the other.

\* In his *Sol Temporum, sive Chronologia Mystica*. His said book in fol. bears date *Tubinge 1646.*

*Famque opus exegit, spes exspes, aspice Christo.*

*Inde Deo summo, gloria summa datur:*

A M E N;

FINIS TOTIUS OPERIS.

# A Table of the Scriptures quoted and explained in this Treatise.

*The meaning of the Marks of Reference.*  
 P. Signifies Page.  
 B. Book.  
 C. Chapter.  
 S. Section.  
 §. Setfinacle.  
 ¶ Paragraph.  
 L. Line.

\* Signifies a set Discourse on that Scripture.  
 When there is no [\*] there are onely short explanations and applications of that Scripture, giving some light thereunto.

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